

ADVENT



Lucas 9:23-30

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 738.

BOSTON, SATURDAY, JULY 7, 1855.

VOLUME XVI. NO. 1.

RESURRECTION.

"This corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:53.

Thou shalt rise! my dust, thou shalt arise!
Not always closed thine eyes;
Thy life's first Giver
Will give thee life for ever.
Ah, praise His name!

Sown in darkness but to bloom again,
When, after winter's reign,
Jesus is reaping
The seed now quietly sleeping.
Ah, praise His name!

Day of praise; for thee, thou wondrous day,
In my quiet grave I stay;
And when I number
My days and nights of slumber,
Thou wakest me!

Then, as they who dream, we shall arise
With Jesus to the skies,
And find that morrow,
The weary pilgrim's sorrow,
All past and gone!
Then within the Holiest, I tread
By my Redeemer led,
Through heaven soaring,
His holy name adoring
Eternally!

KLOPSTOCK.

Miraculous Gifts:

OLD AND NEW CLAIMANTS.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."
(Concluded from our last.)

But we must go back a little. In the year 1710 there were published at London two small volumes—one upwards of two hundred pages, the other about forty; both of them called, *Warnings of the Eternal Spirit to the City of Edinburgh*. These utterances are very remarkable in some respects. They unhesitatingly claim inspiration. Their title bears this, and their declarations throughout are to the same effect. They are long, minute, and full;—not brief sketches, like the modern utterances. They contain no vain repetitions of words and clauses, like the latter. They have much in them that is good. They proclaim no false doctrine. We should much like to give extracts at length from these volumes, they furnish such striking illustrations of man's poor pretensions to inspiration. The prophets thus plead to be heard—"Where a spirit comes, in the authority of the Holy One; where it gives forth no errors; where it confesses Christ come in the flesh; where it teaches salvation to be had only by faith in Christ crucified, &c., . . . shall God be true, and every man a liar" (pref., p. 30).

These prophets were commissioned to declare that all the churches in the land were wrong, and required to be set right by them. Thus, the volume commences—"The orders or directions of the Eternal Spirit, to Guy Nutt, Thomas Dutton, John Glover, &c., Feb. 2, 1709. My children, you shall shortly see the visible effects of this voice in the city. My glory shall be displayed throughout the whole island of Great Britain. My voice shall sound in every part and corner thereof. My words shall be to those who call themselves the Church of Scotland. They shall know that my word can be more purely preached than it is among them at this time. They shall know that I esteem Episcopacy and Presbytery much alike. They shall know that religion lies not in the bare empty name of Presbyterian, or Independent, or Baptist, or Quaker, or in any other name or denomination by which Christians are distinguished. My children, ye have, or ought to have learned better things than to distinguish yourselves by any name or denomination but that of Christians, or followers of the Lord Jesus."

We find that very often these prophets spoke with their eyes shut; and it is curious to find that Mr. Tappin among the moderns should have done the same. We know of no Scripture precedent for such a method of speaking. We find, too, that these prophets frequently

sung their utterances. This was also the case with the moderns, though on what Scripture precedent it is founded we know not. Here is one of their prophetic songs; how much superior to modern manifestations it is, the reader will see:

"Sing aloud! call upon those who look for Sion's glory to rejoice; for light arises in the east, and the dawn of the day appears. The Sun of Righteousness is ready to arise, to refresh the barren earth with the ardor of his beams. The drooping plant shall lift up his head, and the wilderness shall become a fruitful field. Awake, awake, ye that sleep; meet ye the rising of the day; participate of the fragrances of the morn. Gather ye, gather ye, the celestial sweets; and refresh, and refresh your languishing souls. Behold, the glorious beams of this glorious Sun do dispel morning clouds; darkness flies away, and shall have no more place. For the Sun shall never, no, no, never, never, never set again. Let the sincere in heart rejoice, and let the sons of God shout, and triumph: for the day of the Lord is come, when he will console his chosen, and make them glad that have mourned; and will recompense abundantly those that have waited for his appearance."—(Pp. 44, 45.)

These prophets, like the moderns, during or before their utterances, shook and heaved. Here is a scene or dialogue between two of them:

"T. Dutton.—Saturday, June 18.

"[After violent agitation, and awful shaking of the arm, which was followed with a mild countenance, and a singing tone of voice.]

"The day of vengeance is in my heart, and the year of my redeemed is come. I will smite the earth with the rod that is in my hand. The wicked will I dash in pieces as a potter's vessel.

"Guy Nutt. Who shall deliver out of my hand?

"T. Dutton. The bands of the wicked shall be broken: Though all the earth combined together, yet should they not prevail.

"Guy Nutt. It will be hard for such to kick against the pricks.

"T. Dutton. The fire from before my face shall consume them as stubble.

"Guy Nutt. That fire that shall go before your Lord, that shall devour round about him.

"T. Dutton. I will look upon the earth in my displeasure, and the faces of men shall gather blackness. Their knees shall smite together. Terror shall lay hold of them. They shall fly to the rocks, and to the caves; but there shall be no hiding-place from the piercing eye of the all-seeing God.

"Guy Nutt. No shelter shall be found for the rebellious, who reject the call of their Lord, and will have none of his reproof.

"T. Dutton. The rod of my correction shall overtake them, and the chastisement of the Almighty shall fall heavy upon their heads.

"Guy Nutt. It will suddenly surprise them.

"T. Dutton. For the Lord comes riding upon the wings of the wind.

"Guy Nutt. Swiftly to judge the wicked.

"T. Dutton. And to give deliverance to those that are oppressed in Zion; to console the afflicted soul; to make the mourner rejoice; and the countenance of the sad to be as one anointed with oil."—(P. 30.)

These prophets prophesied of the rising up of a special Church by their means. They were to be apostles through whose means a new Church was to be constituted, into which all would be gathered. Thus Guy Nutt was inspired to say, on the 19th of June, "A Church will I raise up in this place (i. e., in Edinburgh). It shall be such a Church of which your Lord shall be head; a Church shall it be that your Lord shall take his delight in" (p. 33).

Apostles, or ministers, or by whatever name they were called, seemed to have been named by these "inspired" men. Thus, one day, after dinner, J. Glover summed up his thanksgiving by laying his hand on one present, and setting him apart for the ministry. Thomas Dutton, thus named and sent forth, seems to have been

rather badly off for a *temper*, like some of their modern brethren in the *Morning Watch* and elsewhere, as the following "inspired" sentence would indicate; for laying his hand upon T. D., the prophet broke forth:

"I will so meliorate thy temper, and so tune thy voice, as that thou shalt be able to sing more melodiously. Thou shalt be able to charm by thy voice the ears and hearts of those that attend upon what I shall speak by thee, when the full time comes that I think fit to exert my power in a work of that nature. In the meantime, wait then believing, and expecting the full accomplishment of all that I have promised unto thee. Thou shalt go forth, doing wonderful things in His name. Go thou in peace, my blessing is upon thee."—(P. 52.)

The following is a most singular scene. It would be ludicrous, were not the circumstances solemn; for the men were professing to act and speak in "the power."

"T. Dutton.—Tuesday, June 28.

"[After the Spirit had been upon him for some minutes, he was, by a great power thereof, compelled to walk from the room he was in to another, and from that into a third, and to go to the four corners of it, and then to return again to his seat (still under the same operation), from which, the Spirit again, with greater power, carried him into the farthest corner of the farthest room, and back to his seat again, with large and hasty steps; standing by which, under the Spirit's operation, was pronounced as follows.]

"There is no place to which I send you, but I go first there myself: and when that ye go, I go along with you, and my power does uphold you; I bear you as on eagles' wings. I not only make obstacles give way, so that nothing shall hinder the prospering of my work, but I will make the same delightful unto you. They that labor in my harvest shall drink of the refreshing spring, that shall not only take away all weariness but shall make the heart merry, and the mouth to sing: for my yoke shall be easy, and my burden light to bear; because my hand shall be with you, and I will support the weight thereof. It is my power that shall work by you: ye have no more to do than to surrender yourselves to my agency. Be ye only in readiness to obey what I command: follow me whithersoever I you lead. Think not there is any difficulty before you, but what I can remove: follow close to me, and none shall make you afraid: for my arm is invincible. Put not yourselves out of my protection, nor forfeit ye my favor; and then are ye surely safe.—Here he went and took J. Glover by the hand, who was under a moderate operation of the Spirit, and said to him singing.—I have called thee in my love, and have employed thee in my work. If my yoke has not been easy, do thou tell.—J. Glover, under a strong operation of the Spirit, kneels, and says,—O Lord, what shall I answer? Thou hast been better to me, infinitely, than I deserve!—Here T. Dutton raises J. Glover with his hand, and leads him to Guy Nutt, and takes him also by the hand; and they all three stood up, under the Spirit's operation; and then T. Dutton leads them both into the next room, and from thence into the third room, singing as he went, as did also J. Glover; and in the furthest room, T. Dutton, under the Spirit's operation, pronounced the following words, singing:—Thus, my sheep hear my voice, and follow me: I lead them from their country, and their father's house; I bring them forth with mirth and joy; and so shall they return. After this, he leads them back, singing, to their former seats. And being all sate down, the Spirit, by T. Dutton's mouth, proceeds, and says,—I am the great Captain of my people, and now do I call them forth to battle; I go before my army, and I am sure to conquer."—(Pp. 67, 68.)

These prophets all predicted the immediate setting up of a true Church—the immediate coming of the Lord, and the establishment of his kingdom. We need hardly add, that these are the very points insisted on in modern utterances. The prophets of the last century did not fix the

time, so that their failure was not so manifest. The prophets of more recent times did give out explicit dates by the lips of several of their prophets. All these failed; and the attempts to explain away these failures are lamentable specimens of evasion.

There is another volume before us, a little later in date (1732), consisting of no less than 384 closely-printed pages. Its title is, *Divine Inspiration; or, a Collection of Manifestations, to make known the Visitation of the Lord and the Coming of his Kingdom, &c.* By the mouth of Hannah Wharton, at Birmingham and Worcester. We cannot afford space to notice this volume at length, but the claims to inspiration by this prophetess are like the others we have noticed. The truth of the "manifestations" is vouched for in the title-page by twelve individuals, "who have known and tasted the power of the Divine Word." The predictions refer to coming judgments, to the two witnesses. But we cannot further enter upon its contents.

We meant to have noticed another point, but we have not space. It is this. In the year 1707, a Dr. Emes died, apparently one of the prophets, and was buried in Bunhill-fields.—Both before his death and after it, several "inspired" predictions were uttered regarding his resurrection. In like manner, there were utterances regarding Edward Irving on his death-bed; some declaring that he was not to die, others that he would rise again. The coincidence is striking. But we cannot dwell on these points. We must pass on from them to glance at some of the developments of the modern manifestations.

The claim urged by the New Apostolical Church, whose cathedral is in Gordon Square, is, to inspiration; and if to inspiration, then, of course, to infallibility. The latter is not a mere inference of ours, it is a distinct statement of their own—though rather in a peculiar way. One would have thought that an inspired man is infallible, at least in what he utters by inspiration. He does not need to join himself to other inspired men in order to make his utterances infallible. If they are not so in themselves, his association with others will not render them so. Otherwise, however, it is reasoned and concluded. "The Church properly is infallible." Such is the assertion of one of the latest who has undertaken to set forth their doctrine. He adds, "We may as well endeavor to excuse the Church for her lack of holiness as for her present fallibility." Further, he says (speaking of the present Apostolical Church), "A council adequately representing the whole Church, and presided over by a complete apostolate of twelve, and in perfect unity, would be infallible" (p. 4). Yet, strange to say, almost in the same page, the above writer had affirmed that "absolute infallibility resides only in the Lord Jesus." We do not understand these contradictions.

The "Apostolical Church" refuses the name of "dissenting." It thus speaks, "We separate ourselves from none; we claim kindred with all the baptized, confessing their sin to be ours" (Reasons, &c., p. 1). More than once they tell us that the church includes all the baptized, "unless reprobate" (p. 26). "We may not disown any section of the baptized." Of course, "Rome as well as England is a part of the one Catholic Church."

Now, this seems generous and calm. But in that very Journal, which in its various articles dwells so frequently on the standing of "the baptized," as all belonging to the one Catholic Church, we have some singular articles. True, they were written about twenty years ago; but as they were written by men who claimed the possession of the Holy Spirit, lapse of time makes no difference. What inspiration dictated half a century ago can be now neither obsolete nor untrue. Among the many articles of the kind to which we refer we select one, entitled, "Arrows against Babylon," published in the *Morning Watch* of March, 1833, and signed W. R. C. Like the others of a similar kind, it is specially pointed against the "Evangelicals," towards whom the writers in the above Journal

avow a fiercer hatred than against Romanists. Their language towards the latter is respectful, if not conciliatory, but towards the former it is altogether indecent and coarse. The writer of the above article gives the nickname of "Babylonians" to those against whom he is writing. This nickname is not very becoming in those who claim the Holy Spirit, and who can write articles of "no gifts, no love." [According to one of the prophetic utterances, the silver sockets of the tabernacle were declared to mean love, and so the ministers of the sanctuary were to be rooted in the love of the people.—*Chronicle of Feasts, &c.*, p. 23. A friend asks, if this be the case, why was there no silver in Solomon's Temple?—was there no love? Yet, by *inspiration*, we are told that silver means love!] The gentlest word he can apply to these Babylonians is, "talkers about religion" (p. 79). We have no wish to imitate the tone in which the article is written; but we may note some things in it, more especially as we doubtless are a part of these Babylonians. The writer divides his pages into two columns. The first column is headed, "Apostolic Doctrine;" the second, "Babylonian Doctrine." We can only afford room for a few examples. In No. I, he tells us that the Babylonian doctrine is, that "Christ suffered by imputation of our sins to him, and we are saved by the imputation of his righteousness to us." Strangely enough, the writer does not venture to state the counterpart to this in the column of apostolic doctrine, and we dare not venture to conjecture what it may be. Only we remember that Mr. Irving, in his later writings, frequently denounced the doctrine of "imputation," either of sin or righteousness, as a wretched lie of the Evangelicals; and in the Preface to the Confessions of Faith which he published in 1831, proposes to alter one of the old catechisms, and to erase the word "imputed;" affirming that the doctrine of the catechism is "highly pernicious to holiness." "Inherent righteousness, though derived," is what he wishes to substitute (p. 128). Salvation by "inherent righteousness," is thus the "apostolic truth;" salvation by the "righteousness of Christ," is "Babylonian error!" And they who assert this lay claim to inspiration! They alone possess the gifts of the Holy Spirit! Yet Mr. Irving's doctrine is precisely the same as that of the Council of Trent or of John Henry Newman. Both of these intimate the same dislike of imputed righteousness, and the same belief in salvation by righteousness "infused," or "inherent;" for "infused" is Newman's word, "inherent" is Irving's—the latter being worse than the former.

So great is the writer's dislike to the imputation of righteousness to us through Christ, that he resumes the subject in No. 8, where the following is set down as "Babylonian doctrine:"—"The righteousness of Christ, both active and passive, is imputed to the believer, or set down to his account; so that, clothed in this robe or garment, his sins are covered or concealed by it, and shall remain so even in heaven; for thus we are regarded by God the Father as complete in Christ, whatever be the real state of our souls, and therefore perfect and holy" (p. 78). If this be Babylonian doctrine, we rejoice in it as the very truth of God—the truth on which our souls rest—the truth which Luther sounded abroad through Europe. Why should the "Evangelicals" bear the blame of inventing a doctrine which might much more easily traced to Luther, who must have been one of the worst Babylonians that ever belonged to the City of Confusion? Mr. Irving first raised the cry against imputed righteousness, and his followers have re-echoed it. Salvation by "inherent" righteousness is their watchword. It was not Luther's, it was not Paul's, and through the grace of God it shall not be ours. The righteousness of the Son of God imputed to us is our security and our gladness. We may be called Babylonians for saying so by those who call themselves "Apostolicals," and who claim to themselves the gifts of the Spirit; but that matters not. The day is coming that will declare all. As if to show the unmitigated dislike which the writer has to the above doctrine, the subject is resumed again, in No. 10, where the "Babylonian doctrine" is stated as follows:—"Righteousness is a robe or covering which is put upon a believer; and when the righteousness of Christ in obeying the law, suffering, dying, and rising again, is imputed to him, it is a certain passport to blessedness in the next world." But we must pass from this topic.

Let those words suffice. We have not written in ignorance or from evil report. We have noted our authorities as we went along. Let the matter be weighed. If it be of God, let us believe it. If it be not of God, let us condemn and shun it.

If the Apostolical Church in Gordon Square be right; if it be founded on inspiration; then, most certainly, we are fearfully,—nay, fatally wrong. We are guilty of resisting the Holy Ghost. We are worse than the Jews.*

*In the *Morning Watch* of September,

If, on the other hand, we are right, and there be no inspiration in the matter, then the "Apostolical Church" is guilty of the most blasphemous pretensions that ever men could be chargeable with. They claim inspiration; and if that be not of the Holy Ghost, what can be more dishonoring to Scripture,—dishonoring to the name of Christ,—dishonoring to the whole Godhead?

The question is a serious one. Either we or they must be guilty of something like the sin against the Holy Ghost. If we are right, they are blasphemers; if they are right, we are infidels. It was in 1833 that Nicholas Armstrong said, "I tell you, a church baptized with the Holy Ghost is the only church that will be able to stand before the beast and before the infidel confederacies of the present day. This will make the infidels to tremble. One man baptized with the Spirit of God will shoot terrors like electricity, like lightning fires, through the breasts of twenty thousand infidels. Oh, the men of the press will be afraid to think of the man's name! they will be afraid to put his name upon paper; and the compromising churchman will tremble to see him walk the streets; and the infidel rabble will look up and feel that there is a God." It is just about twenty-two years since these words were uttered. All that time, there has been a church professing to be baptized with the Spirit; yet it has not made infidels to tremble, nor struck its lightning terrors into twenty thousand breasts. Nay, one of their twelve apostles,—one who was baptized with the Spirit more than twenty years ago, and spoke by inspiration,—has been in Parliament these many years, and has often spoken there with an amount of sarcasm, and humor, and drollery seldom equalled; yet the infidels have not quailed before him. They delight to hear him. They hail his rising to speak. It is a much-relished treat to them. It is only men that fear God that have wondered, in listening to such oratory from an inspired apostle.

The City.

Thou art no child of the city!—
Had'st thou known it as I have done,
Thou would'st not have smiled with pity,
As if joy were with thee alone;

With thee the unfetter'd ranger
Of the forest and moorland free;
As if gloom and toil and danger
Could alone in a city be.

The smoke, the din, and the bustle
Of the city I know them well,
And I know the gentle rustle
Of the leaves in your breezy dell.

Day's hurry and evening's riot,
In the city I know them all;
I know too the loving quiet,
Of your glen at the day's sweet fall.

I know each grim old alley,
With the blanch'd flickering through;
I know each sweep of our valley,
Where the rosy light dies in dew.

I know too the stifling sadness
Of the summer-noon's sultry street;
I've breathed the air of your gladness,
Where the streams and the breezes meet.

I know the dun haunts of fever,
Where the blossoms of youth decay;
I know where your free broad river
Sweeps disease on its breast away.

Yet despite your earnest pity,
And despite its own smoke and din,
I cling to yon crowded city,
Though I shrink from its woe and sin.

For I know its boundless measure,
Of the true, and the good and the fair;
Its vast and far-gather'd treasure,
All the wealth of soul that is there.

You may smile, or sneer, or pity,
You may fancy it weak or piteous;
My eye to yon smoky city,
Still returns from its widest range.

My heart in its inmost beatings
Ever lingers around its homes;
My soul wakes up in its greetings,
To the gleam of its spires and domes.

You call it life's weary common,
At the least but an idle fair,

1832, there is an article entitled, "Mr. Irving's Church the Sign of the Times." Whether this article be by "inspiration," we do not know. It asserts that Christ was rejected by the churches, and that the sign of this was exhibited in that day when Mr. Irving and his flock were "cast out of that part of the great Babylon called the Church of Scotland." It further asserts that "all ecclesiastical history does not furnish a parallel instance to this remarkable transaction."—(P. 224.) If this be true, then indeed are we worse than the Jews.

The market of man and woman,—
But the choice of the race are there.

The wonders of life and gladness,
All the wonders of hope and fear;
The wonders of death and sadness,
All the wonders of time are there.

In your lone lake's still face yonder,
By our rivulet's bursting glee,
Deep truth I may read and ponder,
Of the earth and its mystery.

There seems in yon city's motion,
Yet a mightier truth for me;
'Tis the sound of life's great ocean,
'Tis the tides of the human sea.

O'er the fields of earth lie scatter'd
Noble fruitage and blossoms rare;
Yon city the store has gather'd,
And the garner of hearts is there.

You may prize the lonely lustre
Of your pearl or emerald green;
What is that to the gorgeous cluster
On the brow of the crowned Queen!

And the home to which I'm hasting,
Is not in some silent glen,—
The place where my hopes are resting,
Is a city of living men.

The crowds are there; but the sadness
Is fled with the toil and pain;
Nought is heard but the song of gladness,—
'Tis the city of holy men.

And wilt thou my sad fate pity,—
Wilt thou grieve o'er my heavy doom?—
When within that resplendent city,
I shall find my glorious home?

The Blessing of Abraham.

BY THE DUKE OF MANCHESTER.

A short consideration of some of the promises of God will, I think, show that they could only be fulfilled by the incarnate Jehovah dwelling upon the earth. The points which I purpose taking up, are,—

1. The promises to Abraham concerning the land.
2. The promises to David respecting his throne.
3. God's purpose to dwell and reign upon earth.

The promises to Abraham were either concerning the seed, or to him and his seed conjointly with him. These latter, of course, pre-suppose the former. I propose considering the promise to Abraham and his seed, which, it will be observed, constantly relates to the inheritance of the land (Gen. 12:7): "And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land." This is repeated in the following chapter (Gen. 13:15): "All the land which thou seest, to thee will I give it, and to thy seed, for ever;" that is, he and his seed should together enjoy it for ever.

Abraham appeared to know that the promise of permanent possession of the land was wrapped up in the promise of the seed. When he refused to accept anything from the king of Sodom, lest it should be said that the Gentile monarch had enriched him who had the promises, the Lord immediately encouraged him with, "Fear not, I am thy shield and exceeding great reward." Abram's responsive interrogation shows that he hung the promises of the land upon the promise of the seed, (Gen. 15:1), "Lord God, what wilt thou give me, seeing I go childless? behold, thou hast given me no seed," referring to the previous promise: "All the land which thou seest, to thee will I give it, and to thy seed for ever."

The Lord, upon this occasion, confirms the same promise by a covenant, (Gen. 15:18). "Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." This is again reiterated, with the additional promise of being God to Abram's seed, both of which are confirmed by the covenant of circumcision, (Gen. 17:8, 10). "I will give unto thee, and to thy seed after thee . . . all the land of Canaan, for an everlasting possession: and I will be their God . . . thou shalt keep my covenant therefore." To this Stephen alludes, saying, (Acts 7:8). "He gave him the covenant of circumcision, and so," or, "and thus Abraham begat Isaac;" that is, in this covenant of circumcision, he begat Isaac, through whose line the promise to the seed was limited—that promise which "He promised, that He would give the land to Abraham and his seed after him, when as yet he had no child."

The possession of the land was therefore the great promise to Abram and his seed: hence it is called by way of eminence "the blessing of Abraham," Gen. 28:4. "God Almighty . . . give thee the blessing of Abraham to thee and to thy seed with thee; that thou mayest inherit the land of thy sojourning, which God gave un-

to Abraham." Now no one can doubt that the land which Abraham saw—the land in which the patriarchs sojourned—was the very land of Canaan; therefore the identical land of Canaan must have been the inheritance promised to Abraham.

But if it be objected that the promise was fulfilled in the possession of the land by the Israelites under Joshua because the possession of the promise was undoubtedly proposed to those who came out of Egypt by the hand of Moses; and it is equally clear that the next generation did enter into the very Canaan of which the generation of the wilderness fell short. The wording of the promise moreover shows that Abraham was to enjoy it only during his lifetime, and that then his seed were to enjoy it after him.

I admit that the inheritance of the promised land was a contingency proposed to the faith of those who heard the report of the spies, and that in consequence of unbelief they did not enter therein. Still I maintain that the entrance into land of Canaan by the next generation was not the inheritance of the promises; on the contrary, they are still to be enjoyed by Abraham and his seed. And as regards the second objection, I do not understand the language to imply that Abraham was first to enjoy the land, and that then his seed were to enjoy it in succession after him, but that Abraham and his seed which should come after him, his posterity, should together inherit the promises.

In sustaining my position I will attempt to show: That even in the original promises, we can trace a distinction between the temporary occupation of Canaan and the permanent inheritance of the promised land—That the character of this occupation was, or ought to have been, a sojourning, in opposition to the rest which yet remaineth—next, That it is distinctly stated in subsequent parts of Scripture, that the promises are yet unappropriated—I will then show that the very objection here advanced is proposed and refuted in the epistle addressed to the Hebrews themselves—and, lastly, That the promises therefore made to the fathers are yet to be fulfilled to the church, whether composed of Jews or Gentiles.

That a distinction was preserved between the promised occupations and promised inheritance of Canaan seems probable, from the mention of both. Speaking of the occupation by the seed he says, (Gen. 15:16, 18). "In the fourth generation they shall come up hither again;" but in speaking of the inheritance it is added, "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." So, therefore, when the time arrived for Israel's deliverance out of Egypt, the fulfillment of the promise to the patriarchs, in their own individual persons, is kept alive; which promise the occupation of the land by their seed did not neutralize, (Ex. 4:4). "I have also established my covenant with them [the patriarchs] to give them the land of Canaan, the land of their pilgrimage wherein they were strangers."

The passage also shows the character of the occupation by the patriarchs; they were strangers and pilgrims in the land which God had covenanted to them. So, in like manner, when the Lord gave the Israelites direction respecting the occupation of the land, he declares that they are to occupy as strangers and sojourners, (Lev. 25:23). "The land shall not be sold for ever, for the land is mine; for ye are strangers and sojourners with me."

"The land is mine," saith the Lord; hence the prophets call it, (Hos. 9:3), "the Lord's land." And we find, from the patriarch David, that he and all the prophets viewed it as the Lord's, and that they were sojourners with him, (Chron. 1:29, 15). "I am a stranger with thee, and a sojourner, as all my fathers were," (Psalm 39:12). This pilgrim spirit, manifested by the patriarchs in the land, is a preliminary frame of mind equally necessary to be cultivated by those out of the land who are looking for the rest and the inheritance. Thus Peter addresses the "elect sojourners of the dispersion," exhorting them to (1. Pet. 1:12, 17), "pass the time of their sojourning in fear."

The reason why, hitherto, the land was not to be considered as the rest of the saints, is assigned by the prophet, (Mic. 2:10). "This is not [your] rest; because it is polluted."

It follows from what has been advanced, that the promises have not yet been appropriated by the patriarchs or their descendants. Hence the apostle, when arguing upon their own acknowledged principles, with the Hebrews then in the land, (Heb. 9:9, 13), urges the example of Abraham, who sojourned in the land of promise, together with Isaac and Jacob, heirs with him of the same promise, who were therefore "strangers and pilgrims on the earth," or "land," that land of promise. And they died in faith, *not having received the promises*: and therefore if they ever are to have the promises fulfilled to them, it must be in the resurrection.

One passage from the prophets will suffice to show that the promise to the patriarchs was not

supposed to have been made good to them at any time before the advent of Christ: (Micah 7:20.) "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." The fulfillment, then, was to be some time future to the prophecy of Micah.

When the advent of Christ drew near, Zecharias prophesied of the horn of salvation, which would (Luke 1:72) "perform the mercy to the fathers;" not as our translation would imply, that the mercy promised to the patriarchs themselves, in their own person; and that he would also grant unto them, the children, deliverance from all their enemies.

If Abraham has not yet enjoyed the promises, his seed has not yet inherited the promises after him. But, as I have already observed, I must not be understood to suppose the tenor of the promise to have been, that Abraham was first to enjoy the land, and that then his posterity was to enjoy it in succession. For upon that supposition how could the promise of inheriting the land have been wrapped up in, and dependent upon, the promise respecting the seed? Abraham and his posterity—his seed after him—shall together enjoy the land.

The argument in Heb. 3 and 4, seems intended to meet the very objection which I stated at the commencement; this makes it probable that the view of the promises which I have given is the same as that taken by the apostle, inasmuch as that in each case the argument appears to be open to the same objection.

By the manner in which St. Paul handles his argument, not only does he remove the present difficulty, but I conceive that he unfolds a general doctrine with regard to lapsed promises, which is important towards the interpreting of some other dark passages of Scripture.

I apprehend we may maintain the following PROPOSITIONS:

1. The very land of Canaan which the spies examined is that very land of promise which was proposed to the generation of the wilderness.

2. That the promise of entering into Canaan was not appropriated by the generation of the wilderness; "They could not enter in because of unbelief," (Heb. 3:19, 4:1). "A promise being left of entering into his rest," &c.

3. That the very same promise of entering into Canaan which was proffered to the children of the wilderness, is now offered unto us; and the land of Canaan is not type of the heavenly inheritance, as many without warrant conclude, but it is the very place itself of the heavenly inheritance, (Heb. 4:6). "Some must enter therein; and they to whom it was first preached entered not in because of unbelief." "We, believing, enter into the (or 'his') rest," (Heb. 4:3). If "some must enter there," "and they to whom it was first preached entered not in," it follows that the very place which was offered to them, is the place which some must enter.

4. That Joshua leading the next generation into the land of Canaan did not appropriate the promise of the rest of Canaan. To be in the place of rest is one ingredient, but not the soul and entire appropriation of the promise, (Heb. 4:8). "For if Joshua had given them rest, then would he not after have spoken of another day."

5. That the promise had never been appropriated before the time of David is evident, because the Holy Spirit proposed the original promise again, by the mouth of David many years after Joshua, (Heb. 4:7). "Saying in David" . . . "after so long a time," namely, five hundred years after they were in the land, "To-day, if we will hear his voice," &c.

6. That David did not promise it to the church of his generation, but prophetically to us, because during this present dispensation is the day of hearing the promise, (Heb. 3:7, 13). "Wherefore as the Holy Ghost saith to-day, if ye will hear his voice." . . . "Exhort one another daily, while it is called to-day."

7. That not until the gospel dispensation was the rest of Canaan again proposed to the church, (Heb. 4:6, 7). "They to whom it was first preached entered not in . . . he again determines a certain," i. e., of hearing, "Saying in David to-day," &c.

8. The promise is reiterated upon the new covenant ground of Jesus having entered into his rest from the work of redemption, (Heb. 4:10). "There remaineth therefore a rest for the people of God, for He that hath entered into his rest, He also hath ceased from his own works as God [did] from his."

The point of importance in the present argument is, that Canaan was the place originally promised to Abraham and his seed; and that this promise has not yet been fulfilled either to Abraham or his seed. Hence the apostle, when drawing to a close in the same epistle, and when urging upon the Hebrews the example of the fathers—which he cites from every period of the church before the first advent, concludes, (Heb. 11:39),

"And these all having obtained a good report through faith, carried not off the promises, God having provided some better thing for us, that

they without us should not be made perfect." The promises, therefore, are still unappropriated.

(To be continued.)

For the Herald.

The Preparation of the Church for the Coming of the Lord.

NO. X.

To the Editor of the Advent Herald—DEAR SIR:—We have seen that there is no intimation in the Sacred Scriptures that the gifts of the Spirit were designed to be temporary, and we have seen also that the very end for which the Church was constituted, demands their continued possession. Let us now look at the statements of Sacred Scripture respecting their permanence.

When the Lord first gave commission to His apostles to preach the gospel of the kingdom, He said, "Preach, saying the kingdom of heaven is at hand: heal the sick; cleanse the lepers, raise the dead, cast out devils." And when He commissioned the seventy, He said, "Into whatsoever city ye enter heal the sick that are therein, and say, the kingdom of God is come to you." His power to deliver men from sin in the spirit, and death in the body, was the proof, open and clear, that He had come who should bruise the serpent's head. The supernatural works of His messengers were the proof and the foretaste of the heavenly kingdom at hand. But neither His own works, nor the works of His disciples, led the Jews to make themselves ready for the kingdom. They did not see the significance of His miracles, in their bearing on the dominion of Satan, and after a little pause of astonishment and wonder, proceeded to put Him to death.

If the Lord's miracles wrought during His own life-time, mighty as they were, failed to convince men, it would seem that any miracles wrought after His death, must equally fail. Yet we find Him say to the eleven just before the ascension, "Go ye into all the world, and preach the gospel to every creature, and these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Here is power given them over every form of evil, and not to them only, but to all them that believe. These signs should continue so long as the gospel should be preached. And why was this? As an infallible means of making this preaching successful? No, for neither the words nor the works of the Lord convinced the Jews of the truth of His teaching. And He nowhere gives any promise that the servant shall be more successful than the Master, but says: "If they have kept my saying, they will keep yours also." What then was the value of the signs, if the world by them should not be convinced of the truth of the message? Their value was as signs. They were, when rightly viewed, confirmations of the word. They were necessary to make full and perfect that witness which must be done in the earth to the Sonship and Lordship of Jesus. Both in word and in work must it be shown that He is the Son of God, and thus men be without excuse.

This, then, is the value of miraculous gifts, regarded as works of power. Jesus had ascended, and men saw Him no more. But He was to return, and the gospel His messengers were to preach, was that the sacrifice had been offered, the Prince of this world overcome, the earth redeemed, and all things were ready for the revelation of the glory of God. This was the message, and it was joyfully received by all who longed for deliverance and who loved salvation. To such, the word was its own witness. But God would that it should be shown openly to all, their works cognizable by the senses of men, that Jesus was the Redeemer from the thralldom of sin and of the devil. Hence His Church was told to cast out devils and to heal them who had, in their bodies, come under his rule, who had the power of death. When a leper was healed, when a dead man was raised, it was a work open to the knowledge and inspection of all, and thus the world was made to see, even if it would not believe, that Christ's claim of Lordship was most real and true. There must be not only tidings of redemption, but actual redemption, and that not in the spirit only, which is necessarily invisible, but in the body also. Christ's supremacy over Satan should be shown not only in truth and holiness of doctrine, but in casting out devils from the bodies of those whom they had seized, and in making them confess openly that He is the Son of God. We now see why miraculous powers continued in the church after the Lord ascended. They were designed to be confirmations of the word, and to continue so long as the word should be preached. There is not the slightest hint in the Sacred Scriptures, that they should ever be withdrawn. Words without works are as imperfect a witness as works without words. Jesus testified through both, and so must his church. But we find no proof of the presence of spiritual gifts in the

presence of the Spirit in the church. He came at Pentecost to abide. Not till He came were the apostles to perform any apostolic work. "Tarry ye at Jerusalem till ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you. Ye shall be witnesses unto me, both in Jerusalem and unto the uttermost parts of the earth." His presence, and the powers which He gave, were essential to their work of witness-bearing. After the descent of the Spirit, Peter said that this was the fulfilment of the prophecy of Joel, respecting the outpouring of the Spirit upon all flesh, and the possession of supernatural gifts by all classes, young and old, sons and daughters. The peculiarity of this prophecy is, that it makes that general which before was special. It is a promise that all should partake of the Divine gift, in its supernatural forms. This promise received its inchoate accomplishment on the day of Pentecost. The number present was about 120 men and women, and the Spirit sat upon each of them, and all were filled with the Holy Ghost, and all spake with tongues. That which had been the privilege of a few, was now to be given to all believers, and in far higher measure. And thus Peter in his discourse said, "Repent and be baptized, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and to all—even as many as the Lord our God shall call." It is not to one, but to all generations till the end. And the wonders that were to be seen in the Heavens above and in the earth beneath, were to continue until the great and notable day of the Lord should come.

That this gift of the Holy Ghost, in its various endowments of power and holiness, might be bestowed upon all in the church, the ordinance for its bestowal through the imposition of hands was established. Thus after the Samaritans had been gathered into a church and were baptized, Peter and John went down to them from Jerusalem, and laid their hands on them, and they received the Holy Ghost. In like manner did Paul and the disciples at Ephesus. And this was an established ordinance in all the churches. To it allusion is often made, in the epistles, as by Paul writing to the Romans, "For I long to see you that I may impart unto you some spiritual gift, to the end that ye may be established."

Thus the endowment of power given at Pentecost, whereby the apostles were qualified to be witnesses unto Christ, was to be perpetuated in the church. The Holy Ghost as a Person, ever abides, but He acts through men. Through men He bears witness. To each one He gives some special gift, adapted to the natural capacity of the individual, and therefore differing in different persons, and thus each is prepared in his place to honor the Lord. Without this gift, no true and sufficient witness can be done, nor can right preparation be made for Christ. Hence Paul says to the Corinthians, that he thanks God that the testimony of Christ was so confirmed in them, that they should come behind in no gift, waiting for the coming of the Lord Jesus Christ. And elsewhere he exhorts them "to be zealous after spiritual gifts, but especially that they may prophecy." He reproves the Galatians that they should prefer the law to the gospel, although the latter was evidenced by the Spirit—ministered to them by him as an apostle, and for the Ephesians, he prays that they may have the spirit of wisdom and revelation in the knowledge of Christ.

That without the holy Spirit in his supernatural actings, no adequate witness can be borne to Christ by the church, is plain from His words respecting the Comforter, "He shall testify of you and ye also shall bear witness." And when bearing witness to the Jews, the apostles said, "And we are His witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him." This testimony of the man and of the Spirit is that perfect two-fold witness, by which the truth of God should be authenticated. And therefore the apostle says, "the word that was spoken by the Lord, was confirmed unto us by them that heard Him. God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to His own will." Thus Mark says of the apostles, "they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." No perfect witness can be borne to the world, but that of two witnesses—of man and of the Spirit. Spiritual gifts poured upon men—something superadded to their natural endowments,—the words of wisdom or of knowledge, prophecy and tongues—these are the signs and proofs of the Spirit's presence and indwelling—they are modes in which He who is himself invisible manifests himself to man, and bears his witness that Jesus is the Son of God. But if "the manifestation of the Spirit" cease in his gifts, he cannot bear witness, and the word is shorn of its power.

And there is reason to believe that the two witnesses of the Apocalypse are those in whom God shall testify as at the first—the two olive

trees and the two candlesticks—the oil-bearers and the light-givers, through whom God shall bear his last witness to men. In them shall be seen "the power of the world to come,"—the proof to all that he who came to destroy the works of the devil is at hand.

Absence from home compels me to bring this series of letters to a close, although much remains yet unsaid. I desired especially to speak of the nature of gifts, and particularly of the gift of tongues, concerning which there has been in recent times much discussion. But I can only say that in common with the great body of modern Christian historians, and commentators, I cannot suppose that was the ability to speak at will in a foreign language. This view seems sufficiently refuted by the words of the apostle, in the 14th chapter of Corinthians, where it is said that he that speaketh in a tongue speaketh not for the edification of others, but for his own, and therefore unless he has also the gift of interpretation, or some interpreter be present, he is commanded to be silent. The significance of this gift seems to be in this, that it shows forth in a way peculiar to the Christian dispensation, the indwelling of the Spirit. The Comforter shows his presence by taking the tongue of a man and using it to express thoughts, which are a mystery to him, and which he utters without the direction of his understanding. It is a spiritual act, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." To speak in a tongue, then, is a sign that he who speaks is indwelt of the holy Spirit, who makes use of his organs of speech to utter Divine mysteries. To reconcile this view with the account given in Acts, of the descent of the Spirit at Pentecost, is not difficult, but I cannot enter into it. Any one who wishes light will find an instructive, though imperfect, discussion in "Neander's history of the planting of the Church."

Whether God has restored apostles and given again spiritual gifts to his church, is a question of fact to be answered only by those who have knowledge of the facts. I do not design to present any evidence to show that the work now going on in Christendom is a work of God. Those who believe that the church must have the full endowments of the Spirit and "come behind in no gifts," will earnestly desire that this work may be of God, and to such only can evidence be fitly addressed. It is as true now as of old, that "the whole need not a physician, but they that are sick." To such I bear testimony that the Spirit is reviving his work in the Church, and giving again his ministries and ordinances as in the beginning. And unto the name of the Lord Jesus, let all glory be given now and evermore.

Your brother in the Lord, S. J. A.

Thinking always of Christ.

What a wonderful depth of meaning is in the words of Paul, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God!" Every act of our lives, however minute or trivial, we are to perform as if Christ had said to us, "My son, or my daughter, do this for my sake." If you extend your hand in greeting to your friend, Christ says to you, "In that simple act, remember me." If you pluck a rose from your garden, do it as if Christ had asked you for a bud. If you walk the street, think of Christ, as if he had invited you to walk with him. If you are at leisure in your house, let the thought of Christ dwell in your mind, as if he were your guest tarrying with you.

Whatever you see that is beautiful, whatever you hear that is ravishing, whatever you feel that makes you exhilarant with pleasure—let it be associated with the Lord Jesus Christ. Not alone for his sake, but your own; for the sense can never be so delighted as when the soul also contributes to its joys. Nature's pictures can never seem so glowing to your eye, as when you look upon them with your thought on Christ. A blossom will never reveal its full beauty to your sense, except when your soul is in communion with God.

At night, when you lie down to sleep, let your last wakeful thought be of Christ; ministering spirits will then hover over your pillow; the Lord himself will not be absent from your bedside. In the morning, when you wake, let not the earliest messengers of day salute, before the Sun of Righteousness, rising anew upon you with every dawn in the east, has shone full into your soul. Before the flowers have shaken off the dew-drops, think how many times the Son of God, for your sake, slept like the daisies and the violets on the chilled ground, and awoke in the morning with his locks wet with the dews! At noon, if it be a summer's day like this, and you seek a cool retreat, think of the groves of Palestine, where the Saviour would sit and converse with his disciples, until the sun should slant his rays, and he would go forth to teach his multitudes. Especially let the twilight hour never come and pass, without leaving a fragrant memory of your Lord. While the day is dark—

ening, and the great world over which the eye reigns has become an empire only of shadows, the imagination will take its flight; if then you let it loose to follow only its vagaries, it may come back bringing no refreshment to your soul. But train it to rise heavenward, and it will bring down, like an angel coming to the earth, the very perfume of Heaven on its wings.

But, alas! how is it possible to dwell in a perpetual, unbroken communion with Christ! How can any one, though he strives to be perfect, live in the world, and yet never forget his Lord? If the length of a Christian's life on earth were measured by the uninterrupted continuance of his thought of Heaven, how rare would be an instance of old age for piety to adorn!

Yet, however the world may intrude upon your communion with Christ, there is a way by which you may for many hours, and sometimes days together, dwell in him. It is simply this: when your mind is withdrawn from those things which must at times occupy its care, lay it at rest upon Christ. Never spend your leisure thoughts in idle reveries. If you love contemplation, let your theme, O Christian! be only Christ; for all wisdom that is ever gained by reflection will flow out of that single word—all forms of beauty which in silent hours the mind might picture to itself, will rise at the mention of that name. And if you will try to commune with Christ, even in those moments of the day that are most crowded with business, you will find to your joy how long and peacefully you may continue to abide in him. It is not necessary that you should every half hour recal the historic events of his life, or repeat to yourself the words of his discourses; but observe this easy rule,—let there always be resting upon your mind an abiding consciousness of the presence of God, just as you are never forgetful that the sun is shining, or the rain is falling. So shall the countenance of Christ, at first but dimly seen by faith, at last grow clear and radiant. So shall the utterance of his name become unspeakably dear to your soul, and the very sound of the word bring a flush of joy to your cheek. So shall your ideal of Christ soon grow to fill that vast conception of perfectness for which your love of the beautiful yearns,—to out-reach that boundlessness of mercy which is your loftiest idea of divine beneficence,—and to overflow that fulness of affection which is your heart's largest measurement of the love of God.—N. Y. Observer.



The Advent Herald.

BOSTON, JULY 7, 1855.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESEUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCRETION OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

THE PREPARATION FOR THE COMING OF THE LORD.

In the present number we give the conclusion of the series of articles by S. J. A. on this subject. The writer of them is the Rev. S. J. Andrews of East Windsor, Conn., a Congregational minister; though we believe that he has now resigned his pastoral relation to the church of which he has had charge. As his articles show, he has an educated, amiable and classical mind, and is earnest and decided in his views; which nearly or quite coincide with those of the late Edward Irving of England. These views were doubtless received from an older brother, Rev. Wm. W. Andrews of Kent, Conn., who withdrew from the pastorate of the Congregational church in that place. Subsequently, in 1854, the North Association of Litchfield County, erased his name from the list of its members, on the ground that he had withdrawn from the Congregational Ministry—which conclusion W. W. A. did not admit.

By a private letter from S. J. A. we learn that he has sailed for England; and he expresses his regret that he shall not probably soon see our reply to his articles. We also regret this; for we intended to reply, not so much for the gratification of our general readers, as for the purpose of arguing the question directly and earnestly with him, and endeavoring to appeal to his own reason. His absence from the country, therefore, has caused us

to change somewhat our purpose of replying to him in full.

Taking his articles as a whole, there is much in them to which all would assent; and in some of them, very little from which any would dissent. That which is peculiar to his own view, is so worked in with questions common to him and the *Herald*, that it would require some nicety of dissection, to discover that from which we would specifically dissent, from the general subject of which we would approve.

The series of articles are ten in all, and the first appears in the *Herald* of April 7th. The main position in that one is that Christians were commanded to look continually for the coming of the Lord; that the promises gave reason to believe that he was then soon to come; and that the reason he did not then come, was because of a want of preparation on the part of the Church to receive him. This was met by a correspondent in the last *Herald*, and might now be passed over. It is true that Christians were commanded ever to wait for the Lord from heaven. But it is no where intimated that the tarrying of the Bridegroom during eighteen centuries would be caused by the unfaithfulness of the Church. On the contrary, it was expressly affirmed that that day could not come except there come a falling away, or an apostasy first. And the reason doubtless was, that such an apostasy was foreseen, and its duration for 1260 prophetic days predicted, and therefore the end could not come till that prophecy was fulfilled.—God's arrangements are made with a full knowledge of every contingency that may arise, so that he is never surprised, frustrated, or disappointed, and therefore accomplishes all his purposes at the time appointed.

Mr. A. asks: "Did He tell them to watch and pray for Him when he had no intention to return?" We say no. He did intend to return; but admonishing them of their ignorance of the time of his return, he gave that as a reason why they needed ever to watch for it, that they might be ever ready for him. He said (Matt. 24:42), "Watch therefore: for ye know not what hour your Lord doth come." And to show that a want of preparation would not delay his coming, he added (vs. 44-51), "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." And in the next chapter he proceeds to show that a part of the professed church will be foolish virgins, unfit for the kingdom, and will be disowned at his coming. No teaching of Scripture is more explicitly enunciated than that (Dan. 8:19), "at the time appointed the end shall be." That epoch could not be reached till the fulfillment of all prophecies that were to precede it, nor till the expiration of all the revealed periods that extended to it. Then, it must come, nor could it arrive before. While there was an obscurity in the revelation, so that men might not put far off the day of judgment, yet love for his appearing was requisite to redemption at his coming, and the duty of watching was enjoined on Christians of all ages—till he come.

In Mr. A.'s second article, the main positions are that the churches are exhibited as having sadly retrograded; while the apostles "taught that unity and holiness were essential pre-requisites to the coming of the Lord." And that "the church to be presented to him 'must be holy and without blemish, not having spot or wrinkle or any such thing.'"

True, the Church did retrograde: holiness is an essential pre-requisite; and the redeemed Church will be spotless. But holiness on the part of men was not a pre-requisite for Christ to come, though it is for men to be accepted at his coming. And the church that is to be made spotless, will be so by being washed in the blood of the Lamb, and will comprise only the holy and redeemed from among men. The existence of the foolish virgins, of the tares that will grow with the wheat till the harvest, of the bad fishes that will be brought to the shore in the net with the good, &c., will not hinder the sending forth of the angels to gather out of the kingdom all things that offend, at Christ's coming; and when they are gathered out, they will leave a holy people, without spot and blameless before Jehovah. As the church will be thus per-

fectured by a separation of the wicked from among the just, it will not be previously perfected by the wicked professors among them becoming just.

Article 3 takes up the objection that God has ordered the time of the Advent, and endeavors to meet it on the ground that it cannot be so ordered as to destroy human responsibility. This is true; but as man is equally responsible, whether prepared or unprepared at Christ's coming,—to be glorified if prepared and punished if unprepared—his responsibility is unaffected by the time of the Advent or his preparation for it—though his future destiny may turn upon it.

He then argues that the living who will be changed at Christ's coming must be free from sin, spiritually and bodily, and disease and death are instanced as evidence of sin. If this be so, then all who die are sinners; for they fell under the weight of death, if not of disease. And as no change takes place between death and the resurrection, a fitness for sleep in Jesus is equivalent to a fitness to meet him if living. The change from mortality to immortality at Christ's appearing, will be a miraculous change, which will renovate the diseased bodies of all the regenerated spirits among the sons of the living.

Article 4th is a continuance of the subject in article 3d, and reference is made to the fact that when the Saviour healed the bodily infirmities of men, he also forgave their sins. But bodily infirmity cannot be evidenced as proof of an unregenerated spirit, without condemning Paul's dear son in the gospel, Timothy, who knew the Scriptures from his youth, but who had, nevertheless, "often infirmities."

Article 5 advocates the position that though an individual preparation only is necessary for those who die individually; yet that as the translation of the living at the advent, is to be a common event, they must have a common preparation. We have no wish to dissent from this proposition; but we have yet to see that they need any different preparation than they would if they were to be translated individually. The Lord knoweth them that are his, and they will be gathered from all lands; and those who are not prepared will be left behind—the same as those who are overtaken unprepared by death, are left for the resurrection of the unjust.

Article 6 argues that as all Christians constitute one body, that the perfecting of the whole lies in the perfecting of its parts, and the perfecting of its parts in the perfection of the whole—a proposition that is self-evident, and only fails of meeting the point at issue, from the fact that the perfection of the whole, is to be consummated at the resurrection and regeneration, by the collection of its perfected parts and the excision of all imperfect members.

The perfection of the whole, he argues, requires the presence of apostles, and all the gifts enjoyed in the apostolic church; which he claims were lost because of the loss of faith in the church.

But as he has shown that the church was not perfect when they did exist, the want of perfection on the part of the church does not preclude their existence when individuals have apostolic faith.

Article 7 discusses the question whether the primitive constitution of the church was designed by God to be permanent. We answer that it was till the advent; but the presence of Apostles as distinct from Bishops, we argue not to have been designed, from the fact that the apostles made no such distinction in the ordination of their successors. Apostles are persons sent; and we regard every accepted minister of God, as an apostle sent to proclaim the Gospel to a dying world.

Article 8 argues that the apostles and prophets are intimately connected, and that they have been taken from the church because of its unfaithfulness. But the church has never been faithful as a whole, and they have existed; and in the most sinful days of Jewish history, God sent his servants the prophets, rising early and sending them to warn the people of their unfaithfulness. Elijah was sent, when he believed himself to be the only worshipper of Jehovah in Israel.

Article 9 is a distinction between the ordinary and extraordinary gifts, but in which we fail to find any thus saith the Lord in proof of the main position, that the Lord's coming has been delayed because of the want of preparation on the part of the church. And this brings us to

Article 10, which is the closing one of the series, is in the present number of the *Herald*, and is designed to show that the miraculous gifts of the Spirit were designed to be permanent.

It is perfectly evident to our view that had God designed them to have been permanent, that they would have been permanent. For God has not permitted himself to be without a church on earth—one that has constantly witnessed for him, and whose members have shown their faith and holy living by

not counting their lives dear unto themselves, but freely laying them down for the name of Jesus. These same persons are the ones whom John saw symbolized by the souls of the martyrs under the altar, and by the souls that lived again and reigned with Christ; and as these meet with no regenerating influence after death, and yet are declared to be worthy to reign with Christ in the resurrection, this worthiness must have been attained in the body. And therefore if that holiness and faith which is requisite for a full acceptance by and union with Christ, is found disconnected with the possession of these gifts, it follows that it was not the pleasure of Christ to continue them. For with such a preparation, his pleasure only was necessary for their bestowal; and therefore it must be claimed either that the saints in all ages have possessed those gifts, or that it was not his pleasure that they should possess them, or that during the absence of the gifts there have been no saints worthy of their possession—which last would be to deny that God has had any church on earth during long ages.

It is said that there was no intimation that the gifts were to cease before the end. But it may be added that there is no intimation that they were to continue till the end.

The perpetuity of the gifts is argued from the promise that the Spirit was ever to abide in the church. But the Spirit ever has abided, though the gifts have not been continued. The Spirit could not abide without an accepted church,—small in numbers, at times, it may be;—but as the gifts have not accompanied the Spirit's presence, the promise of its continuance was not a promise of their perpetuity.

It is argued that "no perfect witness can be borne to the world but that of two witnesses—of man and of the Spirit—spiritual gifts poured upon men;" and that "if the manifestation of the Spirit cease in His gifts, He cannot bear witness, and the word is shorn of its power." But if this is a true position; then either the gifts have ever continued, or God has left himself without a witness on the earth, the world has been unwarned, and no one has borne testimony for Jesus since their discontinuance. God, however, has had witnesses—witnesses who were destitute of miraculous gifts, and whose testimony the Spirit has honored by convincing men of sin, righteousness and a judgment to come, converting them to a knowledge of the truth, and justifying them and sanctifying them, and making them fit subjects for glorification at his coming.

It is claimed that the signs which were to be given for the confirmation of the word were to follow them that believe—and therefore that they were to be fulfilled in all. But to this it may be replied as before, that if without gifts there is no faith, then either there has been no continuance of faith or no absence of the gifts; and if no absence of the gifts, then there is no cause for their restoration. If there has been no faith, then there has been no salvation, and all souls have perished since the cessation of the gifts. But the church has been continued, and faith has been in constant exercise, and therefore the gifts were not perpetually to follow all who believed. It is very clear and simple to our mind that the miraculous gifts were for the confirmation of the word—of the new covenant which was to be unfolded in Christ. Daniel said, (9:27,) "And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and oblation to cease,"—i. e. by the substitution of his own sacrifice for the typical sacrifices which had so long foreshadowed it. There then we have the fact of the confirmation of the covenant, the time—the one week during which the covenant was to be confirmed, and the epoch—a prophetic week—the midst of which was to be marked by the crucifixion. The confirmation, then, was to precede and follow the act of the crucifixion during periods of three and a half years each.

The establishment of that which is new, needs to be accompanied by confirmatory signs, which are no longer necessary when that which needed such a confirmation has long been established and confirmed. The claims which Christ presented needed such a confirmation as a demonstration of his Sonship; and accordingly we find in the very commencement of his mission that, (Matt. 4:23, 24.) "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

By such miraculous gifts was confirmed the testimony of Christ respecting himself. By like gifts also was demonstrated the truthfulness of the testimony of his disciples respecting him; for (Matt. 18:1,) "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." And as they went out "and preached that men should repent," (Mark 6:13,) "they cast out devils, anointed with oil many that were sick, and healed them."

This power continued during a period of three and a-half years to the crucifixion; but after the resurrection of Christ, it was necessary that those who testified to it, should be endowed with power to confirm the credibility of their testimony. Therefore when they were to be sent into all the world as a witness to all nations, the Saviour said, (Mark 16:17-20,) "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up in heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

In this way, (Acts 5:12,) "by the hands of the apostles, were many signs and wonders wrought among the people;" so that Paul says, (Heb. 2:3, 4,) that "the great salvation, which at the first began to be spoken by the Lord," was "confirmed unto us by them that heard him." And thus did the Saviour confirm the covenant with many for one week, the middle of which was marked by his crucifixion.

At the end of the second half week, the apostles turned to the Gentiles, when, as would naturally be expected, the miraculous power that had witnessed to the Jews, continued sufficiently long to show that no difference existed between Jew and Gentile, but that the same gifts witnessed the same truth to both.

It was not to be supposed, that the miraculous gifts which had borne testimony to the word would suddenly cease; and accordingly we find them gradually diminishing as those passed away who had been miraculously empowered to exercise them; and the written word, the record of the acts which had been performed, became a substitute for their continued visible manifestation. The searcher for truth could turn to the authentic records, and there read the confirmatory evidences of the truth of the religion of Jesus, so that he no longer needed a visible manifestation of the gifts.

Those who quote the promise of the gifts, as evidence of their perpetuity in the church, lose sight of the original prophetic period during which the covenant was to be confirmed by them. If they were thus to confirm the covenant forever, why was it specified that he "should confirm the covenant with many for one week?"

The brother objects to the view which we took of the gift of tongues (in an article we wrote a few months since), that it was an ability to speak an unlearned language, on the ground that those thus endowed would need no interpreter, as in the 14th of 1 Cor. In the article referred to we distinguished between the miraculous endowment by which an unknown language might be spoken, and one's speaking in his own vernacular, which might yet be an unknown tongue to his auditors, and which would need an interpreter; while the speaker, miraculously enabled to speak in a tongue naturally unknown to himself but the vernacular of his audience, would need no interpreter.

We will not prolong our remarks on the subject of the gifts, but would invite communications in reply to Mr. A. from those who are capable of eliciting light on the subject from the inspired Oracles. There have never been wanting, in any age, pretenders to the possession of inspired gifts; and in this connection may be read with profit the article commenced in the *Herald* two weeks since, copied from the London "Quarterly Journal of Prophecy," and entitled, "Miraculous Gifts: Old and New Claimants."

ELDER C. P. Dow, of East Chazy, Clinton Co., N. Y., proposes to go to the West this Autumn. His object will be to find a field of labor, in which he can be useful, in the Advent cause, and a home for his family. Being well acquainted with this brother, and holding him in esteem for his work's sake, I can commend him to Bro. Chapman, and his true yoke-fellows, in the West.

Some, who have been commended by us heretofore, have lifted up their heel against us, as also Bro. Chapman and others, by which they have made division, and are raising a party for themselves. I have confidence in Bro. D. that he will not sympathize in such movements. But will seek the unity and prosperity of the cause.

Those who who may wish the labors of Bro. Dow, in Illinois, Wisconsin, or Iowa, will address him, East Chazy, Clinton Co., N. Y.

REPLY TO MR. WILLIAMSON ON THE ABRAHAMIC PROMISE.

Continued from our last.

The next point noticed by Mr. W. is as follows:

"Again, you call the whole ceremonial law, a supplement to the promise. If by supplement you mean a mere exposition of the promise, which can neither add to nor take from the covenant with Abraham, then I have no objection to the term; for this is just what Paul argues (Gal. 3:15-19). The law could not alter the covenant, but it could explain it; and surely you will not deny that it taught them how they were to inherit the land and how it was to be held by them according to God's covenant with Abraham, nor that the law was a school-master to lead them to Christ, training them in all its ceremonies, how in Abraham all the nations of the earth were to be blessed, which ceremonial teaching was to continue in the land of Canaan till Christ came; all which was done. After Christ's death the new covenant takes the place of the old—by which we are taught how the promise was to be fulfilled. After Christ, this, to Abraham and his seed, and under this Paul tells us who are true seed of Abraham, and heirs of the promise made to him. The Abrahamic tree is still growing, and his seed are still collecting, as we think, as pure as ever."

In regarding the law as a "supplement to the promise," we do not regard it as a mere "exposition" of it, but as a positive addition; and yet not such an addition as could set aside or militate against any of the provisions of the Abrahamic covenant. Paul testifies (Gal. 3:19) that the law "was added because of transgressions, till the seed should come to whom the promise was made." It served the purpose of a school-master to instruct Israel in the conditions by which as a nation and as individuals, they could secure the inheritance to themselves eternally; and by its typical observances it foreshadowed the means by which atonement was to be made for sin and the price that Christ was to pay for the purchased possession. By it they learned that the promise was to those of the faith of Abraham, and that those of his descent who were not of his faith were not included in his seed—the unbelieving children of Jacob having no pre-eminence over the unbelieving children of Ishmael or of Esau. But as the inheritance is not of the law, but was given to Abraham by promise, when the former had served its purpose it was abrogated by Christ; leaving the promise still good to all the seed—all who are of the faith of Abraham being bound together in Christ by the new covenant which takes the place of the abrogated old. This "Abrahamic tree is still growing," and it will continue to grow till God shall have accomplished the number of his elect; till the fullness, or full number of the Gentiles who will believe shall have come in,—and then by the resurrection of the heirs of promise who are dead, the change to immortality of the righteous living, and the regeneration of the earth, they shall all receive the inheritance for which Abraham was made "the heir of the world." And then shall "the meek inherit the earth"—the kingdom under the whole heaven being apportioned among the saints of all nations: (Psa. 87:5, 6,) "And of Zion it shall be said, This and that man was born in her: and the highest shall establish her: the Lord shall count when he writeth up the people, that this man was born there."

Mr. Williamson proceeds: "Again, after repeating the covenant promised of God, by Jer. 31:31-34, to be made with the house of Israel and Judah at a time then future, and repeated by Paul as now in power (Heb. 8:8-13), you add: 'This covenant, it will be seen, contemplates the eternal residence in the land of Canaan of the individuals who did not break the previous one.' Is this really so? where in the words of that covenant shall we look for such an intimation? or that after it was made there would be any distinction between Jew and Gentile believers, or between the earlier or later seed and heirs of the promises? In what part of that new covenant is there any promise of their return to such as is found that they would return from Babylon, when they were captives there? Will you be kind enough to point to the words of that covenant, as promised by Jeremiah, or as repeated when it was actually made by Paul, which intimates that the Jews who believed before the death of Christ would have a better claim to Canaan hereafter than those who believed after, and were organized into the Christian church; whom Paul calls the seed and heirs of Abraham?"

Our position on this point, it will be remembered, is not that the new covenant teaches a return to the land, nor that it teaches a distinction between Jew and Gentile believers, nor that it vouchsafes to Jews who believed before the death of Christ a claim to Canaan that is not equally good to believing Jews since Christ's death; but it was simply that it gives to all who are numbered with believing Israel, the land of Canaan for an eternal inheritance. That the covenant is "with the house of Israel and with the house of Judah,"—

with those whose fathers came out of the land of Egypt, with whom God covenanted and which covenant they broke, is expressly affirmed in Jer. 31:31-33. That after it should have been sufficiently offered to the subjects of its promise, it was to be consummated by a universal reign of holiness, is shown by v. 34, where it is said, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." That it will be eternal in its results, is evident not only by the phraseology already quoted, in which an entire cessation of farther calling man to the knowledge of the truth and their eternal forgiveness is affirmed, but in the verses following God proceeds to affirm its perpetuity by an illustration drawn from the immutability of the ordinances of the sun and moon. He says (vs. 35-37), "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease to be a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." And that it is to be in connection with the land of Canaan, is demonstrated by the remaining portion of the chapter, which reads, (vs. 38-40,) "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked nor thrown down any more for ever."

Paul in his quotation of the new covenant in Heb. 8:8-12, has nothing at variance with these provisions. These points being established, it follows that if any of the subjects of the covenant are absent from the locality of their inheritance, they will be returned there—not as they came from Babylon; for as the consummation of the covenant implies the perfection of its subjects, their resurrection from the dead or change to immortality if living, is a necessary pre-requisite to their restoration. The relation which Gentile believers may sustain to the Jewish, or how far they may be included in the house of Israel, cannot effect the perfection, universality, locality, or perpetuity of the provisions of the new covenant.

Mr. Williamson continues:

"Again, is not your argument, page 120, when you insist on the distinction between Abraham and his seed, fully answered by such passages as are found in Gen. 12:3; 18:18; 22:18 and 28:14. In the two first passages the Lord said that all the nations of the earth would be blessed in Abraham, just as explicitly as that the land of Canaan would be given to him, yet how manifest that this was only true, as Abraham was represented in Christ his seed. Hence (22:18,) God says, 'In thy seed shall all the nations of the earth be blessed;' and (28:14) God says to Jacob: 'In thee and in thy seed shall all the nations of the earth be blessed;' and yet in Jacob they were not blessed, except as represented in Christ and his seed, just as Abraham was. In both parts of the covenant promise the parent is evidently represented in his seed, and not as separate."

We do not understand that the distinction between Abraham and his seed is obliterated by these illustrations; for all nations have been blessed both in Abraham and in his seed. They have been blessed in the call and greatness of Abraham, in that by the nation that proceeded from him a Saviour was given to the world—the Son of David and the Son of Abraham, as also the Son of God. We do not understand that Abraham is represented in his seed; although he may be put by a metonymy for his seed.

(To be concluded.)

MY JOURNAL.

Friday, May 4.—My health is so much improved, that I am able to go out. We have a beautifully clear morning, with a bracing and reviving atmosphere. Bro. Pelton took me to ride. We visited the fort and beach, at Presidio, three miles out, at the entrance of the Golden Gate. The fields and mountain-sides were covered with a rich variety of wild flowers, and all nature smiled. It seemed very pleasant, after an imprisonment of a week in a sick-room, to walk at large again, with restored health, amid the beauties of nature and art.

The fort at the entrance of the Golden Gate is

to be a magnificent work, and will cost the government millions of dollars ere it is finished. But it will protect the harbor against the world in arms.

While speaking of the beautiful climate at San Francisco, I ought also to state a fact respecting the afternoon winds. During the summer months, the winds almost invariably freshen up at 12 o'clock, from the north-west, and blow strongly till nightfall. They are generally cold, sometimes very chilly, and seem to pierce one through. Thick garments are required. They differ from our east winds, on the New England coast, in that they are dry, and, though colder, are considered healthy, after persons get acclimated. It was by exposure to these winds that I got my late sickness, but my friends tell me if I should now remain, I should not only be in health, but enjoy them. But I tell them that the Cortes sails on Wednesday next.

The law against gambling, recently enacted in this State, went into effect on the first of May. The *Alla California*, one of the most respectable and influential papers in the country, speaking of the late laws, passed by the Legislature, says that "among these there is one prohibiting gambling throughout the State, under the most stringent principles. Gambling houses are, at last, to be closed, and a practice which has gone further towards demoralizing California at home, and in the eyes of the world, bids fair to be permanently eradicated from the land." The papers, without exception, so far as I know, speak in favor of the law.

Thousands on thousands of dollars have been expended to prevent the enactment of this law, but all in vain. Public sentiment is at last aroused, and gamblers must yield to it.

Another law, respecting Sunday amusements, such as ball-fighting, &c., has also been passed. One of the editors in this city, evidently not much interested in the sacredness of the Sabbath, makes the following jocose remarks upon it:

"The Sunday Amusement Act takes effect on the first of June. It is short and particularly sweet. Its terms effectually prohibit the 'barbarous and noisy amusement' of clattering those things called bells on Sunday. We are glad of this, and hope that people henceforth will learn to pray at proper times, without the necessity of having their religious zeal awakened by the outlandish and barbarian clamor which is made about their ears for two or three hours every Sunday by the execrable bells. We believe in keeping it as a day of rest. We will not knowingly disturb the rest or the worship of others on that day. And in return, we ask that our rest and worship shall not be disturbed by this outrageous folly, this brazen hypocrisy of bell-ringing worship, instead of that which the heart should offer. If any reasoning man and honest Christian can give a reason for this clanging pandemonium every Sunday, at which the religion of even the Mahometan revolts, we should like to hear it."

The religious press of California, was established in August, 1851. The first paper was started under the patronage of the Congregationalists, and was entitled the *Pacific*; which continues, and is well sustained. The Rev. J. W. Douglass, who is a fellow-passenger, is well known as the originator, editor, and proprietor of the *Pacific*, a well conducted weekly, family paper. It has now reached its fourth volume.

On retiring from this paper, he was highly commended by the religious associations in connection with which he had labored.

I have found Mr. D. to be a very sociable and pleasant companion; and having resided in California for six years, he communicated, from personal knowledge, much information respecting the State and its institutions, in which I was deeply interested.

The next religious paper was got up by the Methodist Church North, and was established only a few months after the *Pacific*; entitled the *California Christian Advocate*. It is of large size, and has reached its fourth volume. It is well conducted, and has battled well, not only for Methodism, but also against Romanism, intemperance, and vice in various forms. It is well sustained.

The next paper was the *Christian Observer*, published by the Methodist Church South; but this was discontinued some time since.

The Baptists also started a paper called the *Pacific Banner*, which was not sustained. But another has been started, the *Pacific Recorder*, which bids fair to live. It is a well conducted sheet, and is much needed by the Baptists in California. It will probably be removed to Stockton.

The religious press in California has not made so deep an impression on the public mind as could be desired. But it has had a good influence, and done much to stay the tide of evil.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

CANADA EAST AND VERMONT CONFERENCE.

This Conference convened according to appointment in Hatley, C. E., June 13th, 1855. The morning was devoted to prayer, and voluntary speaking of the brethren, and was an interesting and profitable season.

In the afternoon, Elder Isaac Blake preached from 1 Cor. 15:58; "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

In the evening Bro. A. Hopkins gave a discourse on the work of the ministry, founded on Jonah 3:2, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." He made many good, practical remarks under the following heads:—1. God makes use of human instrumentalities in accomplishing the work of man's salvation. 2. The work assigned those agencies must be done by them, or they become guilty before God, and the work will be performed by others. 3. The results experienced by those who hear, believe and obey the divine message are exceedingly beneficial and happy, while the act of disbelieving it is very displeasing to God, and injurious to mankind. The discourse was followed by exhortations from Bro. Thurber and numerous others.

THURSDAY.

In the morning, after a season of prayer, Elder S. W. Thurber was chosen President; Addison Merrill and J. M. Orrock, Secretaries; Isaac Blake, J. Adams, A. B. Hopkins, J. Warren, S. S. Garvin, J. M. Orrock and A. Merrill, Business Committee.

A motion was made by Elder A. Merrill that a Committee be appointed to attend to cases of application for ordination.

The subject of the ordination of Elders called forth many interesting remarks. Some thought this committee should be a standing committee during the year. While we ought not to "lay hands suddenly" on men, we should, at the same time, do what we can to encourage young men of piety and talent to enter the gospel ministry. After a free exchange of views on the subject, the following Committee was appointed, whose work it shall be to look after any such persons who may be among us, and to advise and encourage them as may be thought best:—A. Merrill, S. W. Thurber, Dr. R. Hutchinson, B. S. Reynolds, J. M. Orrock, John Porter, and C. P. Dow.

In the afternoon, Bro. S. S. Garvin preached, Text, Matt. 13:9, "Who hath ears to hear, let him hear." And Bro. Bachelder spoke in the evening from 2 Peter 2:9—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

FRIDAY.

At half past 10 o'clock the meeting was called to order by Elder Isaac Blake as Vice President, Elder S. W. Thurber not being present. The Business Committee then presented their report, which was received, and the items taken up as follows:—

On Church Order.

Resolved, That we feel the importance and necessity of a strict adherence to all the rules of the New Testament in reference to the government of the church, and would therefore urge upon the ministers within the bounds of this Conference, the duty of preaching that portion of the Word of God more fully than it has heretofore been done among us.

This resolution was discussed at length by Bro. Webb, Sornberger, Reynolds, Blake, Merrill, and others, and passed unanimously.

The Business Committee then introduced, by Bro. Orrock, the following

ADDRESS.

The times in which we live are truly ominous. Dark and fearful clouds loom up in the horizon, and, to many minds, indicate that a storm is approaching. Peace Societies have been formed within a few years, and it was declared, not long since, with considerable positiveness, that the nations were now too wise to go to war, and that national difficulties could all be settled by arbitration. But while this cry of "peace and safety" was heard in the land, preparation for war was

made on a large scale. Unexpectedly to many the trumpet of war sounded, and nations rushed to the battle field. On turning our eyes to the East, we see England, the bulwark of Protestantism; France, the supporter of Popery; and Turkey, the defender of Mohammedanism, allied against Russia, which sustains the Greek Church. The four great Religions of the earth thus come in contact with each other, blood flows freely, gloom and perplexity pervade many hearts, and the question is asked, What will be the end of this matter?

A crisis is approaching. Bible students generally concede that we are on the eve of some great event. Many are running to and fro, and knowledge is being increased. China, Japan, and other portions of the earth, which had long been closed against the circulation of the Scriptures, have recently been opened to receive the missionary and his message. These things, so cheering to the Christian's heart, are regarded by Millenists as sure indications of the world's speedy conversion to Christ. Hence they believe that at no distant day error and superstition will fall beneath the benign influences of Christianity,—wars cease to the ends of the earth,—and Jesus reign spiritually for a thousand years.

While this is the faith of many professed Christians, there are others who believe that the last days will be perilous to the Church and the world,—that "wicked men and seducers shall wax worse and worse, deceiving and being deceived,"—that "because iniquity shall abound, the love of many shall wax cold,"—that the tares will grow with the wheat till the harvest, which is the end of the world,—and, in short, that there will be the co-existence of Christianity and Anti-christianity throughout the entire gospel age. Those who entertain this belief, labor not with the hope of the subjugation of all nations to Christ by the gospel, but regard it as being the purpose of God in this dispensation, "to take out of them a people for his name" (Acts 15:13, 14; Rev. 5:9, 10); and that when this gospel of the kingdom shall have been "preached in all the world as a witness unto all nations, then shall the end come." Millenists and Millenarians are agreed, that whatever may be the nature of Messiah's reign, it will be a glorious era when it comes, and that its commencement is now at hand.

The year 1843-4, when many expected the coming of the Lord, being now more than ten years in the past, the question might be asked, What views do the Adventists now generally hold? The sixth Annual Second Advent Conference of Canada East and Northern Vermont, being now in session, we deem it a duty that we owe to the Church and the world, to say, that while we fully agree with all Protestant Christians that "repentance towards God and faith towards Jesus Christ," accompanied with obedience to his requirements, can alone secure to us eternal blessedness, yet, we also still hold, in common with the great body of Adventists in the United States, that the Bible, which is our only rule of faith, duty and discipline, teaches:—

1. The future, personal, visible and glorious Advent of our Lord Jesus Christ, at the commencement of the Millennium, Acts 1:9-11; 3:19-21; Rev. 1:7; 19:11 to the end; Luke 9:26; 2 Thess. 1:7-10; 2:1-8; Daniel 7:7-14, 19-22; 11th chap. throughout, with 12th chap. vs. 1-3; Matt. 13:24-30, 36-43, 47-50; Rom. 8:18-23.

2. The Resurrection of the righteous dead, and the change of the righteous living at the Advent, —1 Cor. 15:50 to the end; Philip 3:20, 21; 1 Thess. 4:13 to last.

3. The Dissolution of the present heavens and earth by fire, and their subsequent Regeneration, —2 Peter 3:7-13; Matt. 19:28 compare with chap. 25:31, 34; Rev. 21:1-5.

4. The establishment of the Kingdom of God on earth at the Appearing of Christ to judge the quick and the dead, —2 Tim. 4:1; Luke 13:24-29; 19:11-27; 21:25-31; Rev. 11:14-18; and 20th chapter.

5. The Destruction of the wicked, who are found alive on the earth at the Advent, and their confinement "in chains of darkness" till the second resurrection and judgment, —Isaiah 24:17-23; Psa. 2:8, 9, with Rev. 2:25-27; 2 Thess. 1:7-10; Rom. 2:5-11, 16; Matt. 16:27; Rev. 19:11 to the end; 22:10-12.

6. The Renewed earth will be the everlasting Inheritance of the Redeemed,—Genesis 13:14-17, with Acts 7:2-5 and Rom. 4:13 with Gal. 3:16-18, 28, 29; Psalm 37:3, 9-11, 18, 27, 29, 34, compare v. 22 with Matt. 25:34, 41, Dan. 7:27; Matt. 5:5; Rev. 5:9, 10.

7. The Personal Reign of Christ on earth over the nations of the saved, —2 Samuel 7:12-16, with Ezek. 21:25-27 and Luke 1:30-33; Isa. 24:23; 25:8, 9; Micah 4:6-8; Rev. 21:3, 4, 23-27; 22:1-5.

8. The only Restoration of Israel yet future, is the Restoration in connection with the Advent, of all the pious Jews who have ever lived, to the cleansed sanctuary, or land of Palestine; while all the saved from among the Gentiles will be blessed with faithful Abraham in the inheritance promised to him and his seed forever,—Dan. 8:13, 14 with Ezek. 37:1-14; Dan. 9:26, 27 with Luke 21:20-28; Dan. 12:1-3; Rom. 2:28, 29; 4:13-16; 9:6-8; 11:25-27; Gal. 3:7-9, 28, 29; Ephesians 2:11-22.

9. The coming of the Lord is Nigh, even at the doors:—we are living in the divided state of the Roman kingdom, which is symbolized by "the feet and toes" of the metallic image (Daniel 2nd);—near the destruction of the "little horn" of Popery (Dan. 7th);—in the period of expectancy in which "the signs" were to appear (Matt. 24th);—between the sounding of the sixth and seventh Apocalyptic trumpets, in the space called "quickly" (Rev. 11:14): "The second woe is past; and, behold, the third woe cometh quickly;"—and at a time when the literal fulfilment of the historical prophecies (especially those of Daniel and John);—the appearance of celestial signs (Luke 21:25-28);—the political, moral and religious condition of society (2 Timothy 2d chapter; 4:1-6; James 5:1-9; 2 Peter 3:1-4; Jude 17-19 and Rev. 16:12-16);—with the apparent termination of the prophetic periods somewhere in the vicinity where we now stand, all combine to say, *The Lord is emphatically NEAR.*

We wish to guard against extremes in relation to the time of the Advent. From past failures we would learn to be cautious and humble. We would not be forgetful that our Lord said, "Take ye heed, watch and pray; for ye know not when the time is;" but would at the same time remember that he also said, "So likewise ye, when ye shall see all these things, know that it [margin, he] is near, even at the doors." Thus while the exact time of the advent may not be known, we are assured that we may know when it is near. This should be enough for the child of God. His people have had to do without "definite time" in the past, and they live without it now. "Nigh at hand," is sufficiently definite to produce a healthful state of mind, and will lead, by the grace of God, to right action. With our present light, we can take no other position.

To those scattered abroad, who are waiting for the Son of God from heaven, we would say, Beloved, gird up the loins of your mind, be sober and hope to the end, for the grace which will be brought unto you at the revelation of Jesus Christ. Be patient amid the trials of these last days. He that putteth his hand to the plough and looketh back is not fit for the kingdom of God. "Remember Lot's wife." Your hope being deferred has made the heart sick, or sad, but the hope is not destroyed. Be of good courage—we are homeward bound. The waves of time may beat against the vessel—the church of God—but there is no real danger. "Our Father is at the helm." A few more storms at most, and the haven of everlasting rest will be reached,—the sunny heights of Zion gained,—and the King appear in his beauty. Think of the friendly greetings that will be given by the angelic hosts that line the other shore, and the hearty welcome that you will receive from the King of kings, if faithful a little longer. Think of the cross of Calvary and the crown of glory. Do what you can to pluck souls from ruin. Search the Scriptures. Watch unto prayer.

"Fear not, brethren, joyful stand
On the borders of your land:
Jesus Christ, your Father's Son,
Bids you undismayed, Go on."

To those not interested in the subject of religion, and who, consequently, are not "looking for that blessed hope," a word must be said. The millennium is near. On this point all are agreed; and if it be true that the Lord of the millennium comes first, where are we but on the eve of judgment! Your state must soon be unalterably fixed. May this solemn thought lead you to contrition before God. A few steps more in sin, and you are ruined forever! Your state as yet is not hopeless. Christ invites you to his arms. He died for your sins, and rose again for your justification. Repent, believe, and be saved, or, repent not, go on in sin, and be damned. You are at liberty to make your choice. Decide for eternity. "Now is the accepted time, and now is the day of salvation."

On motion, this Address was ordered to be printed, under the care and revision of Bro. Orrock, as one of the regular Tracts of the Series, entitled, *Tracts for the Times.*

Bro. Webb introduced the following preamble and resolution on

Temperance.

Whereas, we as a Conference view with gratitude the efforts of the Provincial Legislature for the suppression of intemperance, we also would show

our sympathy by holding ourselves subject to "the powers that be," giving our influence in favor of the cause of Temperance. Therefore,

Resolved, That we as a Conference do pledge ourselves to make every laudable effort for the suppression of intemperance, both by precept and example.

After some remarks, the Resolution was adopted.

THURSDAY AFTERNOON.

At half past one o'clock the meeting came to order, and it was arranged that the afternoon should be spent in hearing

Reports from the Churches.

The Reports were more numerous this year than usual, and the extent of territory occupied by our ministers greater than that of last year. Time and space will not permit us to give the reports of the delegates in full, therefore we sum up all as follows:—

VERMONT.

In Danville the church is not in a very prosperous condition, and has no pastor at present. Elder B. S. Reynolds resides there, but is not decided as to the place of his future labors. There is a Union Sabbath school. In Cabot there are about seventy Adventists. Elder W. H. Eastman preaches with them three quarters of the time, to good acceptance. They have a Sabbath school and Bible class. Eight were baptised a few days since. The church has been increasing for several years.—Efforts have been made of late to organize, but some are afraid of it. They have been able to transact all their business without it, and have generally been united. In Hardwick, Elder Davis labors one fourth of the time, and there has been some revival. In Montgomery there is a good church; they want a pastor. Elder A. Merrill does not expect to labor there regularly for the future. In North Troy there are a few brethren. Elder Reynolds preached to them part of the time the past year. In Newport there was a revival last fall. Have preaching monthly from Elder Isaac Blake. In West Derby there are some Adventists, but it will require an extra effort to sustain and build up a church in that place. Bro. I. Blake preaches to them one quarter of his time, and thinks they would sustain as much more preaching, could it be obtained. At Derby Line the church is not prospering. Many of the Advent people have moved away. They have at present no engagement for preaching, except from Elder I. Blake, once in four weeks, but want preaching at least one half of the time. There are difficulties existing which need to be removed. A faithful few, however, can be found who are waiting for the kingdom of God.

CANADA EAST.

In the township of Melbourne there are quite a number of Adventists. They erected a meeting house in the village some time since, but it is not yet finished. They hold meetings in it every Sabbath, whether they have preaching or not. They are well able to support a minister part of the time, and by letter requested that their wants should be remembered. Have no Sabbath school. In Shefford the church, though large in number, is rather backward and declining. There are, however, some striving to walk as Christ also walked. They have not had much preaching for a few months past, but expect the labors of Bro. Orrock half the time, and that he will reside among them. The prayer meetings are generally well attended. When they have no preaching they read the discourses of Dr. Cumming and others in Sabbath morning meetings, and have prayer and conference in the afternoons. Have also a Sunday school. At the Outlet, the brethren, though heretofore few in number, have for a few months past been enjoying a refreshing from the Lord. Last Sabbath nine were baptised by Bro. A. Merrill. During the year they had preaching a portion of the time from Bro. Orrock, Sornberger and others. Elder A. Merrill has labored there of late, and they are trying to secure his labors among them for the future. They have a Sunday school in summer, but discontinue it in winter.

In Hatley the church has been much revived. Elder J. Warren, who resides there, and preaches when no other minister is with them, baptised 38 during the past year, and more have been baptised by others, but they do not all "bring forth fruit meet for repentance" as they ought. They expect Elder Thurber to preach to them a part of the time. Have no Sabbath school on account of the meetings being held in different places. In Barnston, where Bro. Thurber resides, there are about seventy-five professed Adventists. Twenty-five have been baptised the past year. They expect preaching half the time. They support preaching by raising a contribution every Sabbath. Have a Sunday school. In Stanstead, at the Amy Corner, Elder David Merrill preaches monthly. Have a few brethren there who may be depended upon. Have never organized, but strive to attend to

the ordinances of the Lord's house. At Fitch Bay, Elder Sornberger preaches once in four weeks. The brethren are rather low, but congregations good, and want preaching half the time. At Oliver Corner there is some revival,—six were baptized last Sunday, and in the Tisus' neighborhood four were recently baptized. At Foster's Mill's there are a few trying to live for God's glory, and are making an effort for, and expect the labors of Bro. Sornberger one fourth of the time. Elder Thurber baptized four there last season.

In Bolton, near Broome, God has revived his work under the labors of Brn. D. Merrill and J. Chapman. Ten have been baptized and others are waiting to be. At another place, called the West Pond, four have been baptized; and in other places there is some religious interest. In Sutton, Brn. P. V. West and S. Hurlbut reside. There are probably thirty-five professed Adventists in the township. Elder West and others have labored among them some. Have no Sabbath school. The brethren sent a request to Conference, to have some preacher come among them, and they will sustain him half the time. They want a man who is able and willing to work for God and the good of souls. Bro. West expects to preach in Stanbridge one quarter of the time the ensuing year. In Broome there are two or three brethren that can be relied upon. Sutton, Bolton, and Broome present a field where a faithful evangelist might labor and be useful.

Elder J. Porter resides in Shipton. The church numbers about fifty members. They own a good meeting house, in which they worship regularly. Elder Thurber baptized twenty-three there the last season, and Elder Webb recently baptized eleven. The Society is flourishing under Bro. Porter's care. In New Glasgow, a place nearly forty miles north-west of Montreal, there is a church of about sixteen members, and a growing interest. Ten were baptized by Bro. Thurber not long since. Bro. Webb visited them recently, and found them prospering. In the city of Montreal there are some who are favorable to the Advent doctrine. Two or three of those baptized by Bro. Thurber, in New Glasgow, reside there. Some of the ministers in the different denominations are understood to entertain Millenarian views. Elder Webb preached there two evenings while on his way to from New Glasgow. In Brompton seven were baptized last summer. There are a few who sympathize with us, and are anxious to have stated preaching among them. In Ascot some interest has recently been manifested to hear on the subject of the "blessed hope." Bro. Chapman has been with them some. They have prayer meetings, and lately have established a Bible class. In Berry thirteen were baptized by Brn. Warren and Webb the last year.

The church in Clarenceville reported their condition by the following letter:—

To the annual conference of Adventists, in Canada East, and Northern Vermont, to assemble in Hatley Jun 13th, 1855, the Church in Clarenceville, looking for the speedy coming of Christ, presents Christian salutation.

The Advent Church upon Caldwell's Manor, being assembled to take action with reference to the present annual Conference, unanimously decided that a letter be sent to the Conference, expressive of their sympathy, with their brethren of "like precious faith," as also, their own position and prosperity.

And it was further decided that their pastor, the writer, be desired to write said letter. I would therefore say, that I became associated with this church as minister last January, to labor with them one-fourth of the time for a year from that date. And so far, I believe the connection has been mutually pleasant and profitable, we have enjoyed some good meetings during the past winter, and spring, and what is better, have witnessed a number of conversions, in connection with our feeble labors. Two of the converts were baptized a month since, and have united with the church.

Others that have recently believed, we trust will go forward to this ordinance soon. Two members of the Methodist church have united with us, and although we have our trials, in common with our brethren, yet there is apparently a good degree of religious prosperity. The time theory that was, has not injuriously affected us, and as a church we are resolved to watch and pray, because we know not when the time is, believing Jesus to be "nigh even at the door." And it has been our endeavor to avoid the agitation of questions that gender strife to no profit but the subverting of the hearer, while we labor to give especial prominence to the Advent message, "Fear God and give glory to him, for the hour of his judgment is come." Still hoping to see sinners converted from the error of their ways.

Our number has been somewhat reduced by re-

morals, death, and apostacy, yet we now have in church fellowship forty souls, and pray God to increase the number.

For this purpose we propose holding a camp-meeting, near Clarenceville some time in September next, of which due notice will be given in the *Advent Herald*, and we hope the ministers of the Conference who can make it convenient to do so, will "come over and help us," also the lay brethren and sisters. Especially do we expect a visit from any minister who may be appointed by Conference to visit the churches of this conference.

In conclusion, in behalf of the Church I would say, to those in Conference assembled, you have our sympathy, and earnest prayers, that your deliberations may be of a kind to subserve the best interests of the cause of Christ, may not a discordant note be heard, but union, harmony, and "brotherly love" abound, and all present feel "it is good for us to be here," so that when the meeting is concluded and you are again scattered abroad, you may labor with increased courage to promulgate the most glorious truths connected with the speedy advent of our expected Saviour. Done in behalf of the Church, and by their order, June 2d, 1855. CHAS. P. DOW.

After some general remarks from the President, the assembly were dismissed with the benediction.

At 5 o'clock, Elder Reynolds gave a running commentary on the 12th chapter of Romans, followed by exhortations from several brethren.

SATURDAY.

At half-past 10 A. M., in view of the ordination of two brethren, Elder A. Merrill gave an interesting discourse from Titus 1:5, "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

After sermon, Brn. S. Garvin, of Danville, Vt., and John Chapman, of Bolton, C. E., were set apart to the work of the ministry by "the laying on of hands." Prayer was offered by Elder B. S. Reynolds; the charge given by Elder Isaac Blake, and the right hand of fellowship extended by Elder P. V. West.

In the afternoon, Elder J. M. Orrock preached from Psalm 119:19, "I am a stranger in the earth." [An outline of the discourse may be given at some future time.] After sermon a collection was made to aid in the circulation of our Tracts in destitute places, amounting to \$7.33. We have published since last Conference, of Tracts for the Times, No. 5,—"The World's Conversion."—1500 copies, thus making the whole number of Tracts issued in connection with this Conference, about 10,000.

Elder Merrill introduced the following Resolutions which were adopted:—

Resolved, That inasmuch as our brother, Elder Henry Jones, has recently removed from the bounds of this Conference to the State of Illinois; we therefore desire to commend him to the saints as a worthy minister of the Gospel.

Resolved, That whereas our brother, Elder Benjamin Webb, has expressed his intention of traveling extensively in preaching the Gospel, we therefore wish to recommend him as a beloved brother in good standing in this Conference.

Bro. Orrock introduced the following preamble and resolution, which passed unanimously:—

Whereas, the *Advent Herald*, published by Elder J. V. Himes, Boston, Mass., is not as well sustained as it should be, on account of the "hard times," the backwardness of some subscribers in paying what is justly due to the office, and through various influences which have been at work to cut off subscribers; whereby its publisher is placed in somewhat embarrassing circumstances, Therefore,

Resolved, That we approve of the general course of the *Advent Herald*, and will make an effort during the coming year to extend its circulation, and to sustain and encourage Bro. Himes in his arduous labors to proclaim the glad tidings of the kingdom of God at hand.

The following Resolution, expressive of the gratitude of the Conference for the hospitality extended to them, was passed,—

Resolved, That we tender our sincere thanks to the brethren and sisters and friends of this neighborhood, for their kind and liberal hospitality to us during the session of this Conference.

Voted to adjourn. Next Conference to be held, if the Lord will, at the Outlet, Magog, C. E., the second Wednesday in June, 1856.

After meeting, many of the ministering brethren left for their appointments next day; religious services, however, continued to be held. Elder Webb preached in the evening. On Sunday the audiences were large and attentive. Elder A. Merrill gave a discourse in the forenoon from John 7:37-39; and Elder I. Blake in the afternoon from Jer. 8:20, "The harvest is past, the summer is ended, and we are not saved." Bro. Merrill spoke again in the evening. Thus terminated another of our annual gatherings. During the deliberations of the Conference, peace and har-

mony prevailed. The meeting was in some respects different from that of last year: Bro. J. V. Himes, who had been with us two years in succession; Bro. R. Hutchinson, who had been with us at all the previous Conferences to advise and to encourage; with others who might be named, were not there. But some brethren were with us for the first time,—there was a good representation from the churches abroad,—and, above all, the Lord was with us. Many were encouraged, and while we are again scattered to labor in different fields, we can look back with complacency to this precious season, and forward to that more glorious gathering, when the loved of the Lord shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac and Jacob, and all the holy prophets, in the kingdom of God. May the Lord hasten it in his time.

S. W. THURBER, President.

ISAAC BLAKE, Vice President.

ADDISON MERRILL, J. M. ORROCK, Secy's.

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[Hy. 29.]

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BOSTON, SATURDAY, JULY 14, 1855.

VOLUME XVI. NO. 2.

"WE SEE THROUGH A GLASS, DARKLY."

We weep when from the darkened sky
The thunderbolts are driven,
And wheresoe'er we turn our eye
Our earthly hopes are riven;
But could we look beyond the storm
That threatens all before us,
We might observe a heavenly form
Guiding the tempest o'er us.

The eye that sees the sparrow's fall,
That eye never sleeps nor slumbers,
Behold our griefs however small,
And every sigh He numbers.
The angels fly at his command,
With love their bosoms swelling,
They lead us gently by the hand,
They hover round our dwelling.

And when the fading things of earth
Our hearts too fondly cherish,
Forgetful of their mortal birth,
How suddenly they perish,
But 't is in mercy and in love
Our Father thus chastises,
To fix our thoughts on things above,
He strikes, yet sympathizes.

We know not, and we may not know
Till dawn the endless ages,
Why round his children here below
The howling tempest rages;
But this we know, that life nor death
Our souls from him can sever!
We'll praise him with our latest breath—
We'll sing His praise forever! H. M. J.

The Blessing of Abraham.

BY THE DUKE OF MANCHESTER.

I HAVE now to show that the promises made to Abraham have yet to be fulfilled to the Church of God, whether composed of Jews or Gentiles.

I attempted to point out, in the last chapter, that the promises respecting the land tendered to the generation of the wilderness, were not again proposed to the people of God until after the resurrection of Christ. Of this I think there was an intimation by the Lord immediately upon the sin of the people in receiving the report of the false spies. In answer to the intercession of Moses, Jehovah says, (Num. 14:21,) "I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of Jehovah." The connexion shows that this forebodes evil to the nation of the Jews. Now the earth being filled with the glory of the Lord was not in itself an evil; but the evil consisted in the manner in which this should be brought to pass, which was by the rejection of the Jews as a nation; and instead of their national election out of all nations being taken for the name of the Lord: or to show forth his glory. Thus it was the casting off of the Jews which occasioned the riches of the Gentiles. So that like the matter of the golden calf, though the nation was not at that time disinherited, nevertheless, in the day when he visited, he visited their sin upon them.

I purpose establishing my present point by commenting on a passage in the epistle to the Galatians.

In the 31 chapter and 13th and 14th verses, the apostle states, that by the abolition of the law, Christ enabled the Gentiles to participate in "The blessing of Abraham," although the blessing was originally limited and confined to the seed of Abraham; and that Christ also thus conferred upon the Church the promise of the Spirit. The proof of the former is taken up from the 16th verse to the end of the chapter; the latter point is handled in the following chapter. I will now examine the passage relating to the "blessing of Abraham."

Gal. 3:15.—"Brethren, I speak according to the manner of men; no one annulleth or farther encumbereth a ratified covenant, even of a man."

The argument is from the less to the greater: if even among men, no one would be so unjust as farther to encumber a covenant once ratified, far less can we suppose it of God. Whatever,

then, was the original contract with Abraham, of that the Church has now the full benefit.

Vs. 16, 17—"Now to Abraham and his seed were the promises made. He saith not, 'and to seeds,' as of many; but as of one, 'and to thy seed,' which is Christ. And this I say, a covenant previously ratified by God unto Christ, a law delivered four hundred and thirty years after, cannot nullify so as to invalidate the promise."

The promises here mentioned are not concerning the seed, but to the seed conjointly with Abraham; and were the promises concerning "the inheritance," for the apostle adds, "If the inheritance be of law, it is no more of promise, but to Abraham God conferred it through a promise." The subject, therefore, is the inheritance promised to Abraham and his seed; the inheritance of the land of Canaan, designated in a way of eminence, alike by the zealous apostle, and the contemplative patriarch, "The blessing of Abraham."

The following considerations will enable us to decide with some confidence, as to which of the promises the apostle here specially alludes.

They were ratified by a covenant; the reference, therefore, must be either to Gen. 15:18, or to Gen. 17:9, 10.

But (1) the allusion cannot be to Genesis 17, because there the seed is not spoken of in the singular number, but in the plural: "I will be their God;" but the apostle's argument in part depends upon the promise being confined to one, "and to thy seed."

(2) The apostle could not have referred to the covenant of Gen. 17, for that was ratified by circumcision: but the whole scope of the epistle to the Galatians is against the necessity, or even the propriety, of circumcision; had, therefore, the reference been to the covenant of Gen. 17, with which the rite of circumcision was necessarily connected, St. Paul's argument would have tended to show that circumcision was still the condition.

Lastly, the apostle is speaking of a covenant ratified by God unto or upon Christ 430 years before the giving of the law; this could not have been the covenant of circumcision, for into that Christ entered, not before the giving of the law, but after his birth in the flesh.

St. Paul, in saying that the covenant was ratified unto or upon Christ, seems to refer to the mysterious transaction in Genesis 15.

The mode of covenanting was by the Berith or covenant victim being divided down the chine, and the contracting parties passing between the moieties of the slain animal, the divided victim being intended to intimate the desert of the covenant-breaker, that he should be cut asunder, having his portion with the hypocrites. Jeremiah distinctly refers to the mode of covenanting, our Lord is supposed to allude to the mystical import; it is upon the manner alone, however, that I insist.

It will be observed, that the symbolical representation of the covenant, in Genesis 15, the smoking furnace and the lamp of fire must denote the principals, for it is these that pass between the parts of the divided animals; but as I have before observed respecting symbolical representations of the Deity, it is not the person, but the office that is sustained by the person, that is symbolized. Here I conceive the smoking furnace denotes the furnace of affliction sustained by the man Jehovah's fellow, while the lamp of fire denotes the Shekinah, the divine glory, sustaining the acquirements of essential holiness. Thus I understand the assurance to Abraham was God's covenant with Christ; hence the apostle, in v. 19, speaks of the Lord as "the seed to whom the promise was made."

St. Paul, in mentioning the 430 years, doubtless refers to Exodus 12:40, 41: "Now the sojourning of the children of Israel [and of their fathers in the land of Canaan and] in the land of Egypt was 430 years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt." This language must allude to some notable transaction on some particular day from which the 430

years were current, and it appears most probable that "the self-same day" to which Moses so emphatically alludes, is the day in which the Lord announced to Abraham, that the affliction should come on his seed.*

The difference between the 430 years mentioned by Moses and confirmed by St. Paul, and the 400 years announced to Abraham and repeated by Stephen, may be in consequence of the longer period being reckoned from the announcement to Abraham (Gen. 15,) and the shorter period which referred, not to Abraham but to his seed, being dated from some time after the seed was born, probably from the weaning of Isaac when the mocking by Ishmael began. (Gen. 21:9, Gal. 4:29.) This event, as far as one can judge, was five or six and twenty years after the announcement in Gen. 15, and therefore might very well be called in round numbers 400 years.

Gill observes, that in those times when men married and begat children and lived to a more advanced age, children might not be weaned so early as now. The Jewish writers vary considerably as to Isaac's age when he was weaned. Philo says he was seven years of age; if he is correct, the two periods harmonize perfectly. We assume that the Exodus was precisely 430 years from the vision; the last date mentioned before the vision was (Gen. 12:4,) when Abram was 75, and Abram was 100 when Isaac was born. (Gen. 21:5.) If Isaac was seven when weaned, the vision (Gen. 15) was two years after, (Gen. 12) and there were 400 years from the mocking of Ishmael to the Exodus. Some Hebrews, according to Jerome, say Isaac was only five years old; the period might still be precisely 400 years, if Gen. 15 was shortly after Gen. 12.

The particular time of day seems also to point to the Paschal release, and through that release, to the greater which it typified. "And when the sun was going down . . . to a horror of great darkness," &c., compared with Deut. 15:6, "Thou shalt sacrifice the Passover at even at the going down of the sun, at the season that thou comest forth out of Egypt."

When I say that the apostle referred to those promises to Abraham and his seed repeated in Gen. 15:6, 18, respecting the inheritance of the land, I of course do not exclude those promises to the same effect previously given. The reference in Gen. 16:7 to Gen. 12 being so express, and the substance of the promise being the same, of course the one covenant ratified them both.

I would also observe, the language of this passage implies that the fulfillment of the law was apparently to be rewarded by the inheritance. And this is in agreement with the language of Moses. Deut. 4:1—"Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you for to do, that ye may live and go in and possess the land which Jehovah, God of your fathers, giveth you." Upon every view, then, the land of Canaan is the subject in question.

Gal. 3:18—"For if the inheritance be of a law, it is no more of a promise; but to Abraham God conferred it through a promise." "Wherefore, then, the law? It was added because of transgressions, till the seed should come to whom the promise was made."

Law and promise are as diametrically opposed as grace and works; and as God gave the inheritance to Abraham by promise, it is clear that its attainment could not afterwards be encumbered by a law of any kind. But then this objection naturally presents itself: "If law and promise are such opposites, what was the object of the law?"

There is an opinion very general, that the whole object of the law, moral, ceremonial, and civil, was to bring in every soul guilty before

* I am happy to find that Mr. Browne takes the same view, (p. 308, § 228). He also informs us that the Rabbim assign this covenant to the night of the 15th of Nisan, which shows that they supposed it was the self-same day as the deliverance from Egypt.

God; that idea, I believe, scripture attaches, not to the law as a whole, but the "ten words," or (2 Cor. 2:7) "the ministration of death in the letter, engraven in stones"—that is, to the ten commandments. The law, taken as a whole, although imperfect, was yet a means of grace, a staying of judgment, as it were, until the time of complete redemption. In this sense I understand it here: the law was added because of transgression, the one part, namely, the ten words keeping alive a sense of sin, and driving to the other part the ceremonial justification which pointed to Christ.

From this we may infer, that the inheritance of the land must be enjoyed by those who are in a state of sinlessness; for it is implied, sin cannot pass unnoticed: the law was added because of transgressions; there must be an acknowledgment of the forbearance of God—a remembrance of sins—until the seed should come, who would put away sin by the sacrifice of himself.

Gal. 3:19, 20—" [It was] disposed through angels in the hands of a mediator: but the mediator is not of one, but God is one. The law is then against the promises of God."

I understand these verses to start a second objection. A mediator implies, that there are two parties, and that grounds of mediation are opened between them. Now God is one of the parties; the Israelites of course are the other party. The law of God, then, opening terms of mediation and acceptance, is against the promises of God, which confer the inheritance absolutely to the exclusion of all terms. The apostle replies:

Vs. 21, 22—"By no means: for if there had been a law able to quicken, verily justification would have been by law; but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to the believing."

To suppose that justification was to be attained by the law was to mistake its object, and its powers. The law concluded all under sin, the ministration of condemnation, keeping alive in a knowledge of sin, while the hope in the promise was kept alive in the typical justification of the ceremonial law. In this way, the law, instead of being against the promises of God actually ministered to their acceptance.

V. 23—"But before the faith came, we were kept (in custody) under law, shut up together unto the faith, to be subsequently revealed."

"The Faith" here appears to be Christ the object of faith, and the end of the law, which confirms what we have already observed, that until the coming of Christ, the promise made to Abraham could not be fulfilled.

Vs. 24, 25—"Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith; but the faith having come, we are no longer under a schoolmaster."

"Faith" is here again used for Christ the object of faith. The apostle here draws the conclusion already stated, that so far from the law being opposed to the promises of the inheritance, it actually ministered to them.

Vs. 26-28—"For ye are all sons of God, through the faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is not male and female; for ye are all one in Christ Jesus."

These verses unfold that mystery of Christ, which in other ages was not made known; namely, how the Gentiles could inherit those promises hitherto limited to Abraham and his seed; this is effected by the Gentiles becoming one, in and with Christ Jesus, that seed to whom the promises were made.

V. 29—"But if ye [be] Christ's, then are ye Abraham's seed, and heirs according to promise."

This is the conclusion: the Church, by being one with Christ, has the right of appropriating the promises made to the seed of Abraham. The Church, then, composed whether of Jew or Gentile, is heir to the land of Canaan, promised to

Abraham, and "according to promise;" that is, without any hindrance from the law.

These points, then, seem to have been established: the promises to the patriarchs were of the very land of Canaan: these promises have never been fulfilled, either to them, or to their posterity; nor was there a capability of realizing the promises, from the time that the generation of the wilderness rejected them, until after the first advent of Christ, when they were again proposed.

The Third Day.

It was on the third day, we are told (Gen. 1:9-13), that the new-created earth exhibited a platform prepared for fields and orchards, pastures and forests. Over all the wide spaces of the world, so recently cleared from the load of waters, verdure and fruitfulness might be seen on the third day—waving corn, and trees, on whose branches hung the ripening fruits. It was a day that manifested what earth might yield, furnishing such specimens as first fruits.

It was on the third day that Abraham lifted up his eyes in the early dawn (Gen. 22:4) and saw the hills of Moriah. On that third day, the astounding event which he had been slowly approaching arrived at fulfillment—Isaac was laid on the altar and then delivered. Ere that third day was over, Isaac and Abraham were rejoicing in the completed transaction and all its wonders. There had been a foreshadowing of the real offering up of One yet more precious than Isaac, who on the third day should bear the cords that bound him, and leave behind him a completed sacrifice.

It was not till the third day that Laban heard of Jacob's departure (Gen. 31:22). Jacob had escaped; it was a matter decided, and beyond recall by the third day.

It was on the third day (Gen. 34:25) that the plot of Simeon and Levi reached its maturity. To them the third day ushered in the harvest they looked for; their plot had ripened.

Joseph predicted to the chief baker that the third day should end his uncertainty, bringing the decisive blow to his hope; while to the chief butler the third day was to bring the deliverance he desired, restoring him to his office at Pharaoh's table. And so it came to pass—"the third day, which was Pharaoh's birthday, he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker, among his servants" (Gen. 40:20).

When his brethren came down for corn, Joseph recognised them, and put them to the test. He put them in ward three days. By the third day he had completed his scheme, binding Simeon, setting the rest free, retaining their money, and more than all, reducing them to a remorseful and repentant remembrance of their treatment of himself (Gen. 42:17).

At the burning bush, Jehovah empowered Moses to ask of Pharaoh liberty for Israel to "journey three days into the wilderness" (Exod. 31:8). This journey, which was to end on the third day after they set out, is often mentioned; thus 5:3, 8:27. Its third day was to witness a sacrifice, perhaps a sacrifice of thanksgiving for completed deliverance. At any rate, like the offering up of Isaac on Moriah, the third day was to be the time of its completion.

It would appear that it was the third day after they had begun their march that they reached the Red Sea, marched through, and were forever safe from the tyrant who sought their ruin.

It was, moreover, on the third day after their coming up from the Red Sea (Exod. 15:22) that they found the well of Marah, the bitter waters. They had begun their experience of the desert and its hardships; but the third day helped to complete their sad taste of trials, while it also furnished, by its miracle of the waters healed, decisive proof that their God could turn sorrow into joy, the bitter into the sweet.

Nor should we omit that in Egypt, which they had now forsaken, it was on the third day that the terrific darkness reached its worst, and the dawn of light began (Exod. 10:22), affording Egypt a season of mercy once more.

Israel travelled onward to the mount of God. In the third month Sinai was in sight,—that mountain in the valleys and plains of which they were to encamp so long. The Lord was there to give his law to them. He announced his purpose—"Be ready against the third day, for the third day the Lord will come down in the sight of all the people upon Mount Sinai" (Exod. 19:11). Moses repeated the order (v. 15)—"Be ready against the third day." And "it came to pass on the third day, in the morning, there were thunders and lightnings, . . . and Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire." After that short period of suspense and expectation, what a result! Such a voice! Such a law! Such scenery! Such ever-memorable effects! That third appointed day could never be forgotten in Israel. It was a day of discovery and decision.

In offering their sacrifices, we find a law (Lev.

8:17), that if anything of a thank-offering, or other peace-offerings, remained till the third day, then it must be burnt. The third day must witness the sacrifice totally consumed. The fire must have done all its work; in short, the offering must be over—it must by the third day be a thing past and done. So in 19:9, 7, this same type is again brought forward, with this additional declaration,—that anything of the offering eaten on the third day should be reckoned abominable. The Lord was surely preparing a type of the resurrection of Christ on the third day by this ordinance! And hence the peremptory order to have all that regarded the offering done over and over by the third. The third day is the time for remembering it as past, and rejoicing in its acceptance.

Not dissimilar to this injunction may be reckoned those we find in Numbers. In chap. 19:12, the cleansing of one defiled by touching the dead must take place on the third day. On that third day the waters of separation must be applied. Is it not because the third day is the day of completion? So again, at v. 19, "The clean person shall sprinkle on the unclean on the third day."

It was thus, too, when they and their captives were to be cleansed after a day of battle.—"Whosoever hath killed any person, and whosoever hath touched the slain, purify both yourselves and your captives on the third day" (chap. 31:19). On that well-known day, they and their captives must be free from defilement, and in condition to appear freely in the camp before the Lord.

We may digress, in some sort, at this point, to show how common this idea of finishing, attached to the third day, had become. There is a phrase used, (Josh. 3:4), "Ye have not passed this way neither since yesterday, nor since the third day" (heretofore). It is the phrase used in Exod. 4:10 by Moses, "O my Lord, I am not eloquent, neither since yesterday nor the third day" (heretofore). It would seem that in common language the third day was employed as a term that marked something attained and reached. And so in 2 Sam. 3:17, "Ye sought for David (in time past) both yesterday and the third day." Altogether this phrase (הכול שלשום) occurs about twenty times.

It may be on account of this proverbial usage that we find Rahab saying, in Josh. 2:16, to the spies, "Hide yourself these three days;" on the third day finishing their concealment—though in their case there was a special reason for letting two or three days pass on.

But in Josh. 1:11 and 3:2, we notice again the same selection of the third day as a time for accomplishing an enterprise. "Within three days ye shall pass over this Jordan." "After three days the officers went through the host,"—and then, lo! the waters divide as the ark approaches; Israel passes through; and the third day has brought them into Canaan!

It is by reference to this understood use of the third day that we see a fitness and significance in the time of several occurrences, the mention of which seemed otherwise scarcely called for. In Josh. 9:11, it is recorded that it was on the third day Joshua made the discovery of the Gibeonites having successfully deceived him. In Judges 19:4, the Levite abides three days at Beth-lehem-judah, and when the third day is over considers it time to return, for he has finished his business of reconciliation. In the case of Uriah (2 Sam. 11:12), it is on the third day that David is to send him back to Joab and the army, matters having reached a crisis; even as it was on the third day, apparently (1 Sam. 9:20), that the lost asses of Kish, sought for by Saul and his servant, were found; the third day recovering what was missing, restoring what was taken away, bringing relief to anxiety, ending search, and labor, and care.

In Judges 20:30, we find that it was on the third day, that is, the third fighting day against Gibeah, that Israel won their victory, and Benjamin fell. It was their Waterloo, after more disastrous days than Ligny and Quatre-Bras. That third day saw Gibeah in flames, and not more than six hundred men of Benjamin remaining.

Jonathan (1 Sam. 20:19) selects the third day for meeting David at the stone Ezel: "Thou shalt third-day this (רשע) and come down diligently,"—that is, on the third day be careful to come.

David fled from Saul; the man that fled not from the army of the Philistines, nor from their giant-champion, hastes to escape from one of his own countrymen. It appears that it was on the third day of his flight (1 Sam. 21:5) that he reached Nob, and had his interview with Ahimelech—a melancholy interview resulting in manifold disasters. On that third day, then, David got the bread of the shewbread table for his hunger, and the sword of Goliath to revive his drooping faith by its remembrances. It was a day of refreshing to him, a day that dispelled fears and kindled hopes.

It was on the third day that David and his warriors came to Ziklag (1 Sam. 30:1), and made discovery of the calamity that had fallen

like a thunderbolt on himself and followers. Ere evening of that third day, he had asked and obtained counsel of the Lord: "Pursue, for thou shalt surely overtake them, and without fail recover all." But yet more, we may remark, it was that third day, in the very act of discovering the smoking ruins of Ziklag, that David found out why the Lord had so ordered events, that he should be driven away from the Philistines so hastily (1 Sam. 29:10). Perhaps, as he rose up early to depart that morning, he had wondered, and tried to fathom God's ways; perhaps he continued musing on the deep designs of Providence all that day and the next, and only at the dawn of the third day did it burst upon him, "My God has all along been bringing me to this spot at the very crisis when I was needed."

We read in 2 Sam. 20:4, that it was on the third day ("within three days") that Amasa was expected to gather the men of Judah together.

It was on the third day of that awful pestilence which the Lord sent on Israel from Dan to Beer-sheba (2 Sam. 14:13-18), that the angel appeared over Jerusalem, and the voice was heard (1 Chron. 21:15), "It is enough, stay now thy hand." It was on that third day that David's intercession prevailed. It was on that third day that Araunah's threshing-floor became an altar, and was consecrated as the future site of the great temple. On that day, Jew and Gentile met, David and Araunah, at one sacrifice—and what a calm breathed over Jerusalem! What mild, sweet peace seemed spoken by every ray of the setting sun! What a blissful termination of a time of sorrow and sin!

In the days of Rehoboam (1 Kings 12:12), we find his people coming back to him on the third day. On that day the decisive answer was returned.

We can almost imagine ourselves witnesses of the return of the sons of the prophets (2 Kings 2:17), from their vain search after ascended Elijah. What a contrast to the third day's joy of Christ's disciples, who feared that their Master was forever gone! The fifty sons of the prophets return to Elisha on the third day, and tell him that it is decided beyond doubt; Elijah is away! He is not here! He is ascended! They find Elisha waiting them under the palm-trees of Jericho, and he is not surprised at the result of their search: "Did not I say unto you, Go not?" Memorable three days to them, these had been! That search added to the proof of their master's ascension. Even so, in after days, the three day's lamentation of his disciples, and their seeking him in his tomb, were to help on the proof that he was risen on the third day.

Hezekiah is sick unto death, but is healed: "On the third day thou shalt go up to the house of the Lord" (2 Kings 20:5). One who seemed entering the gates of death is restored to life; and it is the third day that witnesses his full restoration. On that day he praises the Lord before all the people, and all men see that he is not under the power of the grave and corruption. Is he not fitted to remind us of the Lord Jesus, raised up from the grave on the third day?

Not unlike to this is King Jehoshaphat's third day (2 Chron. 20:25). Three days the spoil of defeated foes was before them; during three days they busily gathered it. It was on the third day that the prey was fully carried away, leaving them nothing to do but to return to Jerusalem with songs of praise. That third day saw every man laden with rich plunder, ready to march homeward the blissful valley of Bera-hah—the valley of thanksgiving.

It was not very far from this date that Jonah the prophet lived. Who does not know his wonderful history—his three days and three nights in the fish's belly? It would appear from Matt. 12:40 (if, at least, we are to press the type as far as the words seem to warrant), that it was on the third day that Jonah was cast out again on dry land. As usual, the third day was the day that ended Jonah's suspense—and in this Jonah's case was intended to be typically prophetic of the resurrection of the Lord Jesus. But to this point we shall advert ere long.

We may next notice a reference to the third day in the prophet Hosea; in chap. 6:2, he introduces repentant Hosea saying, "After two days he will revive us; on the third day he will raise us up, and we shall live in his sight." Most critics are content here with saying that Hosea uses general terms, as we often say, "two or three days," when we mean a short time. Some go farther, and think he uses a metaphor from disease reaching its critical stage; and others fancy an allusion to the body in the grave, in a state resembling that of Lazarus, in John 11:39. But keeping before us the passages we have been led to bring together, it cannot seem a matter of any difficulty. We feel convinced that the Lord had in view this great event, the resurrection of Christ on the third day, in causing that form of language to be used in Israel. Israel was to be made familiar with the idea that the third day was a critical day.—

Hosea's use of the expression, therefore, is no more than an employment of the already current and proverbial phrase; only it is to be remarked that he uses it when describing resurrection. He speaks of the resurrection of Israel in the latter days, under the figure of a body dying or dead, restored to health on the third day. Though he does not allude to our Lord's resurrection—that is not his theme—yet it was by such language as this that Israel was prepared to expect the Lord's rising again on the third day.

(To be continued.)

The Spider's Feast.

BY GENEVA.

ONCE, while sitting by my window,

On a pleasant summer day,

Lo! a sudden cry of anguish

Reached my ears. It seemed to say,

"Save me from this cruel monster!

Help! oh, help! or I shall die."

Looking upward to the ceiling,

I beheld a hapless fly

Writhing, struggling, all so vainly,

In a silken web, while near

Sat a grim and ugly spider,

Watching with malicious leer.

Suddenly he sprang upon him,

Seized his poor, affrighted prey,

Thinking, doubtless, what a precious

Dinner he should have that day.

But—"alas! for earthly prospects"—

(You have heard of "many a slip")

Just as close the monster hugged him,

Of his blood to take a sip.

I arose, and snatched the trembling

Victim from his spider hip,

Set him free, and left the monster

Dinnerless in his den.

"Ah," said I, "you cruel spider,

Thus to murder poor flies, when

They have never, never harmed you!"

"I had nothing else to eat,"

Cried the disappointed spider,

"And was longing for some meat."

"Here are crumbs; there was no danger

Of your starving, sir," quoth I,

"That you should so basely murder

A poor, harmless, pretty fly."

Then a look of indignation

Seemed to cross the spider's face,

As he thus replied in anger:

"I despise your lordly race!

"Men are worse, far worse than spiders;

Many a harmless creature dies,

That you men may feed upon them.

Spiders only live on flies;

You have fruits in rich abundance,

Roots and grains a countless store,

Yet amidst this boundless plenty,

Not content, you sigh for more,

And the very beasts that serve you

By your bloody hands must die:

Then you call us spiders cruel

When we eat a useless fly!

This is true, Sir, true as gospel;

Just deny it if you can.

Surely, any honest spider

Well might blush were he a man."

Water Cure Journal.

God's Providence, in the Settlement of America.

It is impossible fully to comprehend the importance of the work which was accomplished in the colonization of America, without regarding it as a part of the great plan of Providence, in disposing the time and circumstances of the discovery of our continent;—hidden as it was till the end of the fifteenth century from the rest of the world. This thought was brought so forcibly to my mind a few years since by a circumstance personal to myself, that I think you will pardon me for alluding to it, though in itself of a trifling domestic character. In the year 1841, I occupied with my family the Villa Careggi near Florence, a mansion once, as its name imports, (*Casa-regia*), a princely residence, belonging to the Grand Duke of Tuscany, but of late years private, and occasionally leased to travellers. Half fortress, half palace, it was built by Cosmo de' Medici in 1444, nine years before the capture of Constantinople by the Ottomans in 1453. By that appalling event, a barbarous race (which had issued from the depths of Asia some centuries before, and had engrafted the Mahometan imposture on the primitive stock of Tartarian paganism,) had stormed the last stronghold of the ancient civilization, the metropolis of the Greek empire, and established the religion of the Koran at the heart of the old world. Had no great event occurred to renovate the civilization of the West, it is not easy to imagine what might have been at this day the condition of Christendom. Even as it was, the Sultan was for two centuries forward the strongest military power in the world; the scourge and the terror of the Mediterranean, and the master of some of the finest provinces of Eastern Europe.

But the first germ of revival sprung from the ruins of the old civilization. A host of learned and ingenious men, Christian scholars, fled from the edge of the Turkish scimitar and took refuge in Italy. They were received with hospitality there, and especially by the merchant princes of Florence. The Platonic Academy was established in the arcades of the Villa Careggi;—a great intellectual restoration took place in Italy and spread rapidly to the West of Europe;—where precisely at the same time the art of printing, (after slowly struggling through successive stages of improvement in the cities of the Netherlands and the Rhine,) burst upon the world in a state of perfection not surpassed at the present day. The stores of learning and thought accumulated by the mind of antiquity were thrown open to the world. The modern bar and Senate were not yet created, and philosophy stammered in the jargon of the schools; but Cicero, and Demosthenes, and Plato stepped forth from the dusty alcoves of monkish libraries. The pulpit of St. Chrysostom was hushed, but Moses and the prophets, the Evangelists and the Apostles rose, if I may venture to say so, as from the dead. The first book ever printed with a date appearing in 1455, (just four centuries ago this year,) and in 1462, nine years only after the Koran began to be read at Constantinople, the Bible went forth on the wings of the press to the four quarters of the world. Mahomet the second had struck down the last Christian emperor; but Faust, and Schœffer, and Gutenberg, the Strasburg printers, aimed a deadly blow at Mahomet the first, his code of barbarism, and all the hosts of political and spiritual darkness throughout the world. The walls of Byzantium, spouting torrents of unquenchable flame, had crumbled; but the mind of the world rallied to a new combat under the living artillery of the press, and came off victorious. A conflict more important to humanity was never waged on earth. And from that day to this, the civilized world of Europe and America is indebted for that superiority which no second night of ignorance can darken, no new incursion of vandalism can overthrow, to an enlightened, conscientious, independent press.

But Providence had other instrumentalities in store; higher counsels. A broader field of development was to be opened to renovated humanity. The East of Europe and the West of Asia, by nature and position the fairest region of the old world, had relapsed into barbarism; but the hour had arrived to "redress the balance of empire and call into existence a new world in the West." At the close of the century which witnessed these extraordinary events, a Genoese mariner—declined from the meridian of life in pursuit of a vision which he had cherished thro' years of enthusiasm and disappointment—seeking a sovereign truth through the paths of sagacious but erroneous theory,—launched forth, the living compass his pilot, and the constellated heavens his only chart, to find a western passage to India, and discovered a new world. A Florentine gentlemen followed in his track, completed his discoveries,—projected them on the map, (oh, vanity of human renown) in spite of geography and history,—in spite of orators and poets, in spite of the indignant reclamation of all succeeding ages, forever stamped upon the new found continent the name of a man who did *not* first discovered it!

Thus, then, we have two of the elementary conditions of the political, moral, and religious restorations about to be effected in the order of Providence, at a moment when an overshadowing cloud of Mahometan barbarism had shot rapidly toward the zenith, and seemed about to settle on the Christian world. We have a general excitement in the Western mind, produced by the revival of the ancient learning and the art of printing, and we have the boundless spaces of a new hemisphere opened to the commerce, the adventure, and the ambition, in a word, to the quickened thought and reviving life of the old World.

But something further is wanting: a third condition is required, which should draw the two already existing into efficient co-operation; and that was the impulse and the motive—the moral machinery, the social inducement, the political necessity, which should bring the reviving intelligence of the age into fruitful action upon this vast new theatre, for the joint benefit of America and Europe, and the solid foundation of a higher civilization than the world had yet seen.

In the Villa Careggi, which I have just named, Lorenzo de Medici, the merchant dictator of Florence, lived and died, and his son Giovanni was born; created, through the influence of his fond father, an Archbishop at 12, a Cardinal at 14, and raised to the papal throne at the age of 38, as Pope Leo X. this aspiring, liberal and munificent Pontiff, who, regarded as a secular prince, was, with all his faults, the most enlightened sovereign of his age, cradled in all the luxuries of worldly power, nursed at the bosom of the arts, raised to the throne of the then undivided church in early manhood, devoted

his short but brilliant reign to two main objects, viz:—the expulsion of the Turks from Europe, and the completion of the Church of St. Peter's at Rome, the most splendid and costly structure of human hands, and designed by him to be the great Metropolitan Temple of Universal Christendom. To defray the enormous expenditure incurred by these and other measures of magnificence and policy, Leo resorted to the famous sale of indulgences throughout the Christian world. The mind of Western and Northern Europe had been warming and kindling for a century and a half toward the reformation; the sale of indulgences was the torch in the hands of Luther which lighted the flame.

Some of the German princes put themselves at the head of this great popular revolution, which was in reality the movement of the age toward civil and religious liberty; but Henry VIII. of England was one of its earliest opponents. The traveller is shown in the library of the Vatican, the identical copy of his book against Luther, sent by Henry to Pope Leo the Tenth, which earned for him and all his successors the title of "Defender of the Faith." A few years passed by, new light kindled at no spiritual altar shone into his mind. Catherine of Arragon was repudiated; Anne Boleyn was married, and the supremacy of the Pope abjured by Henry VIII.

This certainly was not the reformation, but it was a step toward it. After the decease of the remorseless and sensual monarch, the conscience of England took up the work which his licentiousness and ambition began. The new opinions gained credit and extension rapidly, but with fearful dependence on the vicissitudes of the State. The service and ritual of the Church of England substantially as they exist at this day, were established under Edward VI.; but his sister Mary, married to Philip II, the man who caused his own son to be assassinated for the good of his soul, restored the old faith and kindled the fires of Smithfield.

With the accession of Elizabeth the Church of England was cautiously restored, and Protestantism again became the religion of the State. But the trial of prosperity was scarcely less severe than the trial of adversity. Among the pious confessors of the reformed faith, who had been driven into banishment under Mary, bitter dissensions arose on the continent. One portion adhered at Frankfort to the ritual of the Church of England, as established by Edward; another, who had taken refuge at Geneva, preferred the simpler form, and the more republican system of church government which had been adopted by Calvin. On their return to England, after the accession of Elizabeth, these differences grew to formidable magnitude, and those inclining to the simpler forms received the name of "Puritans." The Queen leaned to the ceremonial of the ancient church; a large number of the clergy and laity regarded the sacred vestments, the use of the cross in baptism, and some other portions of the ritual, as remnants of Popery. There was no disagreement on points of doctrine; but difference of opinion and taste on these empty forms, the mere husk of religion, led to bitterness of feeling, to the formation of hostile sects (the constant scourge of Protestantism); to the interference of legislation to secure unity of worship; and when this failed, as it always has and always will, except under governments purely despotic, to the iron arm of power to punish non-conformity. For this purpose courts of high commission, and the star chamber were established, tribunals abhorrent to the genius of the common law of England, and penalties of fine, imprisonment and death were denounced upon all whose consciences forbade them to conform to the established ritual. After various laws of greater or less severity, passed for this end, the statute of 1593 was enacted, by which persevering non-conformists, guilty of no offence but that of failing to attend the Established Church, were required to abjure the realm and go into perpetual banishment;—if they did not depart within the prescribed time or returned from exile, the penalty was death. This atrocious statute, in its final result, peopled New England. The *fundatio perjeiens*,—the real foundations of Plymouth and Massachusetts,—are to be sought, not in the Patent of James or the charter of Charles, with their grants of zones of land from the Atlantic to the Pacific, but in the bloody text of this act of 1593.

Its thunders slumbered at the close of the reign of Elizabeth, but not long after the accession of James, the penal laws began to be executed with rigor. He had early announced that no toleration was to be extended to dissent, and, in his uncouth border English, had threatened to "harrie" the Puritans out of the land. That portion of them who had formally separated from the church, and were known as Brownists, were the first victims. They were driven under circumstances of great cruelty from England, as early as 1609, and after suffering for some years the harsh discipline of exile in Holland, went forth the immortal band of Pilgrims, to find a new home in the wilderness. The more appropriate duties of this occasion permit us to pay

only a passing tribute of respect to the precious memory of Robinson and his little flock, canonized as they are in the patriotic calendar of America, and honored in a progeny which, in every State of the Union, proudly traces its lineage to Plymouth Rock.

The fathers of Massachusetts belonged to the more moderate school of the Puritans. They regarded the ecclesiastical vestments and ceremonies with as little favor as the separatists; but they considered the church as established by law a true church, and still clung to her communion. But the burden lay heavy on their consciences; and after the accession of Laud to the primacy, it became absolutely intolerable. They now hastened to execute the plan which they had for some years been meditating, that of transporting themselves to the new world; where, as they supposed, they could, without a formal separation from the Church of England, adopt those simpler forms of worship and church government, which their views of divine truth required.—*Edward Everett's Oration at Dorchester, July 4, 1855.*

Mr. J. B. Gough.

This extraordinary man is about to return to his adopted country, the United States. In consequence of this the Scottish Temperance League have just held a farewell *Soiree*, at which a splendid portrait was presented to Mrs. Gough of her husband. There was a great gathering of ladies and gentlemen. At the appointed time, the business began, when the Rev. W. Reid, famous in the ranks of total abstinence for his potent performances both by tongue and pen, opened with prayer. In the course of the evening, Mr. McGavin read an address, moderate, discreet, recording the fact, that by the labors of Mr. Gough, the Temperance enterprise had been lifted into an importance which a long period of ordinary advocacy could never have secured for it.

Mr. Gough, in responding, said, "words could not express his feelings. From his heart he thanked Mr. McGavin and all the members of the League." He said: "I have travelled in America by railway 120,000 miles, and by steamers 1,800 miles, without the slightest injury, and I believe in the minute providence of God. I intend leaving soon for America, not to retire, but to rest, for spiritually, physically, and mentally I need it, hoping to return in three years, and remain five years to help you in this mighty conflict. When such learned men as Dr. Joseph Brown and Rev. Mr. Arnot spoke as they did to me, I asked myself, Who am I? When I look back on the John Gough of 1842, whose limbs quivered, and hair stood upright with fear of the horrid end before him, who was crushed with self-loathing, with desire, but no hope, ambition but no expectation, and look now on the John Gough of 1855, I almost doubt my personal identity; but I got a severe cut in my hand when a boy, and the scar is there, and on my cheek is a mole; my mother used to say that by it, if Johnny were lost, she would know him. Mary and me are one; God only knows what she has done for the cause; while I have been speaking in public, she has been praying for me in secret. I thank you for your courtesy—I thank you for your sympathy. God bless you, and throw the mantle of his peace over you, and save all dear to you from the curse of drunkenness. Good night." (Cheers.)—*British Banner.*

"A SOFT ANSWER."—A college student, proud of his logical acquirements, was ambitious of a private disputation with Henderson, a famous scholar of Oxford. Some mutual friends introduced him, and having chosen his subject, they conversed for some time with equal candor and moderation; but at length, Henderson's antagonist, perceiving his confusion inevitable, in the height of passion threw a full glass of wine in Henderson's face. The latter, without altering his features, or changing his position, gently wiped his face, and then coolly replied, "This, sir, is a digression; and now for the argument."

A FIRM faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

TIME is a commodity of which the value rises as long as we live.—*Axon.*

TRUTH is as impossible to be soiled by the outward touch as the sunbeam.—*Milton.*

WHEN Philip Henry, the father of the celebrated commentator, sought the hand of the only daughter and heiress of Matthews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher, but he was a stranger, and "they did not even know where he came from." "True," said the daughter, who had well weighed the excellent qualities and graces

of the stranger, "but I know where he is going, and I should like to go with him;" and they walked life's pilgrimage together.

ST. PAUL had three wishes, and they were all about Christ—that he might be found in Christ; that he might be with Christ; and that he might magnify Christ.—*Luther*

FAITH is the Christian's foundation, hope is his anchor, Christ is his pilot, and heaven is his country.

Foreign News.

HALIFAX, July 4th.—R. M. steamship *America*, from Liverpool about 1 o'clock on the afternoon of the 23d ult., arrived here to-day, at ten minutes past one, P. M.

DEFEAT OF THE ALLIES—TERRIBLE SLAUGHTER.—The besiegers have made an unsuccessful attempt to storm Sebastopol. The most sinister rumors prevail. The English loss is set down at 4000 men, but it is hoped that this is exaggerated.

The following are the only notifications: "Lord Panmure regrets to have to announce, that he has received information that the English troops attacked the Redan, and the French the Malakoff Tower, at day-light on the morning of the 18th inst., without the success which has hitherto attended our efforts. Both the French and ourselves have suffered considerably. The names of the officers who have fallen will be forwarded immediately, but it will be impossible to receive complete returns of all the casualties before the 30th inst., at soonest."

The *Moniteur* announces that the government has received two dispatches from Gen. Pelissier; the first, dated the 17th, gives information of the operation concerted between the Gen. and his allies, and that the Turks and Chasseurs made a reconnaissance towards Altodor, Gen. Bosquet occupying the Tchernaya. The next day, at daybreak, the French and English were to attack the Malakoff Tower, Redan and other Batteries.

The second dispatch, dated the 18th, announces that the attack had failed, and that although the troops had shown the greatest ardor, and had gained a footing in the Malakoff Tower, Gen. Pelissier was obliged to order their retirement into the Parallel. This was effected with order, and without being molested by the enemy.

Private accounts published in the *London Standard* say that the loss of the British officers, killed and wounded, amounts to less than 70.—Among the killed are Gen. Sir J. Campbell, Col. Yea, and Col. Shadforth.

From the obstinacy and courage with which the combat was maintained by the British at the Redan, and the necessity of eventually retiring from the attack, the slaughter on all sides has been immense, and if the information be correct, the loss in killed and wounded of the British alone amounts to very little short of four thousand.

The greatest portion of the loss was experienced in a ravine, where a powerful and unexpected battery was opened on the troops.

There is reason to fear that the loss has been great, but Lord Palmerston said last night no additional information had arrived.

The allies lost terribly by the Russians springing a mine, and during the confusion they recaptured the Mamelon, which was retaken by the French.

The previous advices, to the 17th, state that there had been hard firing on both sides, but without any result of importance.

A dispatch from Bucharest *via* Vienna, confirms the statement that an expedition has been undertaken against Perekop.

Gen. Pellissier is exceedingly savage against the perpetual telegraph messages the Emperor Napoleon sends him. He is reported to have recently replied that when any thing occurs he will let the Emperor know, but that he has not time to act as telegraph operator. This, according to rumor, accounts for the recent absence in the *Moniteur*.

THE BLACK SEA.—The Russian account of the allied successes in the Sea of Azof is published. Gortschakoff confirms the successes claimed by the allies, but says that the operations against the Sea of Azof were expected; that not having means to oppose powerful fleets, the garrison had orders to blow up the batteries and retire; that the grain stores burned by the allies were mostly private property, and do not materially affect the supply of the army, inasmuch as anticipating such an attack, supplies were mostly conveyed by land, notwithstanding the facilities offered by sea.

Correspondence relates horrible atrocities perpetrated by the French and Turks at the capture of Kertch.

A boat expedition is rumored as being prepared for entering the river Don, but the Russians have the entrance defended by twenty-seven gun boats.

General Andrianow, Vice Hetman of the

Cossacks of the Don, issues an address for their general enrollment as a militia.

The Russian forces have advanced and encamped near Redoubt Kale. The Turks have evacuated Batoum and Chourouk. La Nassif Pacha has advanced with his staff, to Kars. A dispatch from Varna, June 17, in which it was reported that they had retaken Anapa. Both reports, however, are doubtful.

THE PRINCIPALITIES.—The Austrian Commander has declared martial law in Moldavia, but the Moldavian authorities refuse to promulgate the order unless authorized by the Sultan.

Constantine Balshe, step-son of the reigning Prince, has been killed at Jassy in a duel, by an Austrian Major named Albergh. This has caused some sensation in the Principalities.

THE BALTIC.—Admiral Baines' squadron of seventeen steamers has left Keil for the Baltic. The rest of the fleet lay off Seaker Island.

The recent attack on the English boat crew at Hango, under flag of truce, caused much excitement in England.

Evidence rests on the authority of a negro, the sole survivor, who asserts that he heard the Russian officer say, "I don't care a d—n for a flag of truce." The unprejudiced supposition is that the Russians supposed the boat was taking soundings, as recently at Kertch. Admiral Dundas has communicated with the Russian authorities, and the British government through the Danish Minister at St. Petersburg has demanded redress. A Russian account in the *Invalide Russ* says six were killed, and the remainder are prisoners.

A dispatch from Dantzic confirms that the officers of the boat, Lieut. Genest, Dr. Gastens, Mr. Sullivan, and all of the crew, except six, are prisoners.

An Internal Machine exploded under the English steamers *Merlin*, and *Firefly*, off Cronstadt, on the 9th, by which they were damaged, but not seriously.



The Advent Herald.

BOSTON, JULY 14, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

REPLY TO MR. WILLIAMSON ON THE ABRAHAMIC PROMISE.

Concluded from our last.

THE WORD FOREVER.

Mr. Williamson comes to this question and says:—

"I return then to my former position, that the inheritance of Canaan was not promised in person to Abraham, Isaac, or Jacob, except as represented in their seed, as plainly declared by the Lord (Gen. 15:18) in answer to the question of Abraham, 'Whereby shall I know that I shall inherit it?' and to the seed no longer than the passover was to be kept and the Levitical priesthood was to continue, all were to be forever as before stated, and all were to end at the same time. From your distinction between the meaning of the Hebrew phrase, *Gad-Golahm* and *Golahm*, we must wholly dissent. Gesenius is doubtless right, in saying, that the time to which forever refers in either form, can only be determined by the context, and in this case all the terms evidently relate to the time that Israel was to continue a nation governed by the laws which God had given them, and which required them to keep the passover, and to support the Levitical priesthood. When these laws expired, the nation was dissolved into its original elements, and the seed gathered into the Christian church, according to the rules of the new covenant, promised of the Lord by Jeremiah 31:31."

We clearly demonstrated in our former reply to Mr. W. that the *forever* in the one case is not the same as the *forever* in the other. In the gift of the land to Abraham and his seed, it is *gad goh-lahm*, but in the institution of the Jewish passover and priesthood it is simply *goh-lahm*. And the distinction which we made between the two, was that both *gad* and *goh-lahm* are Hebrew words expressive, when used singly, of *forever*,—a duration, the *terminus ad quem* of which is to be determined by the nature of the subject; but that when conjoined, they form a compound, or Hebrew superlative, expressive of *for ever and ever*,—it being everywhere thus rendered, except in the single in-

stance of the promise to Abraham, where it consequently must have the same meaning—unending eternal duration. This distinction we venture to say cannot be obviated by any ingenuity of argument.

Mr. W. says, "Gesenius is doubtless right in saying that the time to which forever refers in either form, can only be determined by the context." We reply that Gesenius is doubtless correct in what he says; but this he says of *Gad* and of *Goh-lahm* when used singly, and nowhere says it of the two terms united, which constitute a Hebrew double affirmation,—the strongest and most imperative form of affirming a Hebrew verity, like the phrase "verily, verily," in the New Testament. And that it cannot be limited to the duration of the Jewish nation, is demonstrated by the *usus loquendi* of the phrase, which everywhere is used for unending duration.

Mr. Williamson continues:—

"Allow us here to offer one more proof of the fact that the title of Israel to the personal inheritance of the land of Canaan expired at the death of Christ, when, as a nation, they died: You will, we think, agree with us, that the covenant of God gave the land of Canaan to Israel as one people, and that the title of inheritance was to continue to all the tribes up to the same period; so that if we can show that the inheritance of one tribe has ended, all the rest have. To the tribe of Levi no land was given as their inheritance. What, then, was this most honored of all the tribes to have for their inheritance? and the answer is found in such passages as are recorded, Num. 18:20-24, Josh. 13:14, 33 and 18:7. The offerings of the other tribes—these were to be their only inheritance in that land, now, since by the law of God no such offerings were to be made and received, after Christ by his one offering had forever perfected them who are sanctified, and since these tithes were given to the Levites as their only inheritance, and no land, and since it is perfectly manifest that all these were by the law of God to cease after the great antitype died, must not their inheritance have expired when Christ died, and if theirs, did not the title to the other tribes? Do you say that they had cities and suburbs, as recorded Num. 35:1—True, they were the inheritance of the other tribes and not of the Levites, who had no inheritance but the Lord, or offerings of the Lord."

Our reply to this is, that such an argument is good so far as national temporal occupancy of the land is concerned, which conditional provision we admit has been abrogated, and the land given to be trodden down of the Gentiles till the times of the Gentiles be fulfilled; but the promise being still good to Abraham and his believing seed, for their eternal occupancy of the land in the resurrection and regeneration, it affords to our mind no evidence of the termination of the possession of the inheritance by the true Israel.

Mr. Williamson concludes his rejoinder to our reply as follows:—

"Whether, therefore, we look to the oath and promise of God to give that land for a special national inheritance to the seed of Abraham, or to the declaration that Moses actually did give inheritance to two and a half tribes, or to the command to Joshua to give the promised inheritance to the other tribes according to the oath and promise of God, or to the recorded fact that Joshua did in fact put them in possession of their inheritance, or to the time the scepter was to remain with Judah, or to the time they were as a nation to inherit Canaan. (which evidently seems to be just as long as by the ceremonial law, which required the keeping of the passover and an order of Levitical priests,) they were constituted a nation, or to the time the inheritance of Levi was to cease, they all seem to teach us that the land of Canaan has been inherited by the seed of Abraham, and by him in them, and also, that their title to that land, as the seed of Abraham, ended when Christ died; and we are still strongly inclined to the opinion, taught in the Letters to a Millenarian, viz., that no promise made to a Jew, as distinct from other believers who are also declared by Paul to be the seed of Abraham and heirs of the promises made to him, as yet due, reaches beyond the death of Christ, when the new covenant took the place of the old."

This peroration being a recapitulation of points, the truth of which we have endeavored to show to be in harmony with the eternal inheritance of the land of promise by believing Israel, our conclusion is at variance with that of Mr. W. And, therefore, whether we look to the oath and promise of God to Abraham (that "all the land which thou seest, to thee will I give it, and to thy seed for ever"), or to the conditions under which God by Moses and Joshua gave the several tribes their inheritance; or to the distinction which the Hebrew shows in the term expressive of the duration of the inheritance of the true seed, and that of the continuance of the Levitical ordinances; or to the period of their national probation, which was not to end till Shiloh came; or to the fact that they were finally dispossessed because that by the rejection of Christ, and his gospel, they judged themselves unworthy of eternal life; they teach us that the land of Canaan has been inherited only for a limited period, instead of the forever and ever which was promised, that Abraham

(Acts 7:5) had "none inheritance in it, no not so much as to set his foot on," though God "promised that he would give it to him for a possession," and actually led him (Heb. 11:9) into the "place which he should after receive for an inheritance," so that "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;" that though the nation forfeited their inheritance and national occupancy of the land by their rejection of Christ, yet the unbelief of some (Rom. 3:3) has not made "the faith of God without effect," nor (11:2) has he "cast away his people which he foreknew;" as the oath and promise cannot fail, and as God will be proved true though every man be a liar, we still hold unwaveringly the opinion that though there be no longer any national promise to the Jew, yet that the promise to Abraham and the true seed will prove eternal, and will be consummated at the resurrection of the just, when "Zion shall be redeemed with judgment and they that return of her with righteousness."

We like the tone and spirit of Mr. Williamson's reply, and the candor with which he writes. Should he wish to pursue the subject farther, our columns are still open to him. By a mutual and respectful interchange of thought, truth may be elicited that shall result in good. Mr. W.'s article can be read entire, in the paper preceding the commencement of our reply.

MY JOURNAL.

Saturday, May 5th.—Procured my tickets, and prepared for my voyage home; and while out I made several calls upon friends, and among others, called upon Dr. Wm. E. Scott, late of New Orleans, and now pastor of the Presbyterian church in this city.

I had recently been introduced to Dr. Scoot in Sacramento. At that time he delivered a very able lecture before the "Pioneer Association," in that city. I was much interested in the lecture, and particularly in that part that related to the "signs of the times, exhibited in the present state of the Eastern question."

Mr. Scott received me, and brother H. Cummings, who accompanied me, with every mark of Christian and gentlemanly respect. We conversed on several topics of interest. One was, the pastor, and his field of labor in California. It was agreed, that though they had the very best hearing from the people, in this country, the results of their labor were anything but cheering. But little lasting or permanent good was accomplished. Conversions were rare, and the spirituality of the churches was at a low ebb. It was about the hardest field of labor in which a pastor could be engaged.

I have felt deeply for pastors with whom I have become acquainted in this country. They are often depressed, and some are discouraged in their fields of labor, both in the city and country. Mammon has the reins, and the grand pursuit of Californians is gold. The golden image in the plains of Dura was not more devoutly worshipped by the Babylonians, than the masses here worship the golden treasures of this new El Dorado. They first seek the world, and then the kingdom of God. Hence, although they have in many places costly temples, and the most richly endowed and faithful pastors, they have a superficial religion. But it would be unjust to apply this to all, for in all the churches there are faithful and devoted Christians, who live above the world.

But to return. Another topic was the all-absorbing one, which now engages the attention of the world, the Eastern question. Dr. Scott thought that whatever might be the result of the war, that Turkey was dead. And there was connected with this Eastern movement, a mysterious state of things, which we at present could not penetrate. But it would ultimately turn to the advantage of the Church. He had no doubt the Turkish Empire was a subject of prophecy, and its fall would be in accordance with it. But he was quite reserved, and perhaps had no views sufficiently matured to give to the public. I spoke to him of Dr. Cumming's view on the subject, in reply to which he said, though an admirer of the Doctor, he did not agree with him in all his views on that, and other points. I did not learn in our conversation, whether Dr. Scott was a believer in the pre-millennial personal advent, or not. I should judge not. He may yet see it. The Doctor is regarded as a sound, faithful gospel preacher, and is the lion of the pulpit on the Pacific. Much was said of him before he came, which he no doubt has the ability to maintain.

There is a circumstance connected with his coming to this city, I think quite creditable to him. When his friends insisted upon his coming,

he said to them, that in building a chapel, it must be built on a principle of economy, and entirely paid for, or he could not come. Happy would it have been for them, had they done it. Now that the financial crisis has come on, there are many chapels deeply in debt, among all the denominations in the State, and many societies are in financial perplexity.

In our conversation, the subject of the Evangelical Alliance, held in London in 1846, was referred to, and the fact stated that he was the individual who was not received, on account of his connection with Southern Slavery, though I know not that he was a slaveholder. I at once re-called the facts, but we did not dwell upon them. It is, however, understood that Dr. S. is a Southern man, in feeling and sentiment, and he is sustained mostly by men from the Southern States.

A word on the Alliance. When the delegates were duly organized, with a platform of admission, it was found that slaveholders were coming in on that platform, to act with the body in full communion. This would have given the sanction of the body to American slavery, a thing which English abolitionists and Christians, and at least one American, could not do. A resolution was therefore brought before the Alliance, by the Rev. John Howard Hinton, of London, that slaveholders were not eligible to membership. I immediately seconded the resolution, and defended it, as a just and Christian measure. There were upwards of seventy ministers present from the Northern States of America, from whom I received no active support or sympathy in this measure. Yet there is no public act of my life in which I feel more justified, in view of the judgment, than this.

I little thought of meeting the individual, at this distant time and place, in relation to whom duty called me to act a part so adverse to his views, on an institution which exists in our land.

In a work entitled "The Evangelical Alliance; its origin and development," by J. W. Massie, D.D., M. R. I. A., page 414, I find the following remarks upon my course at that time:—

"Mr. J. V. Himes was more emphatic and public in his hostility to slavery, and less scrupulous respecting his coadjutors. A *quondam* associate with the leader of the extreme and vehement antagonists to American slavery, he has by subsequent association again identified himself with a most relentless adversary of the Alliance; and by his momentary coalition strengthened the hands of those who are opposed to its organization. He seconded the proposition which would have expressly excluded all slaveholders; he attended assiduously at the committees appointed to consider the matter; he objected to the resolution afterwards rescinded, and approved of the course ultimately adopted. He seemed the generous and persevering friend of the negro race. Perhaps a little feeling was provoked by incidental allusions: and what seemed, though not intended, to disparage his position and denominational connexion. Few Englishmen knew the peculiarities of the *Millenites* or the Advent Church: and when Mr. Himes was introduced to the conference, none of the more distinguished brethren could personally recognize him. Inquiries as to the history or dogmas of his sect could only be directed to Americans who may have sometime been its antagonists. His manner was inoffensive, unassuming, and yet unflinching, as the friend of the slave. His love of liberty was, doubtless, sincere, and his zeal for truth fervent. He had no apprehensions that an honest declaration of the abhorrence of slaveholding would be injurious; he expected that the oppressor would quail before the just indignation of an offended Christendom. It is questionable whether Mr. Himes has pursued so wise a course since the close of the conference as he followed during its deliberations. But no member of the Alliance can justly denounce him for the constitutional exercise of his prerogative freely to declare his sentiments. Yet his strictures on individuals, members of the Conference, and imputations, were hardly in the spirit recommended. Some of the greatest men might have difficulties from their *distinction* which did not threaten Mr. Himes; and though difficulties do not alter principles, they may unwittingly bias the judgment and pervert the feelings; perhaps he may not be unconscious of some such influences on his own mind in other things; and it would have been more tolerant to give the influential men in their respective denominations the benefit of such a consideration. He is far from being just in his insinuations against the Anglican promoters of the Alliance; that they had labored hard, spent their money, time, and influence, all to bring about this one object (the Alliance), and they were not willing to give it up; and that they were puzzled how to serve their American masters, who were defending slavery, and at the same time to serve the

CORRESPONDENCE.



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THE BELIEVER'S SAFETY.

An, Christian, why is thy heart sad and thy brow clouded? Hast thou been gazing down into the depths of thine own soul, and art thou startled at what thou hast there seen? Hast thou met with evil thoughts which thou wouldst gladly never have harbored, and art thou despairing because of thy shortcomings and unworthiness? Art thou looking to the future with dread, and trembling lest in the hour of trial and temptation thou wilt fall? Turn away thine eyes, believer, from the pollution of thine own sinful heart, and gaze upon One who has become a perfect sin-offering for thee. True, thou art frail and unworthy, but the Lamb that was slain is worthy, and his perfection is enough for thee; his righteousness alone recommends thee to the Father. Dost thou trust in Him with all thy heart? Dost thou hope for eternal life because He died? Then thou art safe. "The eternal God is thy refuge, and underneath thee are the everlasting arms." The storms may howl, and tempests may gather around thee; the billows may rage, but they only lash the Rock upon which thou standest. "Though the earth be removed, and the mountains be cast into the midst of the sea," yet thou art safe, for He who made the heavens and the earth is thy Father. He who commandeth the sun, and it riseth not, and sealeth up the stars; "who alone spreadeth out the heavens and treadeth upon the waves of the sea," is thy nearest and dearest friend. The same voice which said, "Let there be light, and there was light," which commanded the raging waters, "Hitherto shalt thou come, but no farther: and here shalt thy proud waves be stayed," is still whispering in thine ear, "Fear thee not, for I am with thee; be not dismayed, for I am thy God." Yes, thou art safe! thou art trusting in the mighty One of Israel, and thou shalt never be confounded. Thou hast been gazing away into the regions of the blessed; thou hast beheld with an eye of faith the things which God has prepared for those that love him, and 'mid the ineffable glory of that beautiful world thou hast heard the voices of the redeemed from the earth, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb," until thou hast longed to join with them in the song of redemption, singing praises forever and ever to Him who has ransomed thee with his own precious blood. Then a cloud has gathered over thee, thy sinfulness has risen like a mountain, and thou hast sighed in thy spirit, "O, that I were sure of a part with them; O, that I was safe as they!" and thou art as safe this moment with thy feet upon the Rock of Ages, as if thou didst walk the golden streets of the New Jerusalem, or bow with the angelic hosts around the dazzling throne of thy Creator. Thou art safe, for thy "life is hid with Christ in God;" and could'st thou ask for a surer hiding-place! Thou hast entered into an everlasting covenant with the King of kings, and while thou dost cling to His side shall it ever be broken! Thou hast entrusted thy soul into his hands, and is he not able to "keep that which thou hast committed unto him?" Thine enemies are many and powerful, but what are they compared to the living God? In the hour of temptation "He will never leave thee nor forsake thee;" when thy foes surround thee on every side, and the darkness of midnight gathers over thy soul, the Almighty arm shall lift up a standard, and thou shalt safely repose "under the shadow of his wings." "The Lord is thy rock, and thy fortress, and thy deliverance." "The Lord is thy light and thy salvation; whom shalt thou fear? The Lord is the strength of thy life, of whom shalt thou be afraid?" Then look up Christian! 'tis no time for desponding. The glittering spires of the eternal city are already heaving in sight; perchance another storm, another beating against the fragile bark, and thou art there! Already the music of that glorious land steals softly over the roaring billows, and reminds thee thou art nearing the peaceful shore. Already the dark cloud which gathers above thy head is tinged with the beams of immortal glory, and away in the distance thou can'st behold the first faint glimmerings of the Morning Star. Joy for thee, O wanderer! the shadows of the night are

passing away, and the unclouded morning comes on apace!

Yes, thou art safe! lift up thine eyes,
And calm thy anxious fears;
The Sun of glory gilds the skies,
And Christ thy life appears.
H. M. JOHNSON.

LETTER FROM J. LITCH.

BRO. HIMES:—It may not be uninteresting to you and the readers of the *Herald*, to have a brief account of a recent tour to the country. I left home Wednesday morning, June 20th, for Shiremanstown, Cumberland county, Pa., where I had an appointment for the evening. On my arrival, found the old friends of the Advent faith ready and anxious to hear the glad tidings of the kingdom, and received from them a cordial greeting, and hearty welcome. The Advent cause has formerly had a strong hold in this place; but owing to various causes, chiefly the want of regular preaching, they have fallen off, till comparatively few are left, who stand openly identified with us. But I rarely visit the place without a good hearing and a material manifestation that the word is appreciated. Indeed, a large proportion of the people, I do not doubt, believe our views to be correct. In fact, there is no denomination of evangelical Christians in the country, who manifest so great a cordiality as "The Church of God," a denomination which prevails quite largely in this county. I find a hearty welcome to all their houses of worship, in all this section; and most of the ministers of the denomination are either favorably inclined to the Advent doctrine, or firm believers in it, and ready to co-operate with us.

Thursday, 21st.—Went to Mechanicsburg, four miles beyond Shiremanstown. In this place we have never had a separate interest; but there are quite a number who sympathize with us in sentiment, some firm believers. Brother Price, the minister of the "Bethel Church," or "Church of God," is a decided believer, and avows and preaches his sentiments. In their house I am as much at home as in our own, and find a hearty hospitality from the brethren. My subject on this occasion was a review of a reply to a lecture I gave in that place some time ago on Modern Spiritualism. A medium who heard it issued a pamphlet of some twenty pages in reply. The substance of it was, That angels are spirits, and therefore angels and human spirits are identical. Moses, the prophets, Christ and the apostles, all received communications from angels; therefore spiritual communications cannot be wrong. To this I replied, "The Bible does make a distinction between angels and the spirits of men. Paul makes the distinction, when he specifies the inhabitants of the heavenly Jerusalem: 'An innumerable company of angels,' and the 'spirits of just men made perfect.'—Heb. 12:22, 23. So did the Pharisees make the distinction, when they said, 'If an angel or spirit has spoken to him,' &c."

2. No prophet or apostle ever invoked or called on an angel, but prayed to God; and he sent his angel to communicate his will. But modern spiritualism, or demonology, does invoke spirits, or ask of the dead, which is necromancy and consulting with familiar spirits. And this is strictly forbidden: and all who do such things are an abomination to the Lord.

The attendance was large, and the attention excellent. I trust it will do good.

Friday, 22d.—Went to Kingston, about seven or eight miles from Mechanicsburg, where I had sent an appointment for a grove-meeting, on the land of brother R. Heagy. But the state of the weather was such that we were obliged to occupy his barn, where we held meeting Saturday night, Sunday three times, and Monday evening. Notwithstanding the heavy rains and muddy roads, the congregation was good, and we were constrained to say, "God is in this place." Believers were greatly refreshed, and the people deeply solemn, and impressed with the word. I trust fruit will be found in the day of Christ, from the seed there sown. This is the great end of all gospel labor, to turn sinners to God. For this we must labor and pray, exhort, instruct, and live. "Let him know that he who converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins."

The brethren intend having a large meeting again in the country in September. May the Lord prepare the people to come out and profit by it.

Yours in hope,
J. LITCH.
Philadelphia, June 27th, 1855.

LETTER FROM JOHN BURDITT.

BRO. HIMES:—Permit me to express some of my

views and feelings through the *Advent Herald*, to which I have been a constant subscriber since it was first published, and still I wish to continue it so long as I may be able to read it or hear it read. I hail its coming with joy from week to week, as it is full of interesting matter, which cannot fail to instruct the attentive reader. I am now unable to read or write myself, having endured a long and severe sickness, in connection with old age. I am brought to the borders of the grave, and therefore employ my son to write for me. Through the great mercy of God I am yet alive, and have my powers of reason, though I have, ere this time, expected to lie in the narrow home appointed for all the living. I desire to be ever looking unto Jesus with unshaken faith, believing he will soon appear without sin unto salvation, and set up his blessed and peaceful reign upon the earth. I have had the pleasure of meeting many brethren and friends, who have called upon me, of like faith in the advent of Christ; and others I have met who were very zealous to convince me of particular times, when Christ would come to this earth, all of which times have now passed, and they no longer oppose me on this point, being now convinced of their error. It has been my aim to search God's word of truth, and notice the signs as they appear, for evidence of the speedy coming of our Lord and Saviour, hoping, through the great mercy of God, to be found of him in peace, and finally to be gathered to the pilgrim's home. I could rejoice to see my Saviour coming to bring deliverance to his people, and being assured that I am one of them, my language would be, "Come, Lord Jesus, come quickly!" But I do not now much expect to see my dear Saviour until I have tasted of death, and put off this frail body, as my strength is almost gone, yet, hoping in God, I feel to adopt the language of Paul, that "to depart and be with Christ would be far better," than to continue in the flesh, while subject to pain and death.

I have been interested to hear of your labors in California, with those who were so eager to hear of the coming of Christ and other important truths. May your labors there be abundantly blessed of God, and having been spared to return, may you have strength and perseverance to labor here (preach and pray,) that souls may be converted to God, until He who is our life shall appear, that you may appear with him in glory.

To the brethren who are scattered abroad, I would say, Dear brethren, "Have faith in God." You may live to see what I long to see, but do not expect to in this life. Let the trial of your faith work out for you, patience, humility, and love to God and toward one another. I do not expect to greet you again, while in the flesh, but trust I shall ere long in a world of blessedness, where sickness, sorrow, and pain will be felt and feared no more. And now, dear brethren, let peace and love, or, in other words, let the spirit of Christ dwell in your hearts, and may you be comforted together in doing the will of God, while you remain in the earth, and finally enter into mansions of glory.

JOHN BURDITT.

Clinton, Mass., June 25th, 1855.

LETTER FROM E. CROWELL.

BRO. HIMES:—Allow me to say a word about our missionary enterprise. From some circumstances, many of my brethren may suppose that I am opposed to the Missionary Society; but nothing could be farther from the truth in this matter. I do think great good would be done by missionary labor, if we would only go into the work with a will, and do something. A missionary society, to be efficient, not only needs funds, but it needs to be simple in its organization; and its officers, or managers, should be so located, that they can co-operate in harmony, without great trouble or expense.

I did oppose the "American Advent Missionary Society," because I saw the thing would be inoperative, and because I thought a society of that sort should be responsible, and make its reports to the Conference that gave it its existence. But the majority thought differently, and I was reckoned an opposer. At the next Conference, however, that society sought a connection with the Conference, just such as I advocated a year ago. As the society is now, I can give it my most hearty approval, and earnest effort. I do not intend to be far behind my brethren in benevolent enterprises. When the society changed its name to the "Missionary Conference," I thought it would have been more appropriate to have called it "The General Conference Missionary Society." But what's in a name? give us something that will do the work, and we are content.

I rejoice to hear that the Committee of the Massachusetts Conference has at last found a man of

satisfactory qualifications for the missionary work. I am impatient to know that brother Barnham is fairly in the field. I presume that churches of the Massachusetts Conference, have nearly forgotten this mission, as it has been so long in existence, and has done nothing; but now I hope they will awake to the subject, and see that the treasury is not soon empty.

Brethren that live in isolated places, where they have no church to support, would do much good by giving their money to this missionary enterprise. A good brother "down East," once said, "I cannot preach, but I can put my hand in my pocket and send forth those who can." May God give us "largeness of heart" and willing minds.

E. CROWELL.

Holden, June 25th, 1855.

NOTE.—Notice of brother Burnham's engagement to missionate among the churches, has been before the brethren several weeks, and but two requests have been made for help, and both of these are out of the limits of the Conference. An interest will have to be created. Brother B. will no doubt do this, where he labors. As yet he has not got a supply for Providence, and his mission may be delayed. We shall know soon; in the mean time let any who need help send in their requests.

J. V. N.

Letter from L. D. Thompson.

BRO. HIMES:—A word about the cause here and where I have labored for awhile. In Duxbury I am engaged for one fourth of the time. There are some here who are living for God, and not for themselves. The influence of the revival with which the gracious God favored us last fall is still felt. I baptized one young man a few weeks since; others are feeling it their duty; we hope and pray they will go forward in this and every good work. The brethren in Waterbury are still holding on their way. They wish me to labor with them one fourth of the time.

I was with the friends in Montgomery last Sabbath for the first time; had a very good meeting; the Spirit of the Lord was truly in the midst.

At Tunbridge the brethren and friends wish for help, and are hoping for better days, by seeing the work of the Lord prospering in their midst; and I am laboring with them a part of the time, for the present. On the whole, I think there is a better prospect of doing good than there has been for some time in the past, believing that the Lord's faithful laborers will soon receive their reward.

L. D. THOMPSON.

Duxbury, Vt., June 22d, 1855.

Letter from N. Smith.

BRO. HIMES:—I am made to say, in the report of the Conference, what is not strictly true, in respect to the state of the cause in Windsor, Whitefield, Augusta and Gardiner. In those towns, and many others, the cause is prostrate, and they have had but few prayer meetings for the last four months. They may have had a few meetings, when visited by preaching brethren from other places. These are the facts in the case.

I would here say, that, as far as I know, the whole cause of division among us, in this part of Maine, is definite time, and this being made a test of Christian character. This may not be the cause with some individuals in other states; but we hope to see a better state of things soon. Many that have been led off from the right track are coming up to the work again. We will not ask them to "come back." No, but encourage them to get again on the right track, and labor for the good of the cause of God.

I have seen a number of families within two weeks, who have thus "come up." And as we are all liable to get out of the way, let us reach out to such the helping hand in kindness, for we know not how soon we may need their help, and again take hold, heart and hand, and put side and shoulder to the wheel; that the cause that now lies prostrate may again be revived, and flourish in Maine and other States. Yours, still trusting in God,

NICHOLAS SMITH.

Hallowell, Me., June 26th, 1855.

BRO. JOHN PEARCE writes:—"I must confess there is a great number of careless Christians among your subscribers. I do hope that every one will respond to the call, and meet the wants of the office. If this is not attended to, the consequence must be disastrous. I ask what more can be done than has been, to give the friends a chance to aid the office? And yet how little has been accomplished. But we have seen in what has been done who are the real friends of the cause. Perhaps there may be a good number who love the doctrine that the *Herald* advocates, and with which it comes richly laden from week to week, and believe it contains the marrow and fatness of that

blessed book we call the Bible, but are poor, and cannot do much for its support. I hope such are rich in faith, and heirs of the kingdom that God has promised to them that love him. Such can give their prayers and influence to support the *Herald*. I have been thinking that, according to the price of everything in these times, the price of the *Herald* should not remain as it is at present. How can publishers pay their way, and keep out of debt, at the very enormous prices of everything as they now are? I am willing, for one, to pay for the *Herald* all that it is worth.

"We hope God will superintend, govern and take the lead of the minds of all, that we may be stimulated to duty, diligence and holiness. The Master is soon coming to reckon with his servants, and those that will be found ready, will go with him into the marriage supper; while those that are not ready, will have no admittance. What a solemn position! From such, good Lord save me, and all who now profess to love the blessed hope and glorious appearing of our adorable Saviour, when he shall come to deliver his suffering, afflicted, tempted, and tried Church.

"Dear brethren and sisters, take courage; the storm is passing; the rest, the kingdom, the crown, the reward, and the inheritance will soon all be given. Glory to God for such a prospect. There we shall rest from all our toil, and care, and sorrow and sin, in the pilgrim's home, in our Father's house, with all the family. It is cheering. May it be the happy lot of each and all, and Amen."

A BROTHER writes from Vermont:—"I feel interested in the prosperity of the *Advent Herald*, and shall do all I can to increase its subscription list; also to induce old subscribers in the field of my labors, to keep their subscription paid in advance. If all would do right, how much better it would be for all. Right will wrong no one."

Brother D. has our thanks.

A BROTHER writes:—"I would be glad to send you some money, but it is out of my power at this time. I have some property, but cannot turn it into ready money. Besides, I have to buy hay at \$25 per ton for my cattle, and it takes all I can get to pay for this and the grain I have to get for my family. I am about seventy years of age, and past labor, and have sickness in my family. But I want the *Herald* and cannot do without it. If my cattle live, and I am prospered, I shall remember you."

Such are the pictures of destitution that come up from different parts of the land. Trying times these. Well, the "good time" is soon coming. "What a blessed hope is ours."



Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Newburyport, Mass., June 26th, of scarlet fever, WALTER EMERSON, youngest son of Horace E. and Cynthia A. Sargent, aged 1 year and 4 months.

Sweet little bud, so frail yet fair,
Thus early in the tomb!
How rudely torn from parent stem,
But O, in heaven to bloom!

In health he closed the laughing eyes,
And hushed the prattling tongue;
While with proud heart the mother gazed
Upon her sleeping son.

But ah! within that silent room
An unseen spirit comes:
Death's angel 'tis, and with his wand
He touches that fair form.

He wakes—and those dark, liquid eyes,
So wont to beam with love,
Are wildly set, and upward turned,
As if to look above.

Convulsions seize his infant limbs,
He sighs and gasps for breath,—
A few short hours he struggles thus,
And all is hushed in death!

The tiny form is meekly robed,
And in its coffin laid;
Then with sad hearts and tearful eyes,
They lay it in the grave.

A father, mother, brother left
To mourn the dear lost one—
Oh! who can paint your bitter grief,
In that now lonely home!

Go, put away his little clothes,
He'll never need them more;
For pure immortal robes of white
He'll wear forevermore.

His silent toys, O lay them up,

No more they'll please his eye,
But there a golden harp he'll sport,
With joy that ne'er will die.

Why mourn ye then, why shed the tear,
When safe in Jesus' care,
Ye know your loved one rests, till called
To meet him in the air!

Yours is the Christian's cheering hope,
That looks beyond the tomb,
Submit, then, meekly to the rod,
And say, "Thy will be done."

And when on that millennial morn,
Christ's flock are gathered home,
You'll greet among his tender lambs,
Your loved and cherished son.

S. D. SARGENT.

BRO. HIMES:—I write to inform you of the death of my beloved wife, who departed this life June 20th, in the 51st year of her age. She died very suddenly of disease of the heart; but we mourn not without hope. We expect she will soon come forth in immortality, to die no more. I and six children are left deeply to mourn her loss, but we feel our loss is her eternal gain. Elder Blain, pastor of the Baptist church at Central Falls, preached the funeral sermon from 1 Thess. 4:15-18.

Dearest mother, thou hast left us,
And thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

I remain your brother in Christ,

WILLIAM SIMPSON.

Pawtucket, June 22d, 1855.

DIED, of cholera, in Madison, Jones county, Iowa, May 2d, 1855, brother DANIEL D. MATTHEWSON. He moved from West Laurus, Otsego, N. Y., and arrived in Iowa a short time previous. Thus has another of God's faithful servants fallen under the power of the enemy. At the time we were looking for him to labor in the vineyard of the Lord in this Western field, our hopes are all blasted. He leaves five orphan children to mourn their loss, three of them were with him, and are now left to the mercy of strangers. May the God of the fatherless be theirs. N. W. SPENSER.
Shabbona, June, 1855.

SISTER PERSIS F., wife of brother JOHN HASTINGS, departed this life at Shrewsbury, Mass., on the 21st of June, 1855, aged 44 years. Embracing the hope of speedy redemption during the early period of its proclamation, while residing at Wrentham, our sister has for many years lived, as she died, a consistent Christian, and with an unshaken faith, waited the fulfillment of the promise, "Behold I come quickly," her health gradually becoming undermined by disease, until October last, when she was taken with incurable sickness, under the ravages of which, suffering much bodily anguish, she has slowly sunk to the tomb, leaving a husband with his only son and the church at Thomas street, of which she was a living member, to mourn her departure. But sleeping in Jesus her risen Lord, in whom the last her trust was unshaken, she will soon come forth from the grave, robed in the garments of immortality, to die no more. The writer, in company with the M. E. clergyman, officiated at her funeral, comforting the bereaved with the sweet assurances of the gospel, and offering its consolations to all who mourn.

Parted friends again may meet,
From the toils of nature free,
Crowned with mercy, O how sweet
Will eternal friendship be!

D. T. T.

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$6 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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ADVENT HERALD.

BOSTON, JULY 14, 1855.

ITEMS.

A LONDON correspondent of the *New York Commercial Advertiser* says that the total number of deaths in the English army, since the beginning of the war, from all causes, is below 20,000, while the astounding fact has been arrived at that since the Russian troops first crossed the Pruth, its deaths have reached an aggregate of more than 250,000.

THE SEARCH GIVEN UP.—The *Norfolk Beacon* of Wednesday states that the party of individuals who left that city on the 18th ult., in a fleet vessel, to pursue and capture five slaves, who it was believed had taken passage to the North in a northern ship, had returned on the 19th, after an ineffectual search in the "Roads." The *Beacon* says that slave property is becoming as insecure on the the Virginia sea-board as on the borders of Maryland and Kentucky, and unless effectual measures are taken for its preservation, it must materially depreciate in value.

SINGULAR INSANITY.—Within the past year a certain gentleman's dwelling-house in this city has been repeatedly discovered on fire, though in every case the flames were speedily extinguished. Circumstances proved the fact beyond question, that each attempt was the work of an incendiary, and a singular chain of events has recently led to the discovery that the incendiary was a chambermaid in the house. Recent developments have also proved that all is entirely attributable to that singular species of insanity—pyromania.

THE man who threatens the world, is always ridiculous; for the world can easily go on without him, and in a short time will cease to miss him.

GOVERNOR Clark, of New York, has pardoned a man named Higgins from the penitentiary of Rochester, on condition that he shall "wholly abstain from using intoxicating liquors, except in case of sickness, when prescribed by a regular practising physician."

THE *Houston (Texas) Bulletin* says that Mr. Jesse Wilson, an esteemed citizen of Lamar County, Texas, realizes a sufficient amount of money from the industrial pursuits of his honey bees, to purchase one good field negro each and every year!

A LADY of Plainfield, Mass., aged 59 years, has the past winter made, with her own hands, 17 quilts, consisting of 4209 pieces cut by pattern, worked 976 scollops, cut and made three dresses, knit three pairs of striped mittens, made butter from two cows, besides doing the general housework for a family. She has also written over nearly a quire of paper.

THE editor of the *Montreal Commercial Advertiser* has been shown letters from ministers and others, in the eastern and western townships, which describe the amount of want existing of breadstuffs, as frightful in the extreme. In some parts scurvy has made its appearance.

THE Know Nothing Council of Louisiana have repudiated the Catholic Testament.

At the late meeting of the Massachusetts General Association of Congregational Ministers at Northampton, Rev. Dr. Worcester, of Salem, from the committee "on the mutilation and suppression of the truth on the Slavery question, by the American Tract Society," made an elaborate report, occupying two hours in the reading, in palliation and defence of the action of the Society. Rev. Mr. Richards, of Boston, defended the report. He thought it the duty of the Tract Society to expurgate from standard works published by them, all allusions unpleasant to Southern Christians, whom we know, from acquaintance, as Mr. Richards declared, to be in all the essentials far in advance of professors here!! The length of the report and Mr. Richards' defence of it, occupied so much of

the time of the meeting, that no opportunity was offered for a reply. Dr. Edward Beecher and Dr. Cleveland were understood to be anxious to speak on the other side. If the Association can stand this unmitigated pro-slavery, they will prove themselves to be fairly behind public opinion, even in the secular classes.—*W. Spy*.

WORKS ON THE PROPHECIES AND SIGNS OF THE TIMES.—Important works on the prophecies, by John Cumming, D.D., minister of the Scotch National Church, Crown Court, London.

Dr. Cumming is one of the most extraordinary men of the age. As a preacher he is unequalled for eloquence, learning and piety. He was raised up by Providence to speak to the masses, on the stirring questions of this age.

The testimonies to the value of the works of Dr. Cumming, from high sources, would fill a volume. We give one, from those which teem from the English press.

Dr. Campbell, of the *British Banner*, London, says of his lectures on the Seven Churches:—

"There is a striking and happy admixture from beginning to end, of the practical with the experimental; of the doctrinal with the experimental and practical. The volume, as a whole, exhibits a fine specimen of popular preaching, free, flowing, pictorial, and eloquent, indicating a man who has read much, thought much, and is a very keen observer."

This statement will truly apply to the numerous volumes of Dr. C.

The religious press of this country have also spoken in high terms of these works. The following are a specimen:—

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.—*Christian Mirror*, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.—*The Wesleyan*, Syracuse, N. Y.

It is difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful.—*Albany Argus*.

Elevated in thought, attractive in style and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.—*The Presbyterian*, Philadelphia.

As a writer, he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety.—*Vermont Chronicle*.

It will do the heart and head good to read Dr. Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven.—*Canada Christian Advocate*.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.—*Puritan Recorder*, Boston.

Jewett & Co. publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.—*Schenectady Reporter*.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.—*Lutheran Observer*, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a part, we have already expressed our very high estimate of Dr. Cumming and of his works.—*Congregationalist*, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture.—*Evening Traveller*, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction.—*Zion's Herald*, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.—*Mass. Life Boat*.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.—*Salem Observer*.

Dr. Bond, after reading a work entitled "Signs

of the Times, or Present, Past, and Future—by J. Cumming, D.D.," says:—

"Dr. Cumming is by far the most popular religious writer of the present time, and the volume before us is among the very best and most interesting he has given to the public. Dr. Cumming, unlike most of his predecessors in this department of Biblical literature, does not prophesy or dogmatize. His design is to show, by comparing passages of prophetic writings, taken from both the Old and New Testaments, with the state of the world, its 'past and present,' to show that the second advent of our Lord—the millennial glory is at hand, and his own opinion seems to be, that the preliminary manifestations of the event will occur not later than in 1866. We cannot say he has convinced us that he is right, but we have been surprised at the amount—we do not say of proof—but of probability he adduces from a chain of prophecy, in favor of his hypothesis. But whether he is right or wrong in the conclusions he draws from the 'signs of the times,' his readers cannot fail to be instructed by the historical reminiscences he has collected in proof of the fulfillment of prophecy in the past, corroborating the other evidences of the divine authenticity of the Bible."—*Christian Advocate and Journal*.

THE WORK BEGUN.—Several brethren have made known their intention to enter upon the colporteur agency, to distribute books on the prophecies, and some have already entered the field. I said in my first article on the subject, that I wanted fifty men to enter upon this work, but this number will only do to commence with. I shall need nearer five hundred.

The field is large, and the work important. Who will go?

Dr. N. SMITH, of Hallowell, Me, writes:—"I can but approve of your 'Word to the Brethren;' for it is the course we are pursuing in our place. Brother Wellcome is buying books, and selling, and preaching as he goes: 'The Lord is coming; get ready for the kingdom,' and I am supplying his place and appointments in his absence, and spreading at our place and vicinity, all the books I can, and am supplied by him. Those publications are doing more than a dozen local preachers."

WELLCOME'S TREATISE ON THE 24TH AND 25TH OF MATTHEW.—This little work, it seems to me, is quite timely, though I almost regret it did not appear sooner; but it will do good now. The work is well arranged, modest in its pretensions, and free from dogmatism; yet it is clear and plain in its position and conclusions. It will do good just at this time, to two classes of persons in particular.

1. Those who may be tempted to cast away their confidence, because of the failure of the time arguments. They may find in this little work the reasons for the failure of some of the times.

2. There are some of us who may be inclined to believe too little in regard to the signs of this time. This Treatise will have a tendency to re-assure such, and confirm their wavering faith in the nearness of the coming of the Son of Man.

The work guards against the extremes of being wise above what is written, and absolute Know-Nothingism in regard to the signs of the times. It is really an *Advent book*, though some of us may differ from the author in some of his expositions; but who is the author from whom we do not differ in some things? I hope it may have a wide circulation. It is worthy a place in any Bible student's library.

E. C.

THE ILLINOIS CONFERENCE.—BRO. HIMES:—Our Conference has just closed. It has been a season of great interest. Brethren from different points of the compass came together, holding different views on some points, but the coming of the Lord and the preparation for the event was the theme. The result was, that union, love and harmony prevailed; the meeting continued to increase in interest till the close; a good impression was made upon the community. We were cheered during the meeting by the presence of the beloved pioneer of the cause in the West, Bro. Samuel Chapman, fresh from the battle-field; and although unable to preach, yet his exhortations and counsel added much to the interest of the meeting. May he live to sound the alarm in this destitute region till Jesus comes.

The cause is onward in this region. To God be all the glory.

N. W. SPENCER.

Shabbon, June 2d, 1855.

NOTICE.—Bro. Thomas Hasbury, of Lockport, N. Y., writes me:—"Bro. H.:—Do you know of any good Advent society in the West? I am a farmer, and wish to remove to some place West,

where I can have a chance to do good, and benefit myself and family. I am an Adventist, every inch of me. I want the gospel, 'every word that proceedeth out of the mouth of God,' Jesus Christ, the Alpha and Omega, the first and the last.

"I wish to buy or rent a farm, in some healthy place, where there is a good Advent meeting. I should esteem it a favor to receive a line from any Advent brother on the subject.

T. H."

NOTE.—Bro. Hasbury is one of the excellent of the earth. Our brethren can receive him with all confidence.

J. V. H.

ELDER G. W. BURNHAM commenced his missionary work last Sabbath. He spent the day, and also several evenings, with the little flock in Lawrence.

Let those who can get an opening in any new place for lectures, invite Bro. B. to speak to the people. He is ready, and prepared to give one or more lectures to those who inquire the reasons of our hope.

Address Eld. G. W. Burnham, Boston, Mass., care of J. V. Himes.

Appointments, &c.

I will preach in West Hatley, C.E., July 12th, where Bro. Griffin may appoint; Melbourne, the 14th, and over the Sabbath; the 17th and 18th, at Shipton, where Bro. Porter may appoint. The week-day appointments at 5 P. M.

B. S. RAYNOLDS.

I will preach at Tunbridge, Vt., Sunday, June 24th; at Auburn, N. H., Sunday, 15th.

L. D. THOMPSON.

[Our attention having been called to the above appointment, we find that it is an exact copy of Bro. Thompson's manuscript; but as the letter sent in connection with the appointment is dated "June 22d," we have no doubt that it should read July 8 and 15.]

J. M. Orrock will preach (D. V.) in Waterloo, C. E., Sunday, July 8th; Lawrenceville, 10th and 11th; Melbourne Ridge, (near Bro. Derbon Lawrence's), 12th; Melbourne Village, Sunday, 14th; Shipton, 19th, and over the Sabbath, as Bro. Porter may arrange; and Brompton, 24th; at Derby Line, Vt., Sunday, Aug. 5th; and in West Derby, at half-past 5 o'clock, P. M. Week-day evening appointments at 5 o'clock, or later, as brethren may think best.

I will preach at Perry's Ellis, N. Y., from the 18th to the 20th inst., evenings, and at Champlain village on Sabbath, 22d.

L. OSLER.

The Lord willing, I will preach in South Vershire, Vt., the 3d Sunday in July.

W. H. EATMAN.

Elder L. Osler is expected to preach in Champlain, N. Y., Sabbath, July 22d, and if thought best, spend a week in the vicinity.

E. S. LOOMIS.

I will preach at Hingham, Mass., Sunday, July 22d, as Bro. Tower and Bryant may appoint.

CHASE TAYLOR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Pearce.—There is a dividend of \$6 due you July 1, that was not included in your former acc't. We send you the hymn books to balance the old account—previous to this dividend, which is still due you.

A. Jackson.—We send only one *Herald* to you. We have now sent the 6 to you. You said nothing about *Herald* to I. Jackson, and so we still send.

S. Foster.—There is a dividend of \$41.90 due you, which we have credited on acc't, as per order. Have also charged you \$26, by order of J. M. O.

W. Watkins.—Your brother J. owes 32 cts. R. has paid to No. 742, and you to 757.

N. W. Spencer, on acc't, \$10.—Have credited J. C. Cummings \$12 50, and debited the same to you.

M. E. Davis, Jr.—I think he did. You are credited to No. 721.

DELINQUENT.

The P. M. of Rockville, Md., returns the paper of THOMAS CLEGGITT, as not taken from the office, who owes.....\$2 50.

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

S. Sherwin.....\$1 00
Wm. Merrill.....2 00

PROPOSITION OF S. M. WOOLAN,

To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Woolan.....\$5 00
A. Coburn.....5 00
William Nichols.....5 00
Mary Stratton.....5 00
A. Friend.....Paid.....5 00
D. Prescott.....5 00
T. Hasbury.....5 00
J. Vose.....5 00
A sister.....5 00

RECEIPTS.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1856.

J. L. Clapp, 798; P. Martin, 742; J. Butler, 737; M. Harger, 737; S. Seger, 766; W. Ross, 763; J. W. Heath, 789; G. W. Whiting, 763; H. Holden, 737; J. A. Winchester, 763; Rev. Z. Colman, 789; O. F. Calu, 794; Wm. Kitson, 763; C. Rayless, 763; D. Hubble, 763; G. Lapell, 763; R. Willis, 763; W. O. Parsons, 737; R. Davy, 760; A. Urganhart, 760; T. K. Proctor, 763; M. L. Grace, 763; C. Chesley, 763; A. Garland, 7 3; T. Williams. 763; S. Eaton, 763; N. Doolittle, 768; R. Landon, 763; W. Wheelock, 763; J. Mock, 763; P. Howard, 763; G. E. Tracy, 737; G. Murphy, 763; J. Ring, 773; D. Prescott, 768; L. A. Fellows, 763; E. Rowell, 763; H. Coburn, 763; A. Coburn, 763; W. Himes, 737; M. J. Holden, 737; N. Hale, 763; W. J. Churchill, 763; A. Wares, 763; Thayer, 763; T. Hutchinson, 737; E. Edgerton, 763; S. Brown, 789; D. G. Drake, 763; D. Davis, 763; A. Wadleigh, 763; J. Webster, 763; J. Aldrich, 768; E. H. Wheeler, 763; D. Sanborn, 763; I. T. Cole, 763; B. T. Lapey, 763; W. B. Weeks, 763; M. Helm, sent book; J. Young, 763; J. Chesley, 763—each \$1.
W. Cowdry, 737; W. Emmett, 763; J. Vose, 763; A. B. Lombard, 745, and Litch's books; G. Babcock, 789; W. Page, 763; Mills, 820; S. Cass, 789; M. S. Whiting, 820; W. Sherman, 765; Dr. R. Parmelee, 819; W. Brooks, 789; L. E. Cole, 773 and G. B. F. Carlton, 771 and book; J. B. Terry, 763; S. Keaser, 755; F. M. Cummings, 632—74 due; C. White, 794; E. Davis, 763; J. and S. Davis, 789; A. P. Nichols, 769; C. H. Shute, 769 and book—each \$2.
G. Allen, 783 and G. J. Pearce: on acc't—see Business Note; J. B. Mitchell, 766 and book; Dea. J. Smith, of H. N. Y., 737—each \$3.—D. E. Leavitt, for J. H. O. on Her. and balance of .19 cts on acc't; F. B. Hamner, \$15—each \$4.—Geo. Heron, 755—\$2 50; F. Eaton, 763—28 cts; W. S. Howden, to bal. cts acc't and to 722 on Her.—\$7; Elder J. W. Tilton, \$15—50 cts; T. Griswold, 763—\$1 30; H. Abbott, 737—\$1 81; J. Powell, 787—19 cts; Mr. Dossy, \$4 50; W. Tracy, \$5 80; W. Wood, 737, and bal. of book acc't—\$2 21; J. E. Hastings, 737; D. P. Drown, 737—\$6.



Luke 9:28-30.

J. V. HIMES, Proprietor.

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WHOLE NO. 740.

BOSTON, SATURDAY, JULY 21, 1855.

VOLUME XVI. NO. 3.

HERE AND THERE.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9.

What no human eye hath seen,
What no mortal ear hath heard,
In her noblest flights conferr'd—
This hath God prepared in store
For his people evermore.
When the shaded pilgrim land
Fades before my closing eye,
Then reveal'd on either hand
Earth's new scenery shall lie:
Then the veil of flesh shall fall,
Now concealing; darkening all.

Heavenly landscapes, calmly bright,
Life's pure river murmur low,
Forms of loveliness and light
Lost to earth long time ago;—
Yes, my own, lamented long,
Then shall join the shining throng.

Many a joyful sight was given,
Many a lovely vision here,
Hill and vale, and starry even,
Friendship's smile, affection's tear—
These were shadows, faintly shown,
Of realities there known!

When upon my wearied ear
Earth's last echoes faintly die,
Then shall angel harps draw near,
All the chorus of the sky,
Long-hush'd voices blend again
Sweetly in that welcome strain.

Here were sweet and varied tones—
Bird, and breeze, and fountain's fall;
Yet creation's travail groans
Ever sadly sigh'd through all;
There no discord jars the air—
Harmony is perfect there!

When this aching heart shall rest,
All its busy pulses o'er,
From her mortal robes undrest,
Shall my spirit upward soar—
Then shall pure, unmingled joy
All my thoughts and powers employ.

Here devotion's healing balm
Often came to soothe my breast—
Hours of deep and holy calm,
Earnest of eternal rest;
But the bliss was here unknown
Which shall there be all my own.
Jesus reigns, the Life, the Sun,
Of that wondrous land above,
All the clouds and storms are gone,
All is light and all is love.

All the shadows melt away,
In the blaze of perfect day!
From the German of Lange.

From the Christian Secretary.

Remarks on the "2300 days" in Daniel VIII.

For a reply to the following article see under the editorial head.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand three hundred days; then shall the sanctuary be cleansed."—Dan. 8:13, 14.

1. It is generally understood that the above quoted verses lie at the foundation of all the chronological and numerical calculations made shortly before, and since the year 1843 in respect to the second advent of Christ. People who have the facilities and leisure to examine into the matter, have long since seen the baselessness of all these calculations, and the entire irrelevancy of this subject. But there are some who have neither the facilities nor leisure for an examination of this subject, who, though they may have no doubt of the delusive nature of all attempts to find by addition and subtraction the time of Christ's second coming, would still be interested in a brief exposition of this prophecy.

2. It is my design to give a few facts and figures which show the exact import of this prophecy. Before doing this, however, I shall notice some of the inconsistencies and absurdities of the speculations which have unsettled and bewildered so many minds.

3. It ought to be noticed that those who make and defend the calculations referred to, are special sticklers for the literal interpretation of the Bible. Surely then it would seem that they ought to take "sanctuary" here, in its usual import, temple, and "days" in its literal and usual sense. But they take "days" to be years, while they understand "sanctuary" to be the earth; a sense absolutely without example in the Bible, from Genesis to Revelation.

4. Mr. Miller's calculations on this period were based on the following assumptions:

- (1) The 2300 days are so many years.
- (2) They end with the second coming of Christ.

(3) They begin when the seventy weeks or 490 years in the ninth chapter of Daniel, begin. Mr. Miller's successors adopt the same hypothesis.

5. Now if these data be admitted as established truth (instead of empty assumption as they are), there can be no great risk in admitting that the period in question ended in A.D. 1843. But since the world did not end in 1843, it is clear that Mr. Miller's calculations were somewhere at fault. I believe his successors claim that he was right in every point except the date which he fixed as the beginning (*terminus a quo*) of the 490 years; that being on their hypothesis the commencement also of the 2300 years. Mr. Miller fixed this period B.C. 536, i. e., the first year of Cyrus (Ezra chapter 1). But the 490 years undoubtedly began in the twentieth year of Artaxerxes Longimanus, B.C. 455. (Neh. 2) as is very clearly shown by Hengstenberg in the exposition of Daniel 9, in his *Christology*.

6. I believe Mr. Miller's successors assign this as the error in his calculations. Now plainly if Mr. Miller was right in every point except the beginning of the period of the 490 years, and if he ought to have put it in the twentieth of Artaxerxes, instead of the first of Cyrus, then he began the 2300 years as much too early as the difference between the first of Cyrus, and the twentieth of Artaxerxes. This difference is (B.C. 536—B.C. 465) 81 years. But if he began the 2300 years, 81 years too soon, he must have ended them 81 years too soon. If, therefore, Mr. Miller was all right in his figuring except beginning his period 81 years too soon, then it is as plain as arithmetic can make anything that the 2300 years cannot end earlier than (1843 X 81) = A.D. 1924.

7. But suppose still (which I do not admit) that these 2300 days are so many years the proof lies upon the very face of the prophecy, patent to every reader of it, that they could not commence or close so early as the periods mentioned above, by nearly 300 years. Let my reader turn to the 8th chapter of Daniel, and he will there find distinctly presented the facts of which the following are an outline. The prophet sees the vision of the ram, (the Persian empire,) the he goat, (the Greek empire of Alexander,) the great horn, (Alexander,) the breaking of that horn, (the death of Alexander,) four horns coming up in its stead, (the four kingdoms of Alexander's successors,) and then appears the vision of the little horn coming out of one of these four, and certain acts of impiety and cruelty to God and his people are described; and then the question is asked how long his power in suspending the daily sacrifice and giving the temple to defilement and desolation should continue; and the answer is given unto 2300 days; then shall the sanctuary be cleansed. Now since this question and answer are definite and relate distinctly to the power designated as a "little horn" and still more specifically to the impious acts of that power in reference to the sanctuary and the stated worship of God, it cannot require any very labored process of reasoning to convince any candid mind that this period of time could not commence sooner than the rise of the power

whose acts of impiety it limits. But Gabriel, being commanded to make Daniel understand the vision, declares when that impious power should arise, that it should be in the latter time of the four kingdoms which should succeed Alexander's. The first of these kingdoms was subdued by the Romans B.C. 168. "The latter time of these kingdoms" then, would naturally be not far from this date, say B.C. 175. Supposing then this period to be 2300 years instead of days, still they could not have commenced earlier than B.C. 175, and therefore could not end earlier than A.D. 2125. This may be sufficient to show how little confidence any rational mind can feel in those expositions and calculations which have done so much to unsettle and excite unstable and excitable minds.

I cannot perceive any reasonable excuse for error in the interpretation of this prophecy. Gabriel interprets it in all its leading outlines, and history shows, with a marvelous minuteness its exact fulfillment. This prophecy points out

- (1) The Medo-Persian empire which may be considered as dating from the conquest of Babylon, B.C. 538. (vs. 3, 4, 20.)
- (2) The subversion of this empire by Alexander of Macedon, in the defeat, capture, and death of Darius Codomanus, B.C. 330, 208 years after the fall of Babylon. (vs. 5-7, 21.)
- (3) The power of Alexander, broken by his death, B.C. 323. (vs. 8, 22.)
- (4) The quadripart division of the empire of Alexander into the four several kingdoms of Syria, under Seleucus Nicator, Egypt under Ptolemy Lagus, Thrace, Bythnia, &c., under Lysimachus, Macedonia under Cassander. Seleucus entered Babylon a conqueror, (hence his name Nicator,) B.C. 311, and at this date commences the celebrated era of the Seleucidae, called in Josephus and the books of Maccabees the era of the "kingdom of the Greeks." (vs. 8, 22.)
- (5) The rise of Antiochus Epiphanes "in the latter time of their kingdom," i. e., of the four kingdoms mentioned last, and his acts of impiety to God, and oppression and cruelty by the Jews. He ascended the throne by usurpation against the superior claim of his nephew, Demetrius Soter, B.C. 175, the eighth in succession after the founding of the dynasty by Seleucus Nicator. (vs. 9-12, 23-25.)
- (6) The limit of the continuance of the impious and oppressive acts of Antiochus Epiphanes. (vs. 13, 14.)

I cannot here enter into a comparison of the description of the "little horn" in this prophecy with the history Antiochus Epiphanes. But any one who wishes to understand this prophecy, will do well to read his history. It may be found quite full, in Rollin, Book 19, chap. 2, Sections 2-4. So far as it relates to the Jews it may be found in Josephus' Antiquities, Book 12, chap. 5-9. Also in 1st Maccabees, chapter 1-6, and 2d Mac. chapter 9. My purpose is to show the perfect fulfillment of this prophecy of time in the acts of Antiochus Epiphanes at Jerusalem.

We will notice a little more carefully this question and answer.

"Then I heard one saint ('saint' should here probably be read holy one, i. e., angel,) speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Here it should be noted that in this and the preceding verses the word "sacrifice" is in our version printed in italics as if it were not in the original. But we have the authority of Gesenius that the word translated "daily" contains in itself the whole expression "daily sacrifice." The 11th and 12th verses declare that the daily sacrifice would be taken away, and on account of transgression the sanctuary would be desolate. The question in verse 13th is,—"How long would that removal of the daily sacrifice, and that desolation on account of transgression continue?" The answer is,

Verse 14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." That is, after this period of time has elapsed, dating from the taking away of the daily sacrifice, the sanctuary shall be cleansed and the daily sacrifice restored. Here we must notice the peculiarity of the expression translated "days." The original expression (as most reference Bibles show) is "2300 evenings, mornings." I know of no example in the whole Bible for translating this days. In the 7th and 15th chapter of Daniel, where prophetic periods are designated, the term is "days," not "evenings, mornings." The question in v. 13, relates to the daily sacrifices. These were two, one at evening, the other in the morning. The substance of the question, is "how long shall the regular evening and morning sacrifices be interrupted?" The answer is, unto 2300 evenings, mornings; i. e., so many evening and morning sacrifices will be interrupted. There being two sacrifices in each day, to get the number of days of desolation we must divide 2300 by 2; which gives us 1150 days. We will now see how near we can find a history exactly tallying with this prophecy, both in its terms and in its time.

1st Mac. 1:10—"And there came out of them (the successors of Alexander) a wicked root, Antiochus surnamed Epiphanes, — and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks," (i. e., the era of the Seleucidae. This is the era always used in their books.) V. 20—"And after that Antiochus had smitten Egypt, he returned again in the one hundred and forty and third year, and went up against Jerusalem with a great multitude." V. 29—"And after two years had fully expired the king sent his chief collector of tribute unto the chief cities of Judah, who came unto Jerusalem with a great multitude, (v. 30,) and—fell suddenly upon the city—(v. 37,) and shed innocent blood on every side of the sanctuary and defiled it—(v. 45,) and forbid burnt offerings and sacrifices in the temple, and that they should—(v. 46,) pollute the sanctuary." V. 54—"Now on the 15th of the month Cisleu, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar," (an altar to the statue of Jupiter,) v. 59—"On the five and twentieth day of the month (Cisleu, v. 54), they did sacrifice upon the idol altar, which was upon the altar of God."

We have in these verses a distinct account of the taking away of the daily sacrifice and the defilement and desolation of the sanctuary. I have made a selection of verses for want of room to quote the whole chapter. We will now find the history of the cleansing of the sanctuary, and the resumption of the daily sacrifice.

1st Mac. 4:36—"Then said Judas and his brethren, behold our enemies are discomfited; let us go to cleanse and dedicate the sanctuary." v. 42—"So he chose priests of blameless conversation, such as had pleasure in the law: (v. 45,) who cleansed the sanctuary." v. 52—"Now on the five and twentieth day of the ninth month Casliu, (commonly written Cisleu), in the hundred forty and eighth year, (of the Seleucidae) they rose up betimes in the morning, (v. 53,) and offered sacrifice according to the law, upon the new altar of burnt offerings which they had made. (v. 54.) Look at what time and what day the heathen had profaned it, even in that was it dedicated, with songs and with citherns, and harps, and cymbals."

We see here that the sanctuary was cleansed, and the daily sacrifice resumed on the 25th day of the month Cisleu in the 148th year of the era of the Seleucidae. In the passage quoted from the first chapter we have also the same day of the same month in the 145th year, three years to a day, given as the date of offering sacrifices to Jupiter on the altar of God. Ten days before that the statue of Jupiter was set up before the altar of God. The precise date of taking away the daily sacrifice and defiling the temple is not given, but the account shows that it was sometime earlier in the same year. For v. 20, chapter 1, gives the date of Antiochus' first expedi-

tion in the 148d year; v. 39 tells us that two years after he sent his deputy who did the other things which have been described. The language is emphatic; "after two years had fully expired," which would carry us somewhere into the 145th year, but yet it could not be so far into that year as the 15th day of the month Cisleu.

We will now see precisely how near we can come by the dates here given to the 1150 days of this prophecy. Here we must premise that the Jewish year consisted of 354 days with an intercalation of 29 days every third year.

Comparing 1. Mac. 4: 52 with chapter I; 59, and v. 54, we have just three years and ten days.

Three years are $3 \times 354 = 1062$ days.
Add the intercalary month 29 days.
Add the ten days 10

And here we have a total of 1101 days accounted for.

Now if we subtract from the whole period of 1150 days which the prophecy gives from the time of taking away the daily sacrifice to the cleansing of the sanctuary, the 1101 days we have found in the history we have 49 days remaining to which we must assign the events recorded in chapter I, vs. 44-53. We could not reasonably assign a shorter period to these events, and a comparison of vs. 20, 29, and 54, would render it exceedingly improbable that they occupied a longer period. And thus we find in authentic history the exact fulfillment of this prophecy, not less in the times by which it is limited than in the terms in which it is announced.

I will now give the dates before the Christian era of the events contained in this prophecy, which I have not previously given.

The "little horn" appeared in history, B.C. 175.

The "2300 days" (evenings, mornings) ended, the 25th day of the 9th month (Cisleu), B.C. 164.

They must therefore have commenced about the 25th day of the 7th month (Tizra) B.C. 167. J. R. S.

The Third Day.

But we have more instances still. It was, no doubt, what would be called a fortuitous occurrence that Ezra (chap. 4:15) should be able to tell that the "house was finished on the third day of the month Adar." But the designed significant use of the third day appears (ch. 8:15) when at the end of three days, or on the third day, Ezra reviews the people, and finds out their real state. And so (ch. 10:8), "Whoever would not come within three days, all his substance should be forfeited." Nehemiah comes to Jerusalem. It is on the evening of the third day (ch. 2:11) that, after resting, he surveys the walls and decides upon his plan of proceeding.

In Esther v. 1, it is "on the third day," after a fast of three days and nights (4:15) that the queen puts on her royal apparel, enters the inner court, approaches the royal throne, and touches the golden sceptre, and finds favor for herself and her people. Memorable time! That third day was a day when clouds, thick clouds were scattered, and joy and gladness burst forth as the sun in his brightness. Such a day might form a fit type of "the third day" of the Son of Man, when, after suspense, sorrow, anguish, fear, gloom, despondency, his sudden re-appearing poured in the brightest light of gladness into his followers' hearts.

We might here advert to a corroborative circumstance regarding the intimated significance of the third number. Occasionally (derived from the use of the number in the matter of days?) the third month, and the third year seem significant. Thus, it was at the end of the third month that Moses was exposed in his bulrush ark, and found by Pharaoh's daughter (Exod. 2:2). It was at the close of three months that the ark was removed from the house of Obed-edom (2 Sam. 6:11). David is offered three punishments, one to end on the third day, the other in the third month, the other in the third year (2 Sam. 21:13). It was in the third year (1 Kings 18:1) that Elijah was sent to end the famine. It was at the close of the third year that Absalom was reconciled to his father (2 Sam. 13:38). It was to be in the third year that the crop was to resume its usual luxuriant aspect, after a time of devastation (2 Kings 19:29). But the most remarkable of this class of instances is that which we have in the history of Daniel. In the third year of Jehoiachin, Daniel is carried to Babylon; his time of education in his own land is ended. In the third

* There is a little uncertainty about the intercalary month, which may effect this date so as to make it one month earlier. This, however, would not affect the correspondence of the prophecy with the history. All that our problem requires is, that it should be somewhere between the 1st of the first month and the 25th of the 7th of that year.

year of Belshazzar (8:1) he gets his vision of the ram and he-goat, wherein he sees the final cleansing of the sanctuary. In the third year of Cyrus (10:1) he sees his most glorious vision of the Son of Man, and looks down the vista of coming ages to the end of time, to the morning of the resurrection.

But to return to the third day. We think we detect the same implied significance that we have found in the Old Testament appearing in the New Testament on common occasions. It may be far-fetched to suppose that our Lord wished to mark out the third day as a day of relief when he had compassion on the multitude and fed them that evening (Matt. 15:34). But there is, at all events, some meaning in John 2:1, "And the third day was a marriage in Cana of Galilee." Other reasons can be assigned; but was not this one reason for particularizing the third day, that it might be seen in Christ's history to bear the significance it has in Old Testament records? But more still: Christ is found in the temple on the third day (Luke 5:46). We almost think there is here a foreshadowing of his disappearing for a time in the grave, sought for by sorrowing friends, found on the third day in rest and honor, and still at his Father's business. And this lingering reference to the third day appears in Acts 9:9, when, at the close of that time, Paul recovers his lost sight, and sees a long-hid Saviour.

And now, let us at once set down the many passages in which our Lord and his apostles dwell upon the fact of his rising again on the third day. We have been drifting toward this point all along. Our investigations find their proper application in casting some light on this gospel prediction and fulfillment. In Matt. 16:21, Jesus began to show his disciples "that he must go unto Jerusalem; . . . and be killed, and be raised again the third day." Where is it foretold that Messiah must necessarily rise on the third day? In Matt. 17:23, "Jesus said unto them, The Son of Man shall be betrayed, . . . and they shall kill him, and the third day he shall be raised again." In Matt. 20:19, "Behold, we go up to Jerusalem; . . . and the third day he shall rise again." It would seem from Matt. 27:61, "This fellow said, I am able to destroy the temple of God, and to build it in three days," that his prophecy about his own resurrection on the third day had attracted notice, though misapplied by some. In Mark 9:31, "He taught his disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill him; and after he is killed he shall rise the third day." And in 10:35, "Behold, we go up to Jerusalem; . . . and they shall kill him; and the third day he shall rise again." In Luke 9:22, "The Son of Man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day." The question again occurs, where is it foretold that Christ must rise the third day? Is it foretold in the Old Testament? or is it a revelation of Christ about himself? In Luke 28:33, "They shall scourge him, and put him to death, and the third day he shall rise again." And how full of meaning those words of his, recorded in Luke 13:36, "I do cures to-day, and to-morrow; and the third day I shall be perfected," (i. e. fully installed into office, a priest every way ready to save). Is there not here a manifest pointing to Old Testament usage in regard to the third day as a day of finishing and decision? And may it not suggest that the third day's being a day of decision was the reason why it was selected for the Resurrection? So again, Luke 13:37, "Nevertheless, I must work to-day, and to-morrow, and the day following." Here is the proverbial use of the third day; but in this clause he uses it as a decisive day in regard to his work being brought to a period; "for it cannot be that a prophet perish out of Jerusalem." We advert to this cause simply with the view of shewing our Lord's reference in it to the proverbial import of the third day. In Luke 24:7, the angels say, "Remember how he spake unto you when he was yet in Galilee, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And so, ver. 46, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." How often that "third day" occurs! And to draw to an end,—in John 2:19, 21, "Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body." John was directed by the Spirit carefully to preserve this one additional reference of the Lord to his third-day Resurrection. And Paul is guided also by the same infallible Spirit, (1 Cor. 15:4), to narrate,— "And that he was buried, and that he rose again the third day, according to the Scriptures." Does this closing testimony imply that the Scriptures had foretold the third day, as well as that Messiah would rise again some day? "According to the Scriptures" seems to extend to the whole sentence.

It may be that the number three had no more meaning attached to it than merely what would

be implied in "a three-fold cord is not easily broken."

But we are satisfied to conclude with this summary of what we think we have ascertained. 1. It is a phenomenon, in Jewish history, that very many remarkable events occurred on the third day. 2. This fact, connected with their proverbial use of "yesterday and the third day," or "to-day, to-morrow, and the day following," seems to intimate that the historians who record that such things happened on the third day were directed to do so because of there being an implied significance in the time. 3. The leaving nothing of the peace-offering unconsumed after the third day, and the application of the purification on the third, as well as the personal type of Jonah, all seem to say that these things at least typified that the great Sacrifice and Surety would end his work most completely when the same remarkable third day arrived. 4. Connect our Lord's words with the types, and with the manifold references to the third day throughout the Old Testament, and we seem led to conclude that there is to be found in very many of these instances where occurrences were so ordered as to fall on the third day, a secret prophetic hint of some great third-day event afterwards to occur. 5. Everywhere, we have seen, the third day is a day when events come to a point,—a day of crisis,—a day when processes arrive at their result,—a day of development,—a day of issues,—after previous suspense and doubt, in most cases, and after toil and effort in others. Accustomed as we are to connect the third day with the resurrection of the Prince of Life, we are apt to overlook the interesting fact that that event throws back its light on not a few occurrences of previous date, which can now be discerned as obeying some secret law in letting their wave break and sink down at the third heaven.—*Journal of Prophecy.*

Popery.

The recent trial of Cardinal Wiseman seems to have had the effect of giving a fresh impulse to Papal movements among us. The mortification of the defeat has been somewhat alleviated by the obtaining a rule nisi for setting aside the Verdict of the jury. In the meantime, steps are being taken for raising a fund for the Cardinal's Costs in the Trial, the Popish College taking the lead in the movement. As to the Cardinal, he is busy with the Immaculate Conception. Lectures on the subject are being delivered throughout the land to young men, it being the policy of the Popedom not only to keep up a good understanding with them as the hope of the future, but to get them early and thoroughly indoctrinated with this most impious dogma. In the mean time, great pains are being taken to collect the triumphs of Papal Superstition, and to exhibit the trophies which England has supplied. The *Tablet* has published two columns of Perverts—one of the most frightful rolls that has yet met the Protestant eye of these realms. We observe, in the subsequent *Tablet*, that Father Oakley entertains some doubts relative to the conversion of Viscountess Castlereagh; he nevertheless states, that she "rejoices in the most unequivocal Anglicanism." He also has doubts as to the Right Honorable Viscount Melbourne; the Right Honorable Lord Ward also "practices the most successful disguise of his new religion." Granting all this, matters will still remain, substantially the same.

Then follow the names of the "frightful roll," comprising 414 persons of distinction in English society; to which the writer adds:

"I wish it to be fairly understood that the above names are those of Peers, Peers' sons, Baronets, Knights, Clergymen, Members of Parliament, esquires, and ladies of rank. The reason why I have not inserted any names of the middle or lower classes is, that I found it quite impossible to obtain anything like a correct list of them, on account of such vast numbers having, of late, embraced the true faith; consequently, as I could not get a correct list, I have not recorded the names of any. I have a little suspicion about two or three names in the above list; therefore, if you or any of your correspondents know that a name or names of any person or persons mentioned by me as converts and are not so, I should feel exceedingly obliged by their contradicting the same, as I intend publishing a pamphlet, and should be sorry to have anything wrong in it."

Now, the question is as to the value of the foregoing; and this, to all observant men, will appear far from inconsiderable. For a number of years the public have been so familiar with "Perversion," so called, that the thing has lost the power to command attention. The evil, notwithstanding, goes on; a few stones dropped day by day in the same spot, will in the end constitute a heap, and at length rise into a pyramid. The work goes steadily and stealthily forward. The mere circumstance that these clergy, with these nobility and gentry, are not strangers, but integral portions of English soci-

ety, indefinitely enhances the danger. They have all a measure of personal or relative influence, the aggregate of which presents a most serious aspect. In addition to this, particular attention is due to the circumstance, that they are all converts from Protestantism. One such convert for purposes of proselytising, is frequently of more value than fifty native Romanists. They bring to the work a zeal, an industry, and an energy carrying everything before it. But it were a mistake to limit the conversion to this list; there are many who prefer remaining in disguise. Father Oakley himself says:—

"These lists take no account of other most important conversions—those, namely, of persons in every class who justly shrink from having their names ushered, with all their titles and antecedents, into the church, or into a fashionable drawing-room. I know, for instance, at least one hundred converts of my own whose names will never see the light."

It is proper here to correct a most serious error which has received very extensive currency through the medium of the *Times* newspaper; that *Journal*, adverting to the Census, having cited the fact, that there were in England and Wales, in the year 1851, 570 Catholic chapels, providing accommodation for 186,111 persons, and that the attendance in the morning the Census was taken was 252,783, inferred, that the Catholic population did not exceed 200,000 souls. It did not occur to that *Journal*, that, out of any given number of families, allowance must be made for a certain proportion who, from infancy, old age, sickness, domestic cares, indifference, the want of clothing, and various other causes, are led to neglect public worship. It was forgotten also that, according to the scale of the Census Report, 42 per cent. must be allowed for, as, under the most advantageous circumstances, always absent from Divine service. On this ground, therefore, it is argued, that assuming that every Catholic who was able to attend actually did attend Mass on the Census Sunday morning—that is 58 per cent. at home—we should have the result, not 200,000, as the *Times* states, but upwards of 420,000.

But Popish writers carry the matter still further, and would have us believe, that the majority of their people in England are invisible, being unable, from distance, to attend any Catholic place of worship. In proof of this, they tell us, that in the whole of Bedfordshire there is only one Catholic church: in Buckinghamshire, four; in Cambridgeshire, three; in Hertfordshire, four; in Nottinghamshire, five; in Suffolk, four; in Westmoreland, two; in Wiltshire, three; and out of forty English counties, there are but eight possessing more than fifteen churches in each; while the whole of Wales has but twelve. Taking into consideration the fact, that the Census Returns furnish a population of upwards of 420,000, and adding the numbers which it is alleged live in towns, but cannot attend for want of accommodation, and in rural districts, but cannot attend from the distance, it is concluded, that the Catholic population is upwards of 1,000,000.

Such we believe to be near about the truth, and we were utterly amazed at the statement of the *Times* on its first appearance, knowing that it must of necessity be greatly below the fact, nay, amounting to only a fraction of it. Such also appears to have been the view of others. At a meeting of English Church Missions to Roman Catholics, some time back, R. Baxter, Esq., stated, that after a careful review of the Population Returns, he had reached the conclusion, that instead of the Romanists being only 200,000, they ought to be taken at from 700,000 to 1,000,000; and that probably the larger number would not be over-rating them. The Popish *Rambler* contends for a still higher estimate; it places the total at somewhere between 1,225,000 and 1,500,000. The process by which this conclusion is reached is rather curious. It is by what is called the "approved ratio from the number of Baptisms in Catholic churches." The Marriage Returns of the Registrar-General, for 1851, show an ascertained amount of 763,811 Catholics in England; but an addition is to be made to this number on account of Irish immigration, many thousands of whom arrive annually in England, having been already married in Ireland, and furnish an accession to the population not represented by the Registrar's Returns. In addition to this it is considered, that another considerable item must be added, of 116 for every Catholic marriage, which, in 1851, was celebrated according to the rites of the Established Church.

The conclusion, then, at which we arrive is, that the Popish community is great, and constantly on the increase, partly by conversion, partly by Irish immigration, and principally by natural increase; and that therefore it becomes Protestants to put on their utmost strength in the endeavor to diffuse the light of the knowledge of the glorious Gospel.—*British Banner.*

Storming of the Mamelon.

The incidents are described by the correspon-

dents of the *Times* and *Daily News*; and from their letters we make some extracts.

At five o'clock, the French divisions assembled, and began their march to the advanced trenches; one of about 15,000, destined to fight, another of 10,000 intended to form the working party to secure the conquered ground.

"The second division, with General Camou at the front, led the way. About six or seven hundred yards from the entrance to the Karbalnaia ravine, the regiments were halted; and shortly afterwards General Bosquet arrived, with his staff, and addressed a few words to each regiment in turn. By each at the conclusion of his remarks, the General was greeted with loud cheers. The order to move forward was then given. A battalion of the Algerian troops led the way, marching in column of sub-divisions. They left behind their white turbans, and wore only the scarlet fez; the blue open jackets, and blue vests, with yellow embroidery, their trousers in ample folds, of the same color, contracted only at the waist and in the leg, where the yellow leather greaves and white gaiters, covered them. Their bare necks, their light elastic tread, all presented a perfect picture of manly ease and activity. Their swarthy, and in many instances jet black countenances, beamed with excitement and delight; they gave vent to their feelings in exclamation which only those versed in African warfare are familiar with; and seemed with difficulty to restrain themselves to the measured tread of the march. . . . Altogether, about 12,000 men went by in this division. Groups of men belonging to the two brigades of the British Light Division, some fully equipped, some half dressed, for parading previous to taking their part in the British right attack, ran and assembled on each side of the sloping hills forming the commencement of the ravine, and greeted each regiment as it passed with loud cheers. The French officers and men joining heartily, returned the salutation. Soon after the seventh regiment had passed, a battalion of the Imperial Guard marched forward apparently picked men, and followed the attacking columns.

"It was a little after five o'clock when the first battalion of Chasseurs passed down the gorge which leads towards the plateau crowned by the Mamelon. Just about this time Gen. Penefather arrived with his staff, when the air rang with hurrahs, caps flew up, and whenever he stopped for a moment he was surrounded by the soldiers, who seem to love him like a father. As the cheering did not cease, he winked as if to ask them to listen for a moment, and then said smiling, 'Leave the cheering till after you have taken the place,' which was succeeded by other cheers, and cries of 'We will take it,' and 'Never fear us.'

"The French went up the steep to the Mamelon in most beautiful style and in loose order; and every straining eye was upon their movements, while the declining daylight did not throw out into bold relief. Still their figures, like light shadows flitting across the dun barrier of earthworks, were seen to mount up unfailingly—were seen running, climbing, scrambling like skirmishers up the slopes on to the body of the work, amid a plunging fire from the guns, which, owing to their loose foundation, did them as yet little damage. As an officer who saw Bosquet wave them on, said at the moment, 'They went in like a cleaver pack of hounds.' In a moment some of these dim wraiths shone out clear against the sky. The Zouaves were upon the parapet firing down into the place from above; the next moment a flag was up as a rallying point and defiance, and was seen to sway hither and thither, now up now down, as the tide of battle raged round it; and now like a swarm they were in the heart of the Mamelon, and a fierce hand-to-hand encounter, here with the musket, there with the bayonet, was evident.

Twice the Russians made head against the current; for they had a large mass of troops in reserve, covered by the guns of the Round Tower. Twice they were forced back by the on-sweeping flood of French, who fought as if they had eyes upon them to sketch the swift event in detail. For ten minutes or so, the quick flash and roll of side-arms had declared that the uncertain fight waxed inside the inclosure. Then the back-door, if one may use a humble metaphor, was burst open. The noise of the conflict went away down the descent on the side towards the town, and the arena grew larger. It was apparent by the space over which the battle spread that the Russian had been reinforced. When the higher ground again became the seat of action—when there came a second rush of the French back upon their supports, for the formed one was a mere reflux or eddy of the stream—when rocket after rocket went ominously from the French General's position, and seemed to emphasize by their repetition some very plain command—we began to get nervous. At last, through the twilight, we discerned that the French were pouring in. After the interval of doubt, our ears could gather that the swell and babble of the fight was once more rolling down the inner face of

the hill, and that the Russians were conclusively beaten. 'They are well into it this time,' say one another handing over the glass.

Another extract illustrates the thoughtless impetuosity of our allies. 'The arrangements had been made for taking and securing the large redoubt on the Mamelon hill, but it was not intended to go further at that moment. Such, however, was the impetuosity of the troops, such the excitement of the officers and men at their first success, that they could not resist the pursuit of the Russian on the one hand, or the attempt to storm the Malakoff itself. Between the Malakoff and Mamelon hills is a deep, saddle-like hollow. Across this saddle, dipping down towards the right of the Malakoff-hill, is the ordinary way of communication between the Marine suburb and Mamelon. In this direction the Russian troops took their flight, and these and their pursuers were soon lost to sight behind the ridge. But the great body of the French troops moved straight across the saddle, and mounted the Malakoff-hill. The Russians, aware of their danger, poured down a heavy fire upon their assailants from the batteries, and apparently brought field pieces, so as to take them in flank. In spite of these, the French still mounted, and at last were seen to reach the abattis work drawn around the hill. So short a distance was this, from the lower tier of batteries, that the Russians could no longer depress guns sufficiently to bear upon them; and, standing upon the parapets, they were seen to throw large stones, besides keeping a heavy musketry fire, against the French. The French had evidently met with a difficulty they could not conquer; they were observed looking on all sides for an opportunity of advancing, but yet were unable to move on. Presently, a sudden sense of their dangerous position seemed to seize them and they retired back towards the Mamelon. The Russians by this time had assembled their reinforcements behind the Malakoff works, and as the French were moving along the dip of the saddle towards the Mamelon, these troops were seen to come up in a dense mass, pouring a heavy flanking fire against our allies. At the same time, they came within range of the guns of the works around the Malakoff Tower, (the Korniloff Bastion,) which, notwithstanding the shower of shell and rockets from our batteries, kept up a galling fire against the French as they retired. Some confusion ensued: the Russians followed the French into the Kamstchatka redoubt, and the latter were next compelled to evacuate it. That was a time for deep anxiety for all who were watching the engagement. But confidence was again resumed when the French, who had descended the Mamelon-hill were seen to be steadily reforming in the Russian trenches which surrounded its base. Up they went again, sending a shower of balls among the Russians, who were now in crowds covering the parapets. The redoubt was fringed with smoke and flames from the fire of the Russian rifles against the French as they mounted the hill, and the hill-side was covered with the fire of the assailants. It was now a few minutes before eight o'clock; a dense bank of black clouds rested on the horizon, and the sun had just sunk behind it. The Russians made for some time a gallant resistance; but in vain; as the French mounted they were seen to waver, and just as the French reached the parapets, they leaped down and retired. Our allies were again masters of the Mamelon Vert. In vain the shipping in the harbor, the guns from the batteries on the west side of Careening Bay, and some on the north side of the roadstead, tried to drive them away. The guards were thrown out, and the working parties speedily set to work to turn the redoubt against its late possessors."

Evangelical Party.

A CORRESPONDENT of the *Evangelist* lauds this class as follows:

The Evangelical party has done a great and noble work for England and for the world. Their merits outnumber their defects, and will secure to them an honorable position in church history. Theirs were, and are still, the most zealous preachers and faithful pastors. They fought the fight of faith against a worldly and ungodly generation, and cheerfully bore the reproach of the cross, when vital piety was denounced as Methodism, fanaticism, and hypocrisy. They succeeded in urging the truths of Christianity and the interest of religion again upon the serious attention of all classes of society in England. They are the founders or chief supporters of Sunday schools, Ragged schools, Religious Tract Societies, Lending Libraries, and all sorts of machinery for parochial benevolence. They labored and toiled in the heat of the day, to improve the almost barbarous condition of the English peasantry, and the manufacturing districts. They went after the neglected sailors on the docks, and the diggers on the railways; they carried the terrors of the law and the comforts of the gospel into filthy closets and dens of thieves. They took the lead,

through their representatives in Parliament, from Wilberforce to Shaftesbury, in the suppression of the slave trade, the abolition of slavery, the reform of prison discipline, the improvement of the condition of the miners, chimney sweepers, paupers and vagrants, and in almost all those schemes of Christian philanthropy which form one of the most honorable chapters in the recent history of English Protestantism. Without their aid the Anglo-Prussian Bishopric of Jerusalem would never have been founded, which forms a noble bond of union between the Protestantism of England and of the continent, and may become very important yet in the regeneration of the churches in the East.

The crowning work of the Evangelical party is the establishment and the chief support of three permanent institutions, whose blessings, both to the Christian and heathen world cannot be estimated, viz: the "London Tract Society," which spread such a large number of useful publications throughout the world; the "Church Missionary Society," (1801) which now receives an annual income of more than half a million of dollars, maintains about 2000 ministers and teachers in more than 100 stations, and carries the blessings of the gospel and the germs of Christian civilization to the most distant part of the heathen world; and the "British and Foreign Bible Society," which, since 1804, translated the word of God into 148 languages, circulated nearly fifty millions copies, so reduced the price of the sacred volume as to bring it within the reach of the humblest servant, promoted Christian love and unity amongst the different sects of Protestantism, and gave the impulse to similar institutions on the Continent of Europe and in America.

Fidelity in Rebuke.

"The Lord turned and looked upon Peter."—Luke 22:61.

JESUS never spake one unnecessarily harsh or severe word. He had a divine sympathy for the frailties and infirmities of a tried, and suffering, and tempted nature in others. He was forbearing to the ignorant, encouraging to the weak, tender to the patient, loving to all,—yet how faithful was he as "the reprove of sin!" Silent under his own wrongs, with what burning invectives did he lay bare the Pharisees' masked corruption and hypocrisy! When his Father's name and temple were profaned, how did he swoop, with an avenging hand, the mammon crowd away, replacing the superscription, "Holiness to the Lord," over the defiled altars!

Nor was it different with his own disciples. With what fidelity, when rebuke was needed did he administer it; the withering reprimand conveyed sometimes by an impressive word (Matt. 16:23); sometimes by a silent look (Luke 22:61.) "Faithful always were the wounds of this friend."

Reader! art thou equally faithful with thy Lord in rebuking evil; not with "the wrath of man, which worketh not the righteousness of God," but with a holy jealousy of his glory, feeling, with the sensitive honor of "the good soldier of Jesus Christ," that an affront offered to him is offered to thyself? The giving of a wise reproof requires much Christian prudence and delicate discretion. It is not by a rash and inconsiderate exposure of failings that we must attempt to reclaim erring brethren. But neither, for the sake of a false peace, must we compromise fidelity; even friendship is too dearly purchased by winking at sin. Perhaps, when Peter was led to call the apostle who honestly reproved him, "Our beloved brother Paul," in nothing did he love his rebuker more, than for the honest boldness of his Christian reproof. If Paul had, in that crisis of the church, with a timidity unworthy of him, evaded the ungracious task, what, humanly speaking, might have been the result?

How often does a seasonable reprimand, a faithful caution, save a lifetime of sin and sorrow! How many a death-bed has made the disclosure, "That kind warning of my friend put an arrest on my career of guilt; it altered my whole being; it brought me to the cross, touched my heart, and, by God's grace, saved my soul!" On the other hand, how many have felt, when death has put his impressive seal on some close earthly intimacy, "This friend, or that friend,—I might have spoken a solemn word to him; but now he is no more; the opportunity is lost, never to be recalled!"

Reader! see that you act not the spiritual coward. When tempted to sit silent when the name of God is slighted or dishonored, think, *would Jesus have done so?*—would he have allowed the oath to go unrebuked—the lie to be uttered unchallenged—the Sabbath with impunity to be profaned? Where there is a natural diffidence which makes you shrink from a more bold and open reproof, remember much may be done to discountenance sin, by the silent holiness of demeanor which refuses to smile at the unholy allusion or ribald jest. "A word spoken in due season, how good is it!" "Speak gently,"

yet speak faithfully: "be pitiful—be courteous:" yet "quit you like men; be strong!"

Diversity of Inspiration.

WHOEVER was Evangelist, the Spirit was the Teacher; whatever was the form or size of the trumpet, it was the breath of God that sounded through it. All the peculiarities of Matthew, of Mark, of Luke, of John, of Peter, and of Paul, are retained, and may be traced and contrasted in reading their works, and yet they all spoke as they were moved by the Holy Ghost. Some have said, that if the Bible had been written as a beautiful essay, it would have been far more satisfactory to the minds of the educated, and no less instructive to the unenlightened. I think not. It would have been a dull book, and a dry book; it would have made a far feeble impression upon the hearts of the bulk of mankind. But by using men of every cast and turn of mind and thought, and pouring through these, as channels, the truth of God—by not destroying John, but by inspiring him; by not extinguishing Peter, but speaking through him—we have God's truth in all the various idiosyncrasies of men—in all the formulas of human speech; the same as in nature, and distinguished by manifestations only; so that there is no peculiarity of taste, of temperament, or talent, or character, that will not find something in the word of God suited to it, and calculated to instruct the soul of him that reads it. Let us bless God for the Bible, then, as it is. Be assured, that the more you study it, the more you will love it; and they that know that book best will have the deepest and most indelible impression that God is the Author, and truth is its matter, and eternal joy its issue.—*Dr. Cumming.*

Foreign News.

NEW YORK, July 11th.—The steamship *Pacific*, Capt Nye from Liverpool on the 30th ult., arrived here at 6 o'clock this morning.

WAR NEWS.—The siege of Sebastopol still progresses with unabated vigor.

Lord Raglan was dangerously ill, and asked to be recalled.

There were no indications of immediate operations in the Sea of Azof, or in the Baltic.

There had been no further battles in the Crimea. Total of the allied loss on the 18th, 5000.

Politics elsewhere in Europe dull. The official list of the battle of the 18th, states the number of the English killed, wounded and missing 1487, including 93 officers. Number of the French 3337, including 133 officers, among whom were Gen. Megran and Brunel, both severely wounded. The full particulars are not received. It is asserted in Paris that the failure was partly owing to the errors of the British commanding officers. The English throw part of the blame on the French.

Subsequently to the Crimean news, there were rumors afloat that a battle had been fought on the Tchernaya; that the Sardinian army had been cut to pieces; that the allies had finally stormed and had taken Sebastopol. These rumors distracted speculators some, but were soon falsified.

General Pelissier's dispatches are to the 26th. The allies were pushing their approaches against the Malakoff, and hastening the construction of an advanced battery, which would complete the investment of the port.

A few cases of cholera had occurred among the French troops.

The allies retained possession of the Round Russian Fort in the Cemetery, captured on the 18th, and also of the Mamelon.

Prince Gortschakoff's dispatches to St. Petersburg are to the 24th. He states that the allies' fire had weakened, and that the allied troops which had crossed the Tchernaya had returned.

Accounts from Stockholm state that the English have bombarded Hango, and destroyed the telegraph station.

The Russians admit the Cossack's boat had a flag of truce, but they feared treachery.

Advices of the 21st say the English Fleet was cruising along the coast of Finland.

The Grand Duke Nicholas had reviewed the troops at Helsingfors, and inspected the fortifications of Sweaborg.

The blockade of the White Sea was formally announced on the 11th of June.

Operations in the Sea of Azof continue.

The fleet had been sent to finish the destruction of Arabat.

There had been a naval reconnaissance of Kofa, and the expedition against Perekop was spoken of.

Capt Lyons, on the war steamer *Miranda* was killed by a rifle shot at Scutari.

Brigadier Gen. Estcourt, of the Crimean forces, is also dead.

2000 wounded of the allied army have arrived

at Constantinople. Cholera had also reappeared there.

The Porte has concluded a loan of \$2,000,000, at 12 per cent., secured on the revenues of Smyrna.

Orders have been received at Marseilles for the embarkation of 50,000 additional troops. The American clippers, *Monarch of the Sea* and *Ocean Herald* were taking in shot and shell.



The Advent Herald.

BOSTON, JULY 21, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

REMARKS ON THE 2300 DAYS.

In the *Hartford Christian Secretary* of July 6th, is an article on this subject, from some writer unknown to us, which we have copied on another page of this number of the *Herald*, for the purpose of replying to it. And we would respectfully request the editor of the *Secretary*, to give our reply as conspicuous a place in his columns, as we have the article referred to in ours, there being several errors which his readers should see the correction of.

The first point to which we would call attention is the statement in paragraph 3d (we have appended numbers for convenience in referring to them) that those who mistakenly terminated the periods in 1843, are special sticklers for the literal interpretation of the Bible; on which he argues that to be consistent, "they ought to take sanctuary, temple, and days, in their literal and usual sense," which is the meaning this critic gives them.

It is however evident from this statement, that Mr. S., whoever he may be, has never familiarized himself with the meaning which the advocates of "literal interpretation" attach to the use of that phrase. The reference which he has made to it, indicates that he understands it in opposition to a tropical and symbolic interpretation of the symbols and tropes of Scripture. On the contrary, it fully recognizes the interpretation of tropes as tropes, and of symbols as symbols—to be interpreted in accordance with the known laws that respectively govern those forms of expression, and which are very clearly unfolded in Lord's "Laws of Figurative Language," and "Winthrop on Prophetic Symbols." Had he read these logical treatises, Mr. S. would have learned that the phrase "Literal Interpretation," is used by its advocates only in opposition to a so-called "spiritual, or mystical interpretation, which denominates as figurative, language in which no figure can be shown to exist, and explains it as possessing an occult or hidden meaning. It is as far removed from ultra-literalism, by which tropes and symbols are ignored, as it is from a mystical interpretation, which sees some unknown figure in every literal word or expression.

On the supposition of Mr. S. that days mean literal days, and sanctuary a temple, in a symbolic prophecy, to be consistent with himself he must understand that in the same connection, beasts indicate only beasts, horns horns, and stars stars; on his own principle, the little horn of Dan. 8th, can only be the representation of an exceeding great horn that was to grow from the head of a living goat, reach to the stars of heaven, and desolate the temple in Jerusalem! He departs from his own law of language which he prescribes for us, when he applies it to Antiochus Epiphanes.

In paragraph 4, Mr. S. gives correctly the data on which Mr. Miller proceeded; but he is mistaken in supposing that his "successors adopt the same hypothesis" respecting the connection of the seventy weeks and 2300 days; and therefore is mistaken in paragraphs 5 and 6, in supposing they assign the error of Mr. M. to a wrong commencement of the 70 weeks; for no one conversant with the science of Chronology has been able to vary materially from the date which Mr. M. assigned for a commencement. They regard his error as consisting in commencing the 2300 days at the same epoch, which time has shown to be an error;

for had they commenced with the 70 weeks, they would have terminated in A.D. 1844.

Mr. S. has another very singular mis-statement in paragraph 5: He says, "Mr. Miller fixed this period B.C. 536, i. e., the first year of Cyrus (Ezra chapter 1), "for the commencement of the 70 weeks and 2300 days." This statement shows him to be very little familiar with Mr. M.'s chronological premises; for the only epoch which he ever assigned for their commencement, was B.C. 457, i. e., the 7th year of Artaxerxes Longimanus (Ezra chapter 7)—79 years later than Mr. S. has stated it. It is marvellous how Mr. S. could say, that if Mr. Miller's data be admitted the 2300 days would end in 1843, when he supposed Mr. M. commenced them B.C. 536; for beginning there, they would extend only to A.D. 1764-5—that number added to B.C. 536, making 2300. Mr. S. evidently wrote before he had studied his subject!

When Mr. S. in the same paragraph affirms that the 70 weeks "undoubtedly" began in the 20th year of the king last named, B.C. 455—if he means that no one doubts their commencement there—he is again mistaken; for the arguments presented in Hengstenberg, copied from earlier writers in support of that date, are very clearly canvassed by Dr. Prideaux, in his *History of the Jews*, and shown to be unsound before Hengstenberg wrote; and there are very few who prefer 454 or 455 to 457 as the epoch of their commencement. One insupportable difficulty in commencing them with the 20th of Artaxerxes, is in the fact that every chronologer who has so commenced them has had to take nine years off from the reign of Xerxes, contracting it from 21 to 12 years, add them to the reign of Artaxerxes, lengthening it out from 41 to 50 years, and thus antedating the commencement of the reign of the latter nine years, so as to bring the 20th of Artaxerxes in B.C. 454 or 455; whereas, according to the Canon of Ptolemy, that year of his reign actually synchronizes with B.C. 445; and to commence the seventy weeks there, which not a solitary chronologer has ever done, would terminate them some thirteen years after Hengstenberg's date for the crucifixion.

Another strange chronological conclusion at which Mr. S. arrives, is that beginning 2300 years with B.C. 455, they would not end till A.D. 1924! By adding those two dates, he will see his error, in that they amount to 2379, instead of 2300 years. By a little closer examination of the subject, he will see that commencing there they would extend only to 1846,—only three, instead of 81 years later than the epoch at which Mr. Miller terminated them.

In paragraph 7, Mr. S. proceeds to argue, on the supposition that the 2300 days represent years (which he does not admit), that they do not begin till B.C. 175. His argument is that they measure not the length of the whole vision, but of that part of it during which the temple was desecrated by Antiochus Epiphanes. Now it is here immaterial to the question whether he does or does not admit that the days are years; every logical reasoner, who attempts to argue on that supposition, would make his argument harmonize with itself. And therefore when he applies 2300 years to the duration of the desecration of the temple under Antiochus Epiphanes, he gives that monarch a very extended age—even rivaling that of the wandering Jew, and he must, on the supposition of Mr. S., be still roaming over the world somewhere, with nearly 300 years of his pilgrimage unexpired. This fact shows that on the supposition that the days are years, they cannot be applied to the desecrations of Antiochus.

The application of the little horn of Dan. 8th to Antiochus we shall notice more particularly before closing this article; but now we pass on to paragraph 8. He there refers to the 7th and 15th chapter of Daniel, by which we suppose he means the 7th and 13th; but when he says the prophetic period in the 7th chapter, is designated by "days," we are free to confess that he is again mistaken; for it is "a time, and times, and the dividing of time"—with no expression of days whatever. Mr. S. could not have turned to the text to verify his impressions respecting it.

In the same paragraph Mr. S. says he knows no authority in rendering the 2300 "evenings mornings," as so many days. Professor Stuart, however, while we regard him as wide from the mark in prophetic interpretation, is on all hands admitted to be authority in Biblical criticism, when reference is made to its original; and he says:

"Some maintain that it designates merely the sacrifice respectively of evening and morning, (evening is put first, because the Hebrew day began with evening, Gen. 1.) This would make only 1150 days of time, there being two sacrifices each day. But this construction seems inadmissible. בָּקֶר וָעֶרֶב have no copula or conjunction between them; it would seem, therefore, to be a popular mode of compound expression, like to that of the Greek *νύξ και ἡμέρα* (2 Cor. 11:25), in order

to designate the whole of the day. Compare Gen. 1, where the evening and morning constitute respectively day the first, day the second, etc., for it seems plain that the phraseology before us is derived from this source."—*Com. on Dan.*, p. 237.

Prof. Stuart then proceeds to interpret them as 2300 literal days; and he, too, applies them to the desecrations of Antiochus, and also attempts to show an exact fulfillment—in something over six years!

There is, however, probably no point on which Protestant commentators have been so well agreed, as that the days in Daniel and John are so many years. Faber, Prideaux, the learned Joseph Mede, Scott, Bishop Newton, Sir Isaac Newton, and many other writers of note, have considered this a settled question. Indeed, so universal has been this Protestant interpretation of these periods, that Prof. Stuart says, in his "Hints on Prophecy," p. 77, "It is a singular fact, that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and in the Apocalypse, as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say, almost universal custom."

Nor is this custom unsustained by argument. Mr. S. has admitted that the ram symbolizes Medo-Persia, the goat, Grecia, and the four horns that came up in the place of the one that was broken, the four kingdoms that arose out of Alexander's divided empire. With this admission, there is no impropriety in claiming a corresponding analogy between the other symbols in the same vision, and the agents, objects, and periods they symbolize. The natural application, therefore, of the other horn that waxed exceeding great, is to another kingdom that attained to corresponding proportions; of the sanctuary, to Judea, that was trodden under foot by the Romans; and of the days, to the years which measure the length of the whole vision. For there should be the same proportion between the designation of time and the period it symbolizes, that there is between the beasts, and the kingdoms they represent.

Mr. S. proceeds to argue that the desecration under Antiochus covered a period of just 1150 days; but he only accounts from history for 1101 days, and supposes the remainder! On this point he has copied the theories of Drs. Dowling and Chase. The former says:

"We are not informed by any historian exactly how many days elapsed between the time when Athenæus stopped the daily sacrifice, and the setting up of Jupiter in the temple."

He has no doubt, however, that if we could find such historian, it would be the exact time.

And Dr. Chase says:

"Respecting the precise day when that fragment commenced, when the daily sacrifice was actually taken away,—the histories which have been transmitted to us, are silent; but they testify abundantly respecting the year and the part of the year. They exhibit clearly certain points of time very near each other, within which the day must be placed. Their whole testimony, so far as it goes, and it goes so far as to mark the time with admirable, though not with perfect and absolute precision, harmonizes entirely with the prediction and leaves no room to doubt that, were our histories a little more complete, were they as definite as the prophecy, the harmony between the prediction and the fulfillment would be found to be absolutely perfect."

"So much it has seemed requisite to say respecting "the vision of the evening and the morning;" a vision which, we are constrained to regard as predicting, not two thousand and three hundred days, but so many times of offering the daily or perpetual sacrifice, evenings and mornings, every evening being reckoned one, and every morning one. The whole period thus amounts only to one thousand one hundred and fifty days, that is, three years and some months, the period which actually elapsed between the haughty and tyrannical taking away of the daily sacrifice, under the authority of the impious Antiochus Epiphanes, and the restoration of the true worship, through the pious and patriotic efforts of Judas Maccabeus and his coadjutors."

4. It is worthy of comment that these whole day and half day theorizers, have merely copied an application of this prophecy that prevailed among the Jews before the Christian era—an application made of a prophecy that was to be closed up and sealed till the time of the end, and before the time had come when the seal was to be removed.

It is also that which still prevails in the apostate Papal church. Has there been no progress in the science of prophetic interpretation since the dawn of the Protestant Reformation? If there has, why go back to that which prevailed before the light of the reformation dawned? for that those who do so, have abandoned Protestant ground, is indisputable. The *Boston Recorder* (Orthodox Congregational), in partially adopting the exposition of Prof. Stuart, to escape Mr. Miller's conclusions said:

"It must needs be acknowledged that our faith is greatly shaken in the interpretations on which, in com-

mon with most of our own brethren, we have heretofore relied, and which form the foundation of the baseless theories of Miller! And the *Christian Advocate and Journal* (Meth. Epis.) said: "If his (Prof. Chase's) views in regard to the prophecies of Daniel be correct, the long-established opinion, that the Roman Empire is the fourth kingdom of the prophet, must give way to the more successful researches of Dr. Chase. Some other opinions, which have been thought to be settled beyond a doubt, are terribly shaken."

The interpretation already referred to, is also that which is adopted by Universalists, and other errorists. Of Prof. Stuart's interpretation the *New York Evangelist* said:

"The tendency of these views is to destroy the Scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to Universalism. This tendency we are prepared to prove."

And the *Hartford Universalist* claimed him, saying,

"He puts an uncompromising veto upon the popular interpretations of Daniel and Revelation, and unites with Universalists in contending that most of their contents had special reference to, and their fulfillment in, scenes and events which transpired but a few years after those books were written."—*Oct. 15, 1842.*

Without following farther the argument of Mr. S., we will endeavor to show that the application of the little horn of Daniel 8th to Antiochus Epiphanes, is attended with insuperable difficulties; among which are the following:

1. That little horn was to come from towards one of the four winds of heaven, (v. 9.) Thus Moses predicted of Rome in Deut. 28:49: "The Lord shall bring a nation against thee from far, from the end of the earth," or from one of the four winds of heaven. Antiochus, on the contrary, did not come from a distance to Judea; neither came out of one of the four horns, for he did not cease to be part of Syria, which was one of the four horns.

2. Sir Isaac Newton says that "A horn of a beast is never taken for single persons: it always signifies a new kingdom: but the kingdom of Antiochus was an old one."

3. Antiochus reigned over one of the four horns. But the little horn was a fifth, under its proper kings. This horn was at first a little horn, but it waxed exceeding great toward the south, and toward the east, and toward the pleasant land. This was true of Eastern Rome. But so did not Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did not enlarge it.

4. The little horn was to arise in the latter time of the kingdom of the four horns. But Antiochus was the eighth in the Syrian line of Kings, which numbered twenty five, and he could not be in the latter time of that kingdom.

5. The little horn was to arise when the transgressors had come to the full. But the transgression of the Jews had not come to the full in the time of Antiochus; not did it, till they had crucified the "Prince of princes," 197 years after his death.

6. The little horn was to be "a king of fierce countenance and understanding dark sentences." This was what Moses predicted of the Romans, (Deut. 28:49, 50,) "a nation whose tongue thou shalt not understand, a nation of fierce countenance." But this was not characteristic of Antiochus, who used to mingle and fool with the very dregs of the populace.

7. The power of this "horn" was to be mighty, but not by his own power. This was true of Eastern Rome, which derived all its power from Italy. But Antiochus was only mighty in iniquity and folly, and acted independently of any restraint or external aid.

8. It is said of this horn, "and he shall destroy wonderfully." It is said that Antiochus destroyed about 80,000 Jews. But Rome, in a siege, destroyed 1,100,000 of that nation, and scattered the remnant into all countries.

9. It is said of this horn, "He shall prosper and practise." This did Rome. But Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.

10. This horn was to destroy the mighty and holy people, that nation was destroyed by the Romans, A. D. 70, after Antiochus had been dead 234 years.

11. This horn magnified himself even to the Prince of the host, and stood up against the Prince of princes; but Antiochus died 164 years before the Prince of princes was born; while the Romans did fulfil this prediction, in crucifying the Lord of glory.

12. This horn was to cast down the place of the sanctuary, which Antiochus did not. But in Dan. 9:26, Gabriel informs Daniel that after the seventy weeks, the people of the prince that shall

come shall destroy the city and the sanctuary, which was done by the Romans.

13. To give both the sanctuary and the host to be trodden under foot, by this horn, the vision was to continue 2300 prophetic days. But the profanation of the temple by Antiochus did not continue so many natural days.

14. If the vision was to continue only 2300 natural days, they would have terminated 300 years before the reign of Antiochus commenced; and consequently he could not stand up against the Prince of princes.

15. These days were to extend to the last end of the indignation, and the indignation is not yet at an end.

16. They were to continue till the sanctuary should be cleansed; and Gabriel informs Daniel (9:27) that for the overspreading of abomination, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate. The sanctuary is not yet cleansed; nor can it be till the consummation.

19. Of the ram, he-goat, and this horn, there is a regular gradation. Persia, which extended from India to Ethiopia, over one hundred and twenty-seven provinces, is simply called great. Grecia, of which it said, "the third kingdom shall bear rule over all the earth," is called very great. But the horn, which represents the succeeding power, is said to have waxed exceeding great even greater than the preceding powers. The natural gradation would be therefore,

Great. Very Great. Exceeding Great.
Persia. GRECIA. ROME.

How absurd and ludicrous would be,

Great. Very Great. Exceeding Great.
Persia. GRECIA. ANTIOCHUS.

The above considerations render it morally certain that not Antiochus, who was once an hostage in Rome and paid tribute to the Romans all his days; but Rome, that extracted tribute of him, is the power symbolized by the horn of Dan. 8th, that waxed exceeding great.

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All kinds of ripe fruit, vegetables, meats, butter, &c., &c. may be kept in these, fresh and sweet, for any length of time, or sent any distance. Thus the perishable fruits of summer may be kept for luxuries, to be eaten in winter or spring.

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CHAS. BURNHAM,
Sole manufacturer for the New England States, Springfield, Mass. A sample may be seen at this office.

MY JOURNAL.

Sunday, May 6th.—Resumed my lectures at the church in Pine street. Our morning congregation was good. I expounded the 21st chapter of Luke, and endeavored to show that the kingdom of God was now "nigh at hand," and impressed upon the audience the importance of readiness for the event. These admonitions were well received. May God seal them upon their hearts.

In the afternoon I went to the Temperance Hall, to hear a lecture on that subject; but the speaker disappointed us, and so Dr. Thurston called upon me to speak, which, though I was feeble in voice, I was happy to do, in connection with brother Cummings, and others.

They have a strong body of temperance men in this city, notwithstanding the vast traffic in liquor. And they are making themselves felt. They have a meeting every Sunday afternoon, which is fully attended, and addressed by able speakers. Sometimes the rum party are permitted to speak. A few Sabbaths since, one of these made a defence of the rum traffic. He said, among other rich things, that rum was a very useful article in the settlement of countries. Let it be introduced, said he, among the Indians, or natives, and it will soon sweep them off, and leave the country for republican and Christian enterprise! He spoke in this strain for some time, and but for the fact

that he was known to be in earnest, we should have thought he was referring to the *real practice* of Christian nations towards the Aborigines, by way of burlesque. His speech afforded much amusement.

The temperance men of California now number upwards of twenty thousand. They petitioned the legislature for a "Maine Law" this year, and the legislature got up an act, but it was defeated, after which they passed a law that the people should vote whether they would, or would not have a prohibitory law, to which there is no doubt they will, at the next election, by a good majority say, yes. California will have a "Maine Law," which will prove the salvation of thousands of our young men, who visit the State.

In the evening I addressed the largest and most intelligent audience which I have ever seen in this State. My subject was the "Turkish Empire." I expounded the 8th and 9th chapters of Revelation, in connection with the 11th, from the 14th to the 18th verse. My object was to show that the "second woe" was past, and that we are now living in a space of time called "quickly," and that the time is near when the kingdoms of this world will become the kingdoms of our Lord and his Christ. I have never seen the truth take a deeper hold, or make a more solemn impression upon an audience than upon this occasion. Bro. Cummings made some remarks at the close, in which he stated, that having among others urged me to remain and give these lectures, he must say that he was glad that I was prevailed upon to do so. He had been highly edified, and could not see why the doctrine was not true. He was examining the subject and should make thorough work of it. He had got several volumes of Dr. Cummings's works, which he was reading, in connection with the Bible; and we should hear from him on the subject duly. At the close I received the hearty shake of the hand, and happy greeting of many who had been edified and blessed by the lectures, and many entreaties to remain still longer, and open to them the Scriptures.

But the time had come for me to say farewell to these kind friends. So I bid them adieu in the hope of meeting again soon, at the coming of the Divine Master. On parting, brother Cummings handed me the following note, expressive of his feelings:

"REV. J. V. HIMES: Dear brother,—As you are about to leave our Pacific shores to return to your home and friends and field of labor, bearing with you the various impressions produced by what you have seen, and heard, and read concerning our vast mineral and agricultural resources, our government and public institutions, our public and professional men, our social relations, and religious institutions, with our variegated, geographical and beautiful scenery, and our salubrious and magnificent climate, allow me to express my sincere thanks for your kindness in consenting to stop with us for two weeks, to give us your views on the fulfilment of the prophecies concerning the great and important events, not only of the present age, but of the past ages of the world, since the commencement of the Christian era, down to the present time, and of that eventful period, the second advent of our Lord Jesus Christ. When you remarked to me that no place had been open to you in any of the pulpits in California, in which you felt free to preach what you considered as a very important part of gospel truth, I felt afflicted; for it was ominous of the present state of the churches. Although I did not sympathize with your views on the millennium, I did with you as a Christian brother, and was not only willing to give you a candid hearing, but to give you a pulpit in which you could be free to speak what you regarded as God's truth. I was neither afraid of truth or error, and my mind was free from prejudice, and I was disposed to give the subject a candid investigation. You treated the subject with such clearness and candor, and in such a spirit, and threw so much light on the prophecies, that I was highly edified, and feel that I am under great obligations to you for your labors of love among us. I have the clearest proof that your labors have been blessed among us to the good of souls. I can assure you, sir, that you carry with you the best wishes and sincere prayers of many hearts, that God's blessing may rest upon you while on your return, and on your family and flock at home, and that you may yet see the mysteries of that Providence which directed you to our shores, which thus far you have been unable fully to understand. Very respectfully, your brother in Christ, A. CUMMINGS.

"San Francisco, May 8th, 1855."

Brother Cummings will accept my thanks for his brotherly and kind reception of a stranger in a strange land, and for opening his doors for me to speak the mysteries of Christ's gospel, connected

with his coming kingdom. Brother Gilbert, also, and other brethren, will accept my gratitude for their kindness and liberality. They have my prayers for the success of the Free meeting on Pine street. May it continue, and prove a blessing to thousands.

While giving the lectures on the Advent in San Francisco, I called the attention of the people to Dr. Cumming, and to his wonderful writings on the second advent of Christ and the millennium. My hearers set off in search of these works. But they looked in vain among all the shops of the principal booksellers for them. I also made a search, and finally found a few copies in the Union book store, in Clay street. A friend also found a few copies at an auction room, that had been sent out to a bookseller, who failed to take them, and so they were sold at auction, and bid in by the auctioneer, and sold by him at private sale. I took them all, and made good use of them. There will be a market hereafter for these works in all the places where I have visited, and the booksellers may find it for their interest to keep them for sale.

I introduced them to the ministers and people of all denominations; and if nothing else comes of my visit, I shall feel that the introduction of the *Advent Herald*, and our works on the Advent, with those of Dr. Cumming, will well serve the cause of God, and prepare many for the coming kingdom.

Monday, May 7th.—Made a call with Dr. Thurston, at "Warren's Seed store, and Agricultural Ware House, 112 Montgomery street." Mr. Warren is a Bostonian. I received every attention and much information, from him, and his gentlemanly clerk. I saw a great variety of seeds, and specimens of California fruit. I had no time to take notes, and can give but little information respecting the agricultural interests of the State, but must refer those interested to Mr. Warren's excellent paper, *The California Farmer*, published at San Francisco.

He showed me some of the finest strawberries I ever tasted, from the garden of brother O. C. Wheeler, of Sacramento. Bro. W., by the way, has the finest nursery and garden in that city. Mr. Warren also showed me a potato, that weighed six pounds. I had been a little skeptical about these heavy potatoes, till I saw this. The specimens of pears, peaches, apples and quinces, were of the largest and most beautiful kinds, I ever saw—some of Oregon, and others of California production. He also showed me a remarkable curiosity from Shoal-water Bay, Washington Territory. It was the body of an Indian chief, which had been embalmed. It was a better specimen of embalming, than any I ever saw from Egypt. It is thought to be an Indian chief of the Flat Head tribe of Indians, now extinct. It was found upon the farm of Capt. C. J. W. Russell. It was enclosed in three canoes. The two outer ones, on being brought to the air, fell to pieces. The inner one was quite sound, and contained the body of the chief, the bones of a child, and three skulls of men, in good preservation. The Chief measures five feet five inches in length. The feet are nine inches long. The body presents a natural appearance, and as it lies in the canoe, surrounded by the materials usually deposited with chiefs, together with other bones and skulls found with the mummy, it is indeed a most interesting specimen. I understand that Capt. R. intends to bring it to the Atlantic States. If he will bring it to Boston, he may be assured his object will be appreciated.

It is a mystery to the learned how these children of the forest ever discovered or brought the art of embalming to such perfection.

When out at the "Mission Dolores," I saw a field of cabbages, of one acre, that averaged from 20 to 30 pounds each, netted \$3000. And the *Eureka Herald* tells a better story than this. Mr. Cyrus H. Pickens, of Horse Creek Ranch, five miles above the mouth of Scott River, raised from a piece of ground less than one acre, thirty tons of cabbage. Some of the largest heads weighed 45 pounds. The seed was sown the last of May. Mr. P. thinks if the seed had been sown early, he would have had "some cabbage."

At noon, in company with Mr. Pelton, I took the steamer over the Bay. We visited Oakland, a small city built up amid the oaks, by the merchants of San Francisco. It is eight miles from the city. It is a retired and beautiful place. They have a regular ferry to the city, but sometimes the low tides prevent their crossing the flats at the regular hours. The next town is Clinton, a flourishing village, a little south. The next is San Antonio, a beautiful village. Next is Alameda, a town laid out beautifully in an oak grove, in which as yet there are but few buildings. But it is a perfect paradise, and will soon be occupied.

These places are all on the bay shore, and within eight or ten miles of the city, and can be reached either way in from half to three quarters of an hour.

We also visited San Leandro, six miles out in the country, which is a new town just laid out, and is being rapidly built up. It is in the midst of large, rich prairies, as rich and beautiful as any I ever saw. I found the people hospitable and kind. I had homes, and a welcome offered me for as long a time as I might stay. But duties called me home, so we hastened off to get the last boat. But we were too late! We must now put up at the hotel, or give a boatman \$10 to take us over. On looking about, we found a boatman who said he would take us over for \$5. As our expenses at the hotel would be about \$6, we thought we had rather go home, and so we put to sea in our little craft. The wind was ahead, and we had a cool and wet time of it. We arrived in the city at 10 o'clock, safe, but wet, and a little chilled. Our skipper was a jovial fellow, and entertained us with a number of stories, of '49 and '50, when all saw hard times.

On our way home, we stopped at Mr. Winn's Restaurant, in Kearney street, and took some refreshment. Mr. Winn recognized me, and told me that I married him in Boston, sixteen years ago, and asked me if I remembered the fact. I recalled the circumstance. I returned home at half past 10 o'clock, very weary, but delighted with my jaunt.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXIV.

Be not wroth very sore, O Lord, neither remember iniquity for ever:
Behold, see, we beseech thee, we are all thy people.—v. 9.

Soreness, applied to anger, is a metaphor illustrative of its severity. This text is an humble supplication for pardon, in which the act of remembering iniquity, is put by substitution for continuing to hold the guilty party amenable for it; "Behold" and "see," are put, by the same figure, for the act of considering the covenant relation of God's people to him.

Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.
Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.—vs. 10, 11.

The period of which this is supposed to be spoken, is that subsequent to the desolation of Judea for the sins of its inhabitants, and anterior to the revelation of the Son of man to cleanse and restore his sanctuary. In this manner the prophet often uses language descriptive of the feelings of those living in the times to which the prophecy is applicable.

The "holy cities" are generally supposed to refer to Zion and Jerusalem specified below. Grammarians have observed that the word Jerusalem is in the dual number—a part of it being built on mount Zion, and called the "upper city," in distinction from that part built on mount Acra, which was called the "lower city." Their being denominated "a wilderness," illustrates by a metaphor, their wasted and desolate condition.

"Our holy and beautiful house," refers to the temple, which was a magnificent structure. In its latest form, when re-modeled by Herod, after having been once destroyed and rebuilt, (Luke 21:5,) "some spake of the temple, how it was adorned with goodly stones and gifts;" and they said, (Mark 13:1,) "See what manner of stones and what buildings are here"—the disciples of Christ even coming to him, (Matt. 24:1,) "to show him the buildings of the temple." But Jesus answering, said to them, (Mark 13:2,) "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." And in less than forty years from the utterance of that prediction, it was burned to the ground, A. D. 70, by the Romans.

"All our pleasant things," may include all that was associated with sacred things in the Jewish mind. Even Judea is called (Dan. 8:9,) "the pleasant land;" and (Ezek. 20:6,) "the glory of all lands;" but the words chiefly relate to the temple and the holy cities.

Wilt thou refrain thyself for these things, O Lord?
Wilt thou hold thy peace and afflict us very sore?—v. 12.

"Wilt thou refrain thyself?" in this petition, is an humble inquiry whether God would continue, in view of such calamities, to withhold aid from his people—"holding his peace," or keeping silent, being put by substitution, for a neglect to administer to their wants; and "soreness," in connection with affliction, is a metaphor illustrative of its severity.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not discredited from this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

HOLY LONGINGS.

DEAR Redeemer, let me prove

The Omnipotence of love;
Fully set my spirit free,
Let me find my all in thee,
Give me faith to overcome
Sin, and all surrounding gloom;
Let me feel its saving power,
In this dark, and trying hour.

May I stand in solemn awe
Of thy sin-avenging law,
Lest an evil heart I have,
Lest the way of life I leave,
While on earth may I declare,
I've no abiding city here;
But daily look for one to come,
"The Fathers' house," the pilgrim's home.
C. P. Dow.

East Chazy, June 5th, 1855.

LETTER FROM I. C. WELLCOME.

BRO. HIMES:—It might perhaps be encouraging to some, to say that we still find room for the word of the gospel. Since I returned from the Boston Conference, I have spent one Sunday with the society in Richmond, where there are a few who mean to hold fast unto the end, and their faith is manifest by their works.

Sunday, June 17th, I preached in Hallowell. Here the cause is in a low state, the effort to bring the time argument and spirit into full force, has had its injurious results here also; and now that their former Christian devotion and influence have abated, an effort is making to establish Christian character by "signs and wonders," and to establish "gifts" instead of graces,—mysterious tongues instead of godly edification. Some "are not ignorant of the devices of Satan," and still live in the blessed hope of speedy deliverance from this world of sin and sorrow.

Sunday, 24th, I preached half the day at Chesterville Hill, with the Methodist people, being invited to do so by two young preachers who are laboring there, and whose labors have been blessed of God, and several have been converted. The word was well received by the congregation. At 5 P.M., I preached in Mount Vernon, to a class who have but little preaching. Some received the word gladly. There were some spirit rappers out, who seemed much disturbed for their creed. I put up with brother Seavey, who is now enjoying a good interest in the blessed hope of Christ's soon coming. On Monday, he accompanied me to East Wilton, where his only son resides, and who has recently become much interested in the blessed hope of the coming of the Lord. He is a devoted and consistent Adventist. I found one other brother in this place, interested in our hope, and as they wished a meeting, I stopped and preached to an attentive congregation, on Tuesday evening, at 6 o'clock, and then attended a social meeting with a class of young converts, which was very interesting.

I next proceeded to Maine, calling on brother J. Fairbanks, in Farmington, who kindly received me, and whose family made me feel quite at home by their many acts of kindness. At New Sharon, I called and visited brother L. Paine and family, who are consistently viewing the great question of the age. Brother P. seems to be well engaged in the work of the Lord.

On arriving at Madison, I found that by some mistake of our Methodist friends, their appointment and ours were the same day, at the same place. So we took the school house, while they took the meeting house; but we had the congregation, and also the minister the last half of the forenoon, and all the afternoon to hear us. I preached to the people in Madison five times, found a good state of things among them to what there is in many places where they have been in the same disappointment. The brethren and sisters are at work and act as though they believe in what they profess. Some of them are newly come to the faith, and are not fully aware of the many spirits that are now acting under the name of Adventism, nor of the many efforts now putting forth to create and sustain divisions among us. But I hope they may be kept from such things as

have injured and perverted the cause in many places.

On my return home I called on our brother Welch, of Waterville, who is still persevering in the faith, without any associates in his hope in all that populous place. I pray God he may be kept, and made a shining light to those around him; and that we may all labor in the vineyard of the Lord in such a manner that we may be accounted "good and faithful servants," and soon enter into the joy of our Lord by his coming to give us a glorious and everlasting kingdom.

The harvest is truly great, but the laborers are few. May the Lord send forth more laborers into his vineyard. Yours, as ever, looking for the Lord,
I. C. WELLCOME.

Hallowell, July 6th, 1855.

LETTER FROM T. HASEBURY.

BRO. H. has volunteered a homily on the subject of delinquency in paying just dues, which he has applied to our good friends who are behind in their subscriptions to the *Herald*. We have received a number of such letters, but did not like to say more on the subject. But he thinks he ought to be heard, and so we give it for all whom it may concern.

BRO. HIMES:—Permit me through the *Herald* to say a few words to the brethren and subscribers of the *Advent Herald*. I am a Scotchman, and talk very plain, and what I say, I mean.

It always has grieved me to see so little moral honesty among professors of religion, and I was somewhat astonished of late to see the amount due the *Herald* office, or brother Himes, for services rendered, which was published in the *Herald*, which must be mostly among professed Advent believers; and it does seem to me that any man with the least spark of grace in his soul, cannot withhold from his brother what is his honest due, after being so repeatedly asked for it. Also informs you that it is to pay a debt which you was the means of his contracting, for paper, and printers' wages; also compositors and clerks' wages; and they look to brother H. for pay. Now, brethren, and friends, look at this. Bro. H. agreed to give you the *Advent Herald* for six months for one dollar, or two dollars a year, payable in advance. If not paid for six months, it is \$1.13; if not until the end of the year it is \$2.25. In no case has brother H. agreed to trust you longer than one year, and to keep him out of his money after that is not honest, and is something more than common business sinners would be guilty of doing. Now, brethren, you have had the *Herald* every week according to agreement. It has come to you laden with the truths of the gospel. You, your wives, your children and friends have feasted on its fruits; it has been to some of you, I dare say, on angel of mercy, and you have received its visits with gladness. Now honesty and justice demand of you that brother Himes be paid, according to agreement, for his services.

If I should agree with you to do some labor for me and agree to pay you, say \$2, when you commence, or \$2.25 when you get done; you finish your work and come to me or send for your pay. The work is done. I know it is. A letter or a bill is sent me, and, twice, three or four times, and I never mind it; say it is but \$2.25; can do without that; I mean that myself. I must be in the fashion, so must my wife and children.

If I was doing this how soon would you tell me I was not honest. I was a rascal, and such like. Brother Himes' case is even worse than this. For besides, in his labor he has had to find material; he has to pay for it, and that sum you owe him, would enable him to pay his debts. Do you not think it is dishonest to keep him out of what is his? He has earned it; he ought to have it.

Not only this, but you are actually setting at naught the word of God. For he has said positively, "Owe no man anything, but love one another." Can a man love another and keep what is his? I think not. The apostle says, "Provide things honest in the sight of all men." See in Paul's prayer for his brethren, 2 Cor. 13:7—"Now I pray to God that ye do no evil, but that ye should do that which is honest." See also his exhortation to the Philippian brethren, when the Lord is at hand, he says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, think on these things and do them, and the God of love and peace shall be with you." Here the apostle has linked truth, honesty and justice together. If you do these things you have the promise. Knowest thou, O man, what is good? and what doth the Lord require of thee, but to do justly, &c. It is said of Noah that he was a just man, and walked with God, but there is no record of an unjust man walking with God.

Friends, beware; Solomon says, the Lord blesseth the habitation of the just; even the memory of the just is blessed. Also, no evil shall happen to the just. I will refer to a few passages of Scripture, and hope you will take your Bible and read the promises to the just man. See Job 27:17; Prov. 4:18; 9:9; 10:6, 7; 20:31; 11:9; 12:13-21; Isa. 26:7. The way of the just, is uprightness. These passages must convince every one that honesty, and justice, is uprightness, and that such will live by faith, also have part in the first resurrection. Turn, if you please, to Jer. 22:13, where there is a woe pronounced on those who use their neighbors' services without wages, and give them not for their work. See Lev. 19:13—"Thou shalt not defraud thy neighbor, neither rob him. The wages of him that is hired shall not abide with thee all night until the morning." My sheet is about full, and I must close. I have known men who would talk of giving liberally for the support of the gospel, say \$25 or \$50 a year, and receive dun after dun, or bill after bill for a religious paper, and yet not pay it. I was taught to be just before being generous. Yours, in hope of a just man's reward,
THOMAS HASEBURY.

Lockport, June 24th, 1855.

LOOK ON THIS—AND THE FOLLOWING PICTURE.

THE two following letters came in one mail. The first, from one who knows us well, and has not been prejudiced so as to see things in a false light, the other, I forbear to say much about, as the letter will speak for itself. If this brother had been acquainted with the reproaches and persecutions which have come upon me for the advocacy of the Advent faith, and for my steadfast adherence to the cause, he would not have written as he has done. But I can bear it in addition to the reproach of others. When my accusers have begun to suffer as I have done, and lose all reputation for Christ and the gospel, it will be time enough for them to speak of others in this strain. The brother does not know me.

BRO. HIMES:—I prize the *Herald* highly as ever. Indeed, I should consider it a very great privation to do without it, situated as I am, remote from any of "like precious faith," my heart is in the cause and has been for years, and "though friends should forsake and foes all unite," and though I should never more meet with an Advent brother or sister, I must remain steadfast, "looking for and hasting unto the coming of the day of God." I believe the little influence I possess has ever been faithfully exerted in favor of our views, and I have not shunned to bear my portion of the reproach which the world and too many professing Christians, seem to consider our due. It has been my custom in social intercourse with friends, whenever it seemed proper, to lead the conversation to the discussing of our view upon the second coming of Christ, the new earth, and the evidences of the consummation of all things being at hand, and to bring to notice a few of those numerous texts of Scripture which are so in harmony with our belief; and I believe my very feeble efforts have influenced a few to examine the subject, and to confirm them in the belief of the truth. I feel encouraged to persevere, and hope ere long to realize, with all the redeemed, that which is the "true hope of Israel." M. L. WICKER.

Twonderoga, June 27th, 1855.

Now the other:

BRO. HIMES:—I enclose you two dollars for the year ending 1st proximo, and request that the *Herald* may no longer be sent. I am not at all pleased with its past or present course. My sympathies and convictions are, and have always been, with such as were not solicitous to attain to a respectable position among the sects, or in the estimation of any who ridicule our faith and deride our hope, or are willing to be of no reputation and have no expectation that the servant will be treated with any more forbearance or consideration than his master—if the accredited (by men) teaches of the will and requirements of God. If they who occupied the same relative position to the world when Jesus came, that the nominal Church does to the world now—if they could call the "master of the house Beelzebub," we are sadly and foolishly deceiving ourselves, if we hope to find favor with men in these days, and yet be in a position to bear the reproach of Christ. Yours truly,
GEO. WHIPPLE.

Ottawa, Ill., June 27th, 1855.

THE SIGNS OF THE TIMES.

JESUS said "Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time."—Luke 12:56.

"The sixth angel poured out his vial upon the

great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."—Rev. 16:12. According to the interpretation of the angel in the 15th verse of the next chapter, this vial was poured out upon the Turkish nation; and their drying up commenced on the 11th day of August, 1840. The next he saw was "three unclean spirits like frogs."—v. 13. The first of these made his appearance in 1841, or '2. They are set here as landmarks, that the Church might know their whereabouts. The frog is an amphibious animal. So with these unclean spirits. They can live in the material, or spiritual world. In order to accomplish their hellish designs, they instituted Mesmerism, and called it a science; it took like a charm. There was but few that approved it. This opened the way for spirit rappings, and they spread like wild-fire over the whole world; but were rejected by most good people, and a majority of Christians; and now, to prove their miraculous powers, commenced by light taps, and as some could not be convinced by these, they began to make greater displays of their miraculous powers, by moving chairs and tables, upsetting them back and forth, and then by loud and heavy blows, even to breaking and splitting of light stands in some instances. They now announced the writing and speaking mediums, and instructed them what to do. Now comes in Beelzebub, their prince, and seizes the arm of the medium, and after a few trials succeeds in writing down his wishes. He is now with all his legions, supplying the universal world with new revelations, right from the regions of darkness. Such feats as these, together with the majority of their mediums, and their votaries, with the momentous burden of their communications, is degrading to, and unworthy the Christian's God.

But stop, says the objector; what has this to do with the European war? Much, indeed, as you will see by reading v. 14th, "For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty," which is to be fought some 60 or 70 miles north of Jerusalem, in the Turkish Empire. We learn from the popular news of the day, that those writing mediums, or "spirits of devils," are consulted by all those Eastern powers, or kingdoms. Now, if these prove to be those "spirits of devils," that the Revelator saw, it will settle the question about the battle of the great day, and prove to a demonstration that it is now being fought in the East. But stop again, says the objector; the Saviour told us, (Luke 21:25,) "And there shall be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations with perplexity, the sea and the waves roaring." Very well. What mean the lighting up of the legislative halls and the city lamps, the children returning from school, and the men from their labor in the field, and the fowls going to roost at midday? Why that bloody looking moon the night following, together with such total darkness? What mean these falling stars, or meteors, that fell like untimely figs when they are shaken of a mighty wind? What means that fiery aspect of the heavens, and those floating wreaths of flame, that seemed to envelope the earth in fire and smoke? What means that bright star, with many others more dimly seen, that seemed to watch by the side of the pale moon all that long bright day last summer?

What mean those large donations of corn, and flour, and other provisions, that have been sent across the Atlantic to Ireland, Scotland, Hungary, and some of the Islands of the sea? From whence that piercing cry, "help," that floats upon the waters? You ask the record of those ten thousand vessels that met with disaster last year, when three thousand was the former average? Then ask the cholera how many have been its victims for the last few years; and if he will dare to attack the beast with all his allied powers of kings and princes, and mighty men of war; and alone attempt the slaughter of those mighty armies. Then ask the burning ague, and consumption, and the terrors of the plague, that walketh about at noon-day. Their answer is a fearful one. "Men's hearts failing them for fear, and for looking after those things that are coming on the earth, for the powers of the heavens shall be shaken; and then shall they see the Son of man coming in the clouds, with power and great glory." C. CHURCHILL.

Sycamore, May 15th, 1855.

An Inquiry.

BRO. HIMES:—There is one subject upon which I have thought much, and concerning which I have made inquiries of those who profess to have a good understanding of the Scriptures.

We read that Jesus was crucified, entombed,

is a | WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
 Sm. WORCESTER, Mass. J. J. Bigelow.

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ADVENT HERALD.

BOSTON, JULY 21, 1855.

ITEMS.

A SUBMARINE RAILWAY.—The *Boulogne Gazette* says:—"There is once more a serious intention of uniting France and England by a submarine railway. The latest project is that of Dr. Payerne, who, with forty subaqueous boats (of which he is the inventor), fifteen hundred sailors and navvies, 4,340,000 cubic yards of material, and 10,000,000 sterling expense, would undertake to construct a tunnel, by means of which the strait that separates the two countries would be crossed in thirty-three minutes. The position of this tunnel would be, no doubt, nearly parallel with that of the electric telegraph, and contiguous to it, as being the narrowest part of the Channel, as well as that where the depth of water is the least."

On the occasion of the seventy-first birthday of widow Sarah Foster, of Cheshire, on Monday, the 24th of June, twenty of the neighboring ladies, all representatives of the eighteenth century, made a tea party at her house, and the united ages of the party amounted to 1,390 years, averaging 68 to each person.

At Balacava the bands of the garrison give daily concerts, and when the hour approaches the birds assemble in multitudes on the trees and roofs of the huts and storehouses, and listen in profound silence to the first piece performed, but the moment the next commences they make such a deafening noise that a flute or oboe solo can hardly be heard twenty feet off.

According to the Boston Directory for 1855, there are in the city 420 lawyers, 110 physicians, and 98 clergymen acting as pastors of religious societies.

A bonfire was burning in New Orleans on the 7th ult., in the yard of one of the buildings belonging to the late Judah Touro. The fuel of the old account books in which were written the details of Mr. Touro's business for fifty years. The fire had been burning two days, and still there was a cart load of the books left.

Mr. Stockford Tilley, of Middletown, R. I., has a flock of South Down ewes, from which he raised last year fifty-five lambs. Twenty-six of the ewes had twins, and the twenty-seventh had three. They all lived and were sold for five dollars apiece. This year he has nineteen pairs of twins.

A large elm tree which began to show symptoms of decay, was chopped down recently on the farm of Mr. Cozzens, in the southern part of Campbell county, Ky., when the skeleton of a woman, with a little dried, shrivelled flesh adhering to the bones, was found in a cleft of the tree, about twenty feet from the ground.

In Grangemouth, Eng., recently, a gentleman receiving change for a shilling was struck with the singular appearance of one of the pence. On examination it was found that the obverse and reverse were divided, but united with a fine screw. Being opened, a half-penny was enclosed, which was divided; being opened, a farthing was enclosed, and also divided; and this being opened, a half farthing was enclosed. This elaborate penny is the same as the old heavy penny of George III., dated 1799.

Five Generals recently sentenced to death in St. Domingo for conspiracy, were pardoned just as the soldiers prepared to execute the sentence. Francisco Ruiz, one of them, rose from his knees an idiot, his nervous system having given way under the horror of the moment. One of his daughters had previously lost her reason, upon learning that he had been condemned to death.

The Chinese have a great reverence for anything written. Public functionaries are employed to collect carefully from the road side and every heap of rubbish any scrap that has been written on or printed. It is carefully raked out of the less

dignified dirt with which it has been polluted, and honored by being burnt.

NEW LINE OF STEAMSHIPS, BETWEEN BOSTON AND LIVERPOOL.—A model, by Donald McKay, Esq., from which it is proposed to build the pioneer boat of this line, to be called the *Cradle of Liberty*, has been on exhibition at the Merchants' Exchange. The dimensions, &c., are to be as follows: Length 320 feet; breadth 45 do.; depth 31 do.; shear 7 do. Engines, 35 inch cylinder, 10 feet stroke. It is supposed she will accommodate 250 first class passengers; 50 second do; carry 1000 tons freight, and make the passage in eight days.

A GOVERNOR in Ceylon, thoroughly impregnated with the spirit of the British Constitution, impelled a jury of Mussulmen on a man found drowned, and they returned the solemn and significant verdict, "His time was come."

A SALT lake has been discovered about 150 miles west from St. Cloud, in Minnesota, by W. H. Ingersoll, who was attached to the Pacific Railroad Survey. Mr. Ingersoll says that around the edges of the lake the salt can be gathered in baskets, and is of as good quality as he ever found in any part of the United States. Mr. Ingersoll also says, that near the lake there are large beds of coal of the first quality.

Foreign News.

THE most important feature of the news is the announcement that Lord Raglan died on the 28th of June. He is succeeded in the command of the allied forces in the Crimea by General Simpson. Further than the above, there is no news of moment from the seat of war.

There had been some disturbances in London on account of the proposed bill to abolish Sunday trading, and the obnoxious measure was subsequently withdrawn in the House of Commons.

An extraordinary session of the French Legislature commenced on the 2d of July. The Emperor opened with a speech, in the course of which he said that important questions, abroad and at home, had caused him to abandon his intention of going to the Crimea.

The amount of the new French Loan is stated to be for 750,000,000 francs.

On the 21st of June the Amphitrite frigate while reconnoitering Sweaborg, mistook the channel, and ran aground. While the boats were afterwards employed in taking soundings, the Fort commenced a brisk fire upon the vessel, which the frigate Amphitrite returned, blowing up a large powder magazine, doing much damage to the port.

Odessa and St. Petersburg had been united by telegraph.

The King of Belgium was on a visit to Queen Victoria.

The detailed accounts of the attack on the Malakoff and Redan towers made on the 18th ult., are published in extenso, in the London morning journals. The various correspondents ascribe the great loss which the French and English experienced to the want of proper management, and the total absence of military knowledge and judgment so requisite in such hazardous and difficult undertakings.

The *Journal de St. Petersburg* publishes a correspondence respecting the outrage at Hango, which Russia excuses on the ground that the flag of truce was not up. Russia accuses the English of making an improper use of flags of truce.

The New Version.

We have received from the American Bible Union, specimens, from the Book of Job, of their forthcoming revision of the Scriptures. The specimen is in three parts. Part 1st contains the common English version of King James, the Hebrew text and the revised version, each in separate columns, with copious critical and philological notes in the margin. Part 2d contains the revised version, with explanatory English notes. Part 3d contains the revised version simply. The mechanism is simple and elegant. In the specimen, the lamentation of Job and the answer of Eliphaz the Shunamite, are broken into lines of irregular metre.

This revision is a great undertaking, and so far as we can judge, is being executed in a style which will reflect credit on the scholarship and industry of those who are engaged in its accomplishment. An immense amount of curious and valuable information will be collected and preserved in the marginal notes, which, according to the specimen before us, will contain the old and new versions, together with the original text and critical and philological notes.

The restoration of the grand Hebrew word Je-

hovah, where words of inferior insignificance and beauty had been substituted, is a change which we heartily approve. Father Frey, a convert from Judaism—in early life a Rabbi and a distinguished Hebraist,—used to exclaim impatiently, "Lord, lord, there are 'lords many and gods many,' but 'thou, whose name alone is Jehovah, art the Most High, over all the earth.'"

Colporteurs.

In reply to several brethren, on subjects in relation to this work, I would say:—

First, That for \$25 or \$50, a Colporteur can fit himself out to begin his work. This sum could easily be obtained (if he has not got it) by any worthy and enterprising young man, who would like to enter upon this work. He will soon make enough to refund it, and then do business on his own resources.

Second, As to what a man can earn, it will depend on his business habits and economy. Any active and efficient Colporteur can make from \$5 to \$10 per week by his books, and the agency of the *Herald*.

Third, It will not be possible for me to trust the books out. It will be much easier for each one to furnish their own capital, than for me to invest thousands. I have not got it to invest. And even if I had, the cash business is the best for the Colporteur himself. He will be more likely to succeed on this principle.

I hope to hear from many others. If any young man is out of health and wishes to travel, this would be a good work for him. Many a man has left his shop, and gone out in this way, and regained his health, and a good support, and saved his doctor's bills, and perhaps his life. But there are many able-bodied men, whose hearts are in this work, from whom we hope to hear. Select your field, and up to the work, without delay!

ELDER B. WEBB.—This brother needs no commendation from us. He is a faithful and devoted servant of the churches. He thinks to go West soon, in which case he will act in harmony with Elder Chapman and his fellow-laborers, to whose sympathies and fellowship we commend him.

But before he goes West, he is requested to visit Canada West, and help them for a season. He will visit brother John Pearce, Rouge Hill, Pickering, C. W., as soon as convenient. Brother W. will write to brother P., also give to us his P.O. address, as we have a letter for him.

MISSIONARY TOUR.—Elder Wesley Burnham will commence a missionary tour in Canada West commencing at Coburg, August 15th, and continuing over the 16th. Brother John Pearce will arrange for meetings from August 18 to 21, in Toronto. Brother Karnes in his neighborhood, near Wellington Square, Aug. 23 to 27, over the Sabbath; Westminster and vicinity, August 28th to Sept. 18th; Southwold, from the 20th to the 26th.

Brethren Campbell, and others acquainted, will accompany brother B. to his appointments, and see that full and extensive notice is given.

MISSIONARY NOTICE.—Bro. HINES—I propose to visit, in the order and time here given, the following places: Nashua, July 20th, and remain over the Sabbath; South Reading, 24th to Sabbath evening, 29th; Abington, Aug. 1st, to Sabbath evening, 5th; Holden, 7th, to Sabbath evening, 12th; Lawrence, 15th, to Sabbath evening, 19th; Truro, 22d, to Sabbath evening, 26th.

G. W. BURNHAM.

Kingston, N. H., July 11th, 1855.

Bro. Burnham will receive subscriptions, and money for the *Herald*. Friends will arrange, so as to pay him when he visits their respective places.

J. V. H.

ELDER L. D. MANSFIELD, we learn has commenced his labors with the brethren in Auburn, N. Y. He will open a free meeting, and preach the gospel of the kingdom to all. May the Lord give him prosperity in this good work.

To Correspondents.

G. W. Burnham—There are two letters at this office for you.

JAMES KEAN will act as travelling agent for the "*Herald*," in Maine.

Book Notices.

Among the new books that have been lately issued, and which are for sale at this office, we would call special attention to

Litch's Messiah's Throne and Millennial Glory, Orrock's Army of the Great King, Miss Johnson's Poems.

Wellcome's 24th and 25th of Matthew,

Taylor's Voice of the Church,

And the various volumes of Dr. Cumming's writings. For prices, &c., see another column.

We would also call attention to Hill's World to Come, Fassett's Discourses, Memoirs of Wm. Miller, Exposition of the Apocalypse, &c., which have been so long published as not to need special enumeration.

Appointments, &c.

Providence permitting, J. M. Orrock will preach in Brompton, C. E., July 24th; at Derby Line, Vt., Sunday, Aug. 6th; and in West Derby, at half-past 5 o'clock, p. m. Week-day evening appointments at 5 o'clock, or later, as brethren may think best.

I will preach at Perry's Mills, N. Y., from the 18th to the 20th inst., evenings, and at Champlain village on Sabbath, 22d.

I will preach at Hingham, Mass., Sunday, July 22d, as Bro. Tower and Bryant may appoint.

The Lord willing, I will preach at Forsyth street, N. Y., Sabbath, the 29th inst.; Philadelphia, the 1st Sabbath in August.

Elder L. D. Mansfield's address is Auburn, N. Y. All letters and communications should be sent there in future.

The P. O. address of Elder Henry Jones, is Shabbona Grove, De Kalb county, Ill.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Thos. M. Storer—We received \$3.09 from you June 28th, which pays you to the middle of August next.

A. G. W. Smith—2 on account. Left the books as you directed.

S. Chapman—The \$2 referred to has not been received from Bro. W. R. Horne, of Kite River, but we have now credited it to him to No. 723. We also credit the enclosed \$2.50 to No. 789.

I. H. Shipman—Have credited W. C. Cooley, \$1.80 on Ad. Her. to No. 809.

G. H. Child—Received books, and credit you \$1.20, to No. 742 on *Herald*.

J. Thomas—The postage on "Knowledge for Children," is 12 cents per package. Shall we send. Send you *Guides* for which we charge you with postage, 10 cts.

DELINQUENT.

The P. M. of Milwaukee, Wis. writes that a paper lies dead in his office, directed to Enos Gay, who owes, \$2.50.

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

A Brother.....\$5.00

PROPOSITION OF S. M. WOOLAN,

To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

A Friend.....	Paid.....	5.00
D. Prescott.....	".....	5.00
J. Vose.....	".....	5.00
A Friend of the cause.....	".....	5.00
J. Pearce.....	".....	5.00
S. M. Woolan.....	".....	5.00
A. Auburn.....	".....	5.00
William Nichols.....	".....	5.00
Mary Stratton.....	".....	5.00
T. Hasbury.....	".....	5.00
A sister.....	".....	5.00

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

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RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 787 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

Elder L. Kimball, 73; E. Allis, 737; H. Durkee, 748; C. Smith, 737; G. W. Howe, 763; W. Chamberlain, 763—G. paid for to 168. S. Norcross, 763; A. Johnson, 783; Alfred Smith, 763; D. Sawyer, 763; J. Tewksbury, 763; D. S. Green, 763; S. Howell, 763; W. A. Ashley, 737; J. Keene, 763; R. T. Price, 763; C. C. Hooker, 763; Dr. G. S. Goulet, 763; A. Hill, 763; W. Pink, 763; J. F. Brewster, 763; M. Phillips, 763; T. Adamson, 763; M. A. Fonda, 763; E. Rich, 763; J. G. Ward, 763; S. J. Wise, 763; S. Phillips, 763; M. L. Jackson, 763; S. A. Durfee, 763; L. Eldridge, 763; L. Case, 763; C. R. Smith, 763; Rev. V. Smith, 763—each \$1.

A. G. Matthews, 778; R. Matteson, 763; P. Sawyer, 763; S. Cliffe, 763 and tract; C. Parmelee, 789; L. Martin, 789; H. H. Board, 794; A. Hurd, 763; S. Collins, 749; J. P. Farrar, 763; G. O. S. 789; D. 815; J. Spencer, 763; L. Gibbs of Montgomery—if a N. S. 789; D. A. Goodenough, 763; Mrs. D. A. Smith, 787; S. Slater, 789; Elder J. Tucker, 763; J. M. Chapp, 9 Nos. on old account, and to 783; N. Wood, 815; J. Taylor, 763; J. Cottrell, 789; J. Smith, of F. V. 749; G. Bates, 737; P. Deane, 763; E. T. Butman, 715—each \$2.

C. Woodbury, 744; J. Andrews, 769; W. Chamberlain, 769; C. Bishop, 742—each \$3.

W. F. Smith, 737—\$1.12; A. Penfield, 737—\$6 51; Thos. Smith, on account, \$10; Wm. Milton, (2 cops.) 737—\$6; H. Robbins, 771; Books, L. Jackson, 815—\$2.88.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 741.

BOSTON, SATURDAY, JULY 28, 1855.

VOLUME XVI. NO. 4.

DIVINE ORDER.

"To every purpose there is time and judgment."
—Ecc. 8:6.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day,—for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection-light.

'Tis first the night,—a night of storm and war,—
Long night of heavy clouds and veiled skies;
Then the far sparkle of the Morning-star,
That bids the saints awake and dawn arise.

London "Quarterly Journal of Prophecy."

Turkish Missions.

The First Annual Report of the Turkish Missions Aid Society has reached us, and we learn from it, that its income has amounted to 1,854*l.*, of which 1,121*l.*, has been remitted to the American Missions in the Turkish Empire. The report is of a hopeful character, indicating that a considerable amount of work has been performed, and that it is getting the ear of a portion of the public. The truth is, that a good deal has been doing, during many years past, of which the world has heard but little. In the course of twenty-two years, for example, Bibles, tracts, and useful books have been circulated to the extent of more than a million! Bible schools, too, have been established in a hundred different widely-extended places. Two pioneer Missionaries are now joined by 84 native preachers and helpers, occupying some 30 different places, and including the Female Assistant Missionaries, the number is increased to 115.

Now, none will deny that there is here a considerable amount of agency, which, under the Divine blessing, may issue in the best results. There are 12 chief stations, 17 out-stations, 27 regular Missionaries (of whom two are physicians), 31 Female Assistant Missionaries, 17 native preachers, 40 native helpers. The communicants number 400, and there are enrolled Protestants to the number of 2,300.

The total number of laborers last year in the countries occupied by the American Mission, male and female, American and native, is 151, besides two printers, and 63 native helpers, whose time is partly devoted to the work.

The following List is taken from the Annual Report of the American Board for 1854:—

	Am. Miss.	Female Ass't Miss.	Printers.	Na. Preachers.	Na. Helpers.
Armenian Mission.....	27	31	1	17	40
Syrian.....	11	14	1	1	6
Assyrian.....	5	4	0	0	4
Nestorian.....	7	11	1	14	11
Jewish (at Constantinople, Smyrna, and Salonica).....	4	4	0	0	2
	55	64	3	32	63

It may occasion surprise that so little mention has been made of the Greeks in Turkey. Though they have been found hitherto very inaccessible, a commencement has been made. Akhissar, (Thyatira,) and Demirdesh, are Greek towns; at Tocat also, and other places there are "Greeks desiring to see Jesus;" and at Constantinople there is the nucleus of a congregation and a valuable native teacher. Many communicants, recently added to the Protestant church, were Greeks.

Mr. Cuthbert Young, the Secretary, has prosecuted his task with special devotion; and all things considered, with not a little success. The Report proceeds:—

Though the Association is mainly in aid of

the Armenian and other Missions of the American Board in Turkey, it is not an Auxiliary to the Board; the communications of the committee are made directly with the local Treasurers and Secretaries, and monies raised in this country are to be applied for the extension of the native agency, and other objects directly connected with Evangelization.

There are field-preachers and colporteurs at Adrianople, and other out-stations of the capital, sustained by the fund sent from this country. Three native Evangelists are entirely so sustained, and also ten students in the Bebek seminary.

The Missionaries promise a detailed account of individuals employed, and of the districts thus supplied with Evangelical laborers: 1,021*l.* 7*s.* 6*d.* has been remitted to Constantinople, to be applied as follows:—834*l.* 18*s.* 6*d.* for purposes connected with Evangelization; 75*l.* 12*s.* 6*d.* for Bebek seminary; 104*l.* 16*s.* 6*d.* for rebuilding the Brousa Church; 6*l.* for Turkish books and tracts. 100*l.* has been granted to the Syrian Mission, which will be probably applied to the training seminary at Abeih, on Mount Lebanon.

We have of late been led to think that not much could be done in the East until the termination of the War; and in respect to a large part of the country, such is still our opinion. The Report, however shows, that there is ample scope in the more passive regions for effectual operations. And not only so, but the Mohammedan mind is becoming somewhat forcibly impressed by the spectacle of Evangelical Christianity in contra-distinction to the idolatrous creeds and heathen ceremonial of the Oriental Churches. The Turks have at length learned, that Protestants, as such, are "neither idolators nor cheats." The New Testament is more than ever sought after by the people; and the committee believe that were the capital law repealed, many would avow themselves Christians. We think, then, that the repeal of this capital law ought to be the primary business of this Society; and of all the British friends of Turkish Evangelism. The present times, too, we think, are peculiarly favorable for pressing his claim. Its existence is a monstrosity, against which the Governments both of England and France ought to lift up their voices. We think in a matter of liberty, they have some claim to be heard; and doubt not they have only, in good earnest to demand, that it shall be permitted to Mussulman converts to avow themselves Christians, if their consciences prompt them so to do. There is something utterly revolting in the idea that we should be spending the blood and treasure of the sons of England and of France to preserve the liberties of a kingdom which thus proves itself so dead to all sense of true liberty, and of the sacred rights of conscience. Tolerations is doubtless much upon the increase in Turkey; but still not a little remains to be done for the complete establishment of liberty. The proclamation of the firman, in 1854, in favor of Protestants, produced a deep impression of the stability of their cause. That as a first step, was all very well; but things will be in a most unsatisfactory condition till the second shall have been taken.

The Report shows that the minds of the Armenians, Greeks, Nestorians, and Saracens, is in a transition state. One error has given way after another before the truth; the Bible is more and more read, and the doctrines and practices of the Oriental Church compared with it. Conviction appears to prevail somewhat extensively, that, if there be any religion in the world that is true, it must be that of the Protestants. It is added, moreover, that the Greeks and Armenians of the old churches desire the success of Russia because they hope so much from Russian influence to crush the Reformation; and, on the other hand, it is the policy of the Turkish Government to encourage Protestantism, as possessing in it an element of firmness, and a spirit of liberty, peculiarly serviceable in the war with the Czar. The Report states the strange fact—but there seems no doubt of the correctness of the re-

presentation—that the Jesuit Missionaries are actually laboring to instil the poison of French infidelity into the national mind, when they cannot delude it by their obsolete superstitions. Constantinople would appear to be the chief light of the country; and there educational operations proceed with considerable efficiency. A body of youths are being taught in one of the schools with a view of their becoming attaches, interpreters, and clerks, or to fill other influential positions. There is also a dispensary, which is working well in the way of conciliating multitudes towards strangers. There the poor receive gratuitous medical treatment, clothes, and money—a short road everywhere to popularity. Last year no less than 115,000 patients are said to have received benefit there, including Turks, Jews, and Armenians. In many of the schools the children of the poor receive a gratuitous education—a circumstance which, we presume, mainly accounts for the success which marks the course of western philanthropists.—*British Banner.*

Indifference in Theology.

The Scotch metaphysicians have maintained that the human mind can think of only one thing at a time. However this may be, too many of us have a moral incapacity of much the same sort. It is often hard to apprehend clearly and feel vividly two principles that not only may be harmonious, but each an essential complement of the other—essential to integrity of belief and to the highest interests of our being. Thus men have contended for faith against morality, and for morality against faith. They have contended for the supremacy of the Creator against the freedom of the creature, and for man's moral freedom against God's sovereign prerogative,—now virtually denying to us that which is necessary to make us the subjects of moral government at all, and now in effect aspiring to take the government of the universe out of the hands of Him whose right it is.

For many ages *faith* has been reduced by the Church of Rome to a mere synonym of credence. Milnor, in his "End of Controversy," solemnly argued that a Protestant cannot exercise an "act of faith," because denying the existence of a human centre of infallibility. That spirit breathes in the repeated "Whosoever will be saved" of the Athanasian creed. The notion has so pervaded the English mind that in much of the popular literature, the test of a man's Christian character is—his acceptance of the creed; or, more generally, his belief in the evidences of Christianity. When Southey pronounced the Essays of Elia "A book which only wants a sounder religious feeling to be as delightful as it is original," Lamb wrote to Barton, "Southey has attacked 'Elia' on the score of *infidelity*;" and in an expostulatory letter to the laureate, he asks, "What must your readers conjecture, but that my little volume is some vehicle for heresy or infidelity?" Talfourd somewhere alludes to an author whose religious character was called in question, and seriously assures us that he was unquestionably "a believer"—that is, in the truth of Christianity.

At present the tide sets the other way. "Dogmas" are depreciated. The character of a man's belief is assumed to be of trifling consequence. Theology and religion are not only distinguished as ideas, but apparently set in opposition, as if either could exist without the other. Now, far be it from us to affirm that there is any virtue in "sound doctrine" without true piety of heart, or even that piety may not consist with much intellectual error in matters of belief. If infallible accuracy at all points were necessary, who could have any assurance of salvation? It is impossible to draw the line and say what degree of mistake may be fatal. And yet it is certain, if there is any truth in Christianity, that some degree of knowledge and belief, in respect to certain truths, is necessary to justify an intelligent hope of acceptance with God. It is consistent also with the nature of

religion itself. No man can exercise affections good or bad, towards any being, without some conception of his character. What we believe respecting the character and will of God determines the nature of whatever worship or service we pay to him. What we believe in regard to our own character and relations will determine our notions of duty to God and man. In short, every man who has any religion at all has a theology, whether it is intelligently analyzed and logically arranged in the mind or not. He has certain notions and beliefs concerning God, his government, and his will; concerning man, his character, obligations, and destiny; concerning life, its end and rule, and its termination and results; and concerning a life hereafter. In proportion as his notions are conformed to the reality of things, in that degree will his worship be such as it should be, and his religious life acceptable and useful, and no further. To depreciate theology, therefore, for the sake of religion, is irrational.

It has been said, however, that while a sound belief is valuable, it is wrong to make it a test of fellowship between professed Christians. It might be sufficient to reply that the defence and maintenance of the truth is a Christian duty as imperative as the duty of holy living. Such is the teaching of the New Testament, than which there can be no higher authority. "I have kept the faith," was the final protestation of Paul, when he was "ready to be offered."

But were the requirements of Scripture less decided the obligation would still be clear from the nature of the case. Belief on spiritual subjects is a power that affects the whole moral life. "The truth," said Jesus, "shall make you free." Grant the hypothetical possibility of men becoming "wise unto salvation" whose notions are in many points erroneous; grant the propriety of a cautious reserve, not merely in censuring, but in judging of the spiritual state of individuals, whatever their opinions; it remains true that error is in its nature pernicious, that it puts the soul in increased danger, and multiplies the probabilities against its salvation. We should watch and pray against temptation none the less because we may be saved in spite of temptation. In like manner, the admission that mistakes on Christian truth may go to a certain undetermined extent without proving fatal, argues nothing against the duty of discountenancing and guarding against religious error. With all humility of mind, with candor, with understanding open to conviction, and a heart ever desirous to receive the truth, by whomsoever presented, it is our duty to apply without shrinking the standard of faith we possess.

Of the paramount necessity of spiritual affections and a holy life there can be no doubt. We deprecate as seriously as any a reliance on orthodoxy of belief as a substitute for them. There is no danger that they will be overrated. The present, least of all, is a time in which they are likely to be too much regarded. But a disposition to be indifferent to truth is a sure means of aggravating the evil tendency. The truth and life are naturally related. Both require cultivation, the one as an instrument to strengthen and improve the other, and by their united power to "present every man perfect in Christ Jesus."—*Christian Watchman & Reflector.*

A Preliminary Inquisition.

WHETHER a dream or an imaginative reverie, it is not important to determine, but methought I stood in a large church structure, crowded with anxious spectators, eagerly intent, as it would seem, on some solemn procedure which was about to commence. Two personages of commanding appearance occupied a raised platform, one of whom, as I soon learned, was the representative of the World, and the other, with angelic countenance, the representative of the great Head of the Church. After a breathless silence of some minutes, the latter arose, and addressing the assembled congregation, said, "Ye who are here congregated have all public-

ly professed discipleship to my Divine Master; and as he who stands by my side has put in a claim to the service and allegiance of some here present, I have been commissioned to test his claim according to the rule of righteousness. All, therefore, will prepare for the investigation which is to follow." Each one, in his order, was then called by name, and after close scrutiny, a verdict was pronounced, and agreeably to this the individual took his position on the right or left of the platform, as belonging to Christ or the world. A specimen only of these examinations can be given, and yet they may answer for the whole.

A. B. was called up. Had been a professor for ten years; and the father of a large family; did not believe that paternal influence should be used to constrain children to read the Bible, learn the catechism, and attend church; children should be permitted to exercise their own liberty in such matters; was accustomed, however, to require strict attention in them to their worldly duties; had never established family prayer, because it was not convenient, and had known some who were very strict in such matters, while they were no better than they should be; did not think he should be questioned as to his attention to secret prayer, as that was nobody's business but his own; his motive for becoming a member of the church was because he considered himself as good a Christian as any around him.

"I claim this man," said the world's representative; and as there was no objection, he was placed on the left side.

C. D. was then called. He had been a professor from youth; was a merchant in fair business; made it a point to attend church once on the Sabbath, and considered it right to rest or take recreation in the afternoon; thought that too much religion unfitted a man for worldly occupation; had never been guilty of any great sin; he did, indeed, get his letters from the post-office on a Sabbath, as they might contain some important information; had sometimes travelled on a Sabbath, when the claims of business seemed to require; did not make it a practice to read newspapers on that day, but would occasionally do it on the arrival of a foreign mail; thought himself bound to attend to business strictly, that he might provide for his family; would take advantage in making a bargain, as it was the way of business-men, and was considered as an evidence of shrewdness.

"I claim him," said the world's representative. "The claim is admitted; let him take the left hand."

E. F. was summoned. Had been a professor for forty years; was not sixty years old; had by industry and business tact accumulated a large fortune; wished to leave his children in independent circumstances; denied that he was prodigal, although his position required him to live handsomely and make as much show as his rich neighbors; did not give much to religious objects, as he did not think he was bound to give the fruit of his labors to others; had not much opinion of missionary and such like societies, and thought it foolish to expend so much money upon them; paid his pew rent regularly, and thought that was all that should be required of him.

"I claim him," said the world's representative; "pass to the next."

G. H. was a very old man, and rich withal; considered himself a pattern prudence; had never expended a farthing unnecessarily even on himself; had no family to provide for; was chiefly occupied in finding out investments for his money; by care and economy had struggled from a poor boyhood to a rich manhood; never gave anything in charity, but intended to leave his money for benevolent objects.

"I claim him," said the world's representative; the claim admitted.

I. J. was called. Was the mother of the family; devoted herself to her children in introducing them into the best society; had no opinion of puritanical preciseness; indulged her children in all innocent amusements, such as parties, dancing, operas, and the theatres—could see no harm in it; had had her own pleasure in her younger days, and was not averse to occasional participation still; considered her hope of heaven as good as any of her neighbors.

"I claim her," said the world's representative; claim admitted.

K. L. was called forward. Was devoted to literary pursuits; his life had been without a blemish; avoided time-consuming amusements; listened to a sermon with pleasure, when it was logical and eloquent; believed in the Christian religion; was chiefly anxious to secure literary fame; sometimes felt envious of the successes of others; acknowledged that literature had more charms for him than religion.

Claimed by the world's representative, and claim admitted.

M. N., O. P., Q. R., and others of the same class, were called forward, when it appeared that they were men and women against whose outward conduct nothing could be alleged; they attended church with considerable punctuality,

and were thrifty in the management of their secular concerns; but, on close examination, it appeared that their notions of religion were only superficial, and that they had no conception of a religion which consisted in a holy and daily walk with God. These seemed much surprised when they were adjudged to belong to the world.

S. T. was the next in order. She seemed much abashed and downcast; feared she had no religion, was daily examining her heart by the Word of God, and could see little but her own defects. She very frequently besought God in her closet to reveal his Son in her, and although she thought she loved Christ, yet she was grieved that she did not love him as she ought; she still hoped, however, that he would not leave her to perish, for he was the only Almighty Friend that she wished to appeal to.

"Enough," said Christ's representative, "I put in a claim for this humble woman," and the world's representative had not a word to say.

U. V. was a man of bright countenance. He said he had nothing to say in his own behalf, except this—that he had fled to Christ as his life, his strength, and righteousness, and that it was his pleasure to serve him with the fullest purpose of his heart.

The world's representative had no claim to put in here.

W. X. and Y. Z. were found also to be professors, who lived consistently, worked the works of righteousness, lived lives of prayer, set not their affection on earth but on heaven, and were claimed as the true property of God.

Here I awoke from my reverie, and thought seriously on the last great day of accounts.—*Presbyterian.*

The Days of Creation.

FROM THE GERMAN OF KEUMMACHER.

All dead and silent was the earth,

In deepest night it lay,

The Eternal spoke Creation's word,

And called to being, Day.

Chor. It streamed from on high,

All reddening and bright,

And angels' songs welcom'd

The new-born light.

God spake: the murmuring waters fled,

They left their deep repose,

Wide over-arching heaven's blue vault

The firmament arose.

Chor. Now sparkles above

Heaven's glorious blue,

It sends to the earth

The light and the dew.

God spake: He bade the waves divide;

The earth up rears her head;

From hill, from rock, the gushing streams

In bubbling torrents spread.

Chor. The earth rested quiet,

And, poised in the air,

In heaven's blue bosom

Lay naked and bare.

God spake: the hills and plants put on

Their robe of freshest green;

Dark forests in the valleys wave,

And budding trees are seen.

Chor. The word of His breath

Clothes the forest with leaves,

The high gift of beauty

The spring-tide receives.

God spake: and on the new-dress'd earth

Soft smiled the glowing sun,

Then full of joy he sprang aloft,

Heaven's course to run.

Chor. Loud shouted the stars

As they shone in the sky,

The Moon with mild aspect,

Ascending on high.

God spake: the waters teem with life;

The tenants of the floods;

The many-color'd winged birds

Dart quickly thro' the woods.

Chor. High rushes the eagle

On fiery wings,

Low hid in the valley

The nightingale signs.

God spake: the lion seer and horse

Spring from the moistened clay,

While round the breast of mother earth

Bees hum, and lambskins play.

Chor. They give life to the mountain,

They swarm on the plain,

But their eyes fix'd on earth

Must forever remain.

God spake: He look'd on earth and heaven,

With mild and graceful eye:

In His own image man He made,

And gave him dignity.

Chor. He springs from the dust,

The lord of the earth,

The Chorus of heaven

Exalt at his birth.

And now Creation's work was ended,

Man raised his head, he spoke:

The day of rest by God ordained,
The Sabbath morning broke.

Assault Upon the Malakoff and Redan.

The camp correspondent of the *London News*, writing June 12, gives an interesting account of the storming of the Malakoff and Redan.

The original plan of attack contemplated a joint English and French attack of the Malakoff, which, as commanding the Redan and forming the grand key to the whole network of redoubts and batteries in front of the place, would, if taken, have at once rendered the former untenable, and placed the town and harbors at the mercy of the captors. For reasons, however, which nobody can understand, this very sensible and apparently most practical design was abandoned, and the plan was changed into one of a simultaneous attack upon the two great works—the Malakoff being undertaken by the French and the Redan by ourselves. The first manifest disadvantage of this arrangement was the spreading of our forces over a field of difficulties nearly double in extent, and enabling the enemy to bring a vast number of guns into play against us, which, in the former case could not have injured a man. To vastly enhance the chances of failure involved in this plan to ourselves, our whole attacking force, including supports and everybody else, was limited to some four thousand men; whilst the French, with a much juster appreciation of the difficulty that fell to their share, told off twenty-five thousand.

Of our handful, again, a large proportion consisted of raw recruits, recently arrived to fill up the gaps in the regiments selected for the service; regiments, which, with one or two exceptions, have borne the whole brunt of our trench fighting, and suffered accordingly. This was done through no want of old soldiers, of whom the third and fourth divisions could have furnished abundance; men who have been kept comparatively idle, while their comrades of the Light and second divisions have been worked like galley slaves. Sir George Brown, I believe, is to be thanked for this selection; anxious as he was to gain fresh laurels for his own command, though he well knew the material of which so large a proportion of its strength is composed. I have already mentioned that the 23d regiment had been selected to lead the attack, and that through a similar motive of mistaken desire to bring glory on his own favorite corps, General Airey was, at the eleventh hour, permitted to assign this place of honor to the 34th, a regiment which, whether justly or not, enjoys only a moderate reputation amongst the others now in camp.

Later still in the evening preceding the assault, Sir George discovered that the major commanding the 23d was still laid up with a wound received in the attack on the Quarries, and that the senior captain—an officer, by the way, of some eighteen years' service—would have charge of the corps during the storming. "Impossible; this will never do," said the friend of apoplectic neck furniture; "another regiment, with a field officer in command, must be substituted."

A message to this effect was telegraphed to head-quarters, but Lord Raglan, with a degree of common sense which was quite unmilitary, overruled his second's objections, and replied that an officer of Captain's length of service, be his rank what it might, should be quite as fit to lead his regiment into action as any field officer in the service; and, accordingly, that no substitution should be made. I merely mention these trifles to show the state of uncertainty and confusion in which our preparations were till almost within an hour before the assaulting force marched down towards the scene of its struggle and defeat.

Then another deviation from the original plan of the attack was made, also at the eleventh hour, by Gen. Pelissier, to which both military sense and common sense agree in attributing no small share of both the French and our own failure. Though the bombardment had been kept up vigorously the whole of Sunday, night necessarily compelled a slackening of the allied fire, and during this respite there was reason to expect that the Russians would employ themselves in making good the injuries done to their batteries during the day. It was therefore arranged that at daybreak on Monday a terrific fire of shot and shell should be poured into the Redan and Malakoff, to render as many of their guns as possible incapable of mischief. An hour or so, however, before the combined forces marched from the camp, the French commander-in-Chief rode over to our own head-quarters, and declared he could not wait for this preliminary assault of artillery, as he would have so many men in his trenches before the Malakoff that there would be no cover for them; and, consequently, they (and we) must attack at daybreak, at all hazards, and take the chance of finding the enemy's guns in the most favorable condition in which our bombardment and their owners' subsequent idleness might have left them.

Of course Lord Raglan complied, though

forty-nine out of fifty of the subalterns in his camp would have foretold the consequences to be expected; and accordingly, soon after the first streaks of sunlight broke over the horizon the doomed thousands rushed to defeat and death. So little is even known of the details of French operations here, that I can give you few particulars of the attack of the Malakoff; but their plan of assault appears to have consisted in assaulting the work on both flanks and the front simultaneously, and with overwhelming numbers—twenty-five thousand are said to have been engaged.

In just retribution for the disregard of their general to the good to be expected from a short morning's bombardment, they found the redoubts swarming with defenders, and guns bristling from every embrasure. On them, as on our own men, showers of grape and canister were poured out, literally mowing down whole battalions at a time; whilst from along the whole semi-circular line of parapet the crowd of riflemen sent volley after volley into their disordered ranks, that passed through them like a sheet of molten lead. Three times they gave way, and as often rallied; but were finally driven back after a struggle of some three hours and a half, leaving the space between the Mamelon and Malakoff literally covered with the dead and dying.

With our own men, the space to be passed over from our most advanced trenches to the Redan was somewhere about seven hundred yards, and from the first moment of their rushing over the parapet towards the point of attack, they were met by the same awful and annihilating storm of canister and grape. Many fell within the first dozen yards, and thence on to some broken ground about midway, in which the remainder sought cover, the field was strewn with the slain and wounded. An officer present in the affair, and who was one of the few who escaped uninjured, described the fire to me as being perfectly awful—much more severe, he assured me, than that which greeted our men at Alma, where he also fought, and received a wound. Few of them ever reached the abatis in front of the work—none, I believe, ever even saw the deep ditch which protects its approaches.

I have already mentioned the confusion which characterized the first commencement of our movement; and coupling this with the murderous preparations made by the enemy, you will be at no loss to understand that success was most improbable. I shall presently mention what the Russians thought of our generalship, as repeated in my own hearing by one of themselves. During the whole affair Lord Raglan and Sir G. Brown were ensconced within our 8-gun battery; but though this afforded a good view of the scene of the struggle and the disorder that marked it, for some reasons unknown to uninitiated spectators, they appeared unable to give any efficient directions for the correction of our multiplied blunders. When the sad scene was ended, our men straggled back by every safe avenue to the camp, in a state of dispirited confusion well in keeping with the mob-like disorder in which they had been throughout the assault.

I know not what may be the feelings of your home public on reading the telegraphic news of our defeat—for I presume the scribes at head-quarters made no attempt to conceal the naked fact that our repulse was neither more nor less than a defeat—but here mingled shame and indignation were general throughout the camp. Officers and men alike felt that disgrace had been incurred, and that in consequence solely of the unredeemed mismanagement of their generals. From drum-boys to colonels, a sense of humiliation filled every breast, the deeper that everybody was sensible that neither men nor regimental officers had shown themselves deficient in what, under proper guidance, would have commanded success.

About midnight of Monday I was roused up by the sound of a terrific cannonade, and sustained musketry fire, along the whole front from our left to the French right, and on hastening out to the height in advance of the Victoria Redoubt, heard and witnessed what induced me to believe that a night attack had been made by ourselves and the French to retrieve the fortune of the day. From the Malakoff to the extreme left of the Redan—a space of about a mile—whole clouds of flame burst along the line from the sustained discharges of some two hundred cannon, whilst musketry filled up the short intervals from both our own and the enemy's ground. The night was pitch dark, and as the storm of shells whistled through the air, nothing could be grander than the fiery parabolas of these terrible messengers, from battery to redoubt, and from redoubt back again to battery.

I have neither time nor power to describe the magnificent but awful pyrotechnic scene. A badly aimed shell from the Malakoff passed high over the Mamelon, and fell some sixty yards from where I stood; but though this was safe enough, I deemed it best to shift my ground, and so retired. A loud "three times three" rose upon the midnight air from the direction of the Redan; and as one can never be mistaken

in this peculiar product of British lungs, I jumped to the pleasant conclusion that the day's stain had been wiped away, and the Redan was our own. I was, however, mistaken; and the explanation of the whole affair was this: During the night, the French, endeavoring to take advantage of the darkness had crept out from the Mamelon to recover a number of scaling ladders which they had been compelled to abandon during the attack. The Russians perceived them, and opened a smart fire of grape from the guns of the Malakoff, which was repeated by a shell from the Mamelon. Almost simultaneously, a party of the enemy emerged from the Redan, in expectation of what they deemed a similar attack to that attempted by the French, and being perceived by our men, a volley of musketry was poured into them, and chase gave with the bayonet. After a short time the Russians turned and fled, and it was at this juncture that the hurrahs I have mentioned were sent after them. After this the cannonade was kept up for some time from both lines, in the manner I have remarked.

Next morning there was hardly a gun fired on either side; and about twelve o'clock we hoisted a flag to request the necessary truce for the burial of our dead. A delay of some minutes having occurred before an answer was given—but during which messengers were sent hurrying from the Redoubt towards where we supposed the General of the Russian trenches to be—the wisacre of an officer in command on our side, a guardsman of more height than apparent intelligence, ordered the flag to be pulled down.

Five minutes after, several Russian officers mounted the parapet and waved their caps, as if inviting us to renew the request; but Captain — refused, alleging that he must "wait for further orders;" and this, though many of our poor wounded fellows were lying within sight, writhing in pain and thirst under a broiling sun! "Further orders" were waited for, and no truce was again asked till 4 o'clock, when it was at once granted, and when our dead and wounded, the latter in a most painful state, were brought in.

The Russians threw out an advanced line of sentries to keep off prying eyes from the Redan, and a similar precaution having been taken on our side, the neutral space was thus narrowed greatly. The scenes of battle carnage have been often enough described, so I need only say that this was like the rest—barrowing to look on. Dead and dying lay all over the ground.

During this proceeding, a number of Russian officers mingled amongst our party, and as several of them spoke English fluently, a good deal was said. Their "pumping" inclination was so marked as in most cases to defeat itself; though one of our officers was guilty of the indiscretion of informing a very suave interrogator that their grape did sad injury to our men in possession of the lately taken Quarries—a remark which procured his instant order to the rear by General Airey.

It was by one of these polite foes that the inquiry was made of an Englishman at my side whether "our generals had really been drunk or not during the recent assault." The Russians having helped us to gather in our dead, the whole sad duty was soon performed, and the truce brought to an end. Since then nothing of interest has occurred, and the firing has nearly been suspended altogether.

The Prayer-Meeting.

There are three classes of persons that occur to us with reference to the prayer-meeting—

The first consists of those who are only occasionally there. If they happen "to feel like it," if the weather be very inviting, if they "can go just as well as not," why then they are there. But as these favorable circumstance occur only occasionally, they are seldom found in the church prayer-meeting. They feel little interest in its services; they do not know its value; and they derive little benefit from it.

The second class is composed of those who are never there. Judging from the number usually found at the prayer-meeting, the class of those who are never there must be a very large one. The pastor looks in vain for them. His heart is never cheered by their presence and their prayers. Their fellow-Christians who are there are saddened by the remembrance of so many others whose faces are never seen in that praying circle.

The third class of persons is composed of those who are always at the prayer-meeting. They are always there, unless an absolute necessity compel their absence. Their pastor soon learns who they are. He knows that he can depend upon them. The very seat they occupy he knows well. He expects to see it filled with their well known persons, just as much as he expects to be in his own seat. When those seats are vacant, he knows that some thing has occurred. He misses their presence as something almost essential to his own comfort there. These are the pastor's joy. These are the minister's helpers.

Many a blessing does he breathe on them. With them he holds sweet communion. They bear him in their hearts, and he cherishes them as his warmest, truest friends.

Where does the pastor look in his hours of deepest anxiety for the prosperity of his work? When his own heart is oppressed and sad, and he longs to see men converted to God, where does he turn his anxious gaze for sympathy and for helpers? Always, always to the praying-circle. If that disappoint him not, he is ready for any toil.

They who are always at the prayer-meeting are the persons to receive the blessing of God's Spirit and presence whenever it comes. They lose no such sweet manifestation as that which Thomas lost.

Happy is that pastor and that church where there are many who are *always* at the prayer-meeting. May such churches be increased a thousandfold!—*Evangelist.*

Jesuitism and Great Intellect.

Look at the Catholics of the United States in comparison with the Protestants. In the whole of America there is not a single man born and bred a Catholic, distinguished for anything but his devotion to the Catholic Church. I mean to say, there is not a man in America, born and bred a Catholic, who has any distinction in science, literature, politics, benevolence, philanthropy. I do not know one: I never heard of a great philosopher, naturalist, historian, orator, or poet, amongst them.

The Jesuits have been in existence three hundred years; they have had their pick of the choicest intellect of all Europe—they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit of. They have a scheme of education masterly in its way. But there has not been a single great original man produced in the company of the Jesuits from 1845 to 1854. They absorb talent enough, but they strangle it.

Clipped oaks never grow large. Prune the roots of a tree with a spade, prune the branches close to the bole, and what becomes of the tree? The bole remains thin, and scant, and slender. Can a man be a conventional dwarf, and a natural giant at the same time? Case your little boy's limbs in metal, would they grow? Plant a chestnut in a teacup, do you get a tree? Not a shrub, even. Put a priest or a priest's creed as the only soil for a man to grow in; he grows not. The Great God provided the natural mode of operation—do you suppose He will turn aside and mend or mar the Universe at your or my request? I think God will do no such thing.—*Theodore Parker.*

DR. TYNG AND DR. CUMMING.—It may sound strange to some of our readers to be reminded that some of the most eminent Doctors of the Old Dispensation are still maintaining that the day of the Lord's literal, personal appearance is rapidly approaching.

We see it mentioned that Dr. Cumming, an eminent Scotch preacher, and a popular theological writer, has published a work on the "Signs of the Times," in which he affiliates very closely with the views of the Millerites.

Strange as their visionary phantasies may appear to one whose mind has been even in the least degree opened to the reception of the rational light of the New Dispensation, yet such notions are extensively promulgated through the pulpit and the press, and not simply by the "deluded Millerites," but by men who are highly esteemed for their learning and eloquence. Dr. Tyng, formerly of this city, now of New York, has, within the last few years, publicly and earnestly advocated a doctrine identical in its main features with the one referred to above.

Several of the Episcopal bishops hold the same doctrines.—*Phila. New Church Herald, May 12th.*

THE BIBLE.—The present Lord Bishop of Cashel, Dr. Daley, was conversing with a nobleman on the abounding of certain moral and social evils, and the latter said to the Bishop, "What remedy would you propose for them, Mr. Daley?" "The Bible, my Lord," replied the Bishop. He then enumerated another class of evils, and asked, what remedy, and received the same answer—"The Bible, my Lord." "Why, Daley," said he, "you are a quack; you have but one remedy for all diseases." "I am so far a quack," said the Bishop, "that I do believe the Gospel of our Lord Jesus Christ to be the only remedy for the moral wretchedness of man, under every possible variety of circumstances."

THE CHOICE CHRISTIAN.—The most famous mountains and trees are those that reach nearest

to heaven; and he is the choicest Christian whose heart is most delightfully there.—*Baxter.*

HUMILITY OF THE SAINTS.—Boughs heavy laden with fruit bend towards the earth, the tree that bears much fruit upwards bends downwards.

BIRDS are the poor man's music, and flowers are the poor man's poetry.

Foreign News.

On July 3, Lord Raglan was buried with all the pomp which the circumstances permitted.

There are some rumors that Gen. Pelissier is about to be superseded.

Since the repulse of the 18th, the Allies have been strengthening their advance against Malakoff, and Gen. Pelissier's latest telegraphic dispatch of July 4, says his works are progressing satisfactorily.

Gen. Simpson's dispatch of the same date is merely "nothing new since my last." Accounts by telegraph have already stated the main facts of the unsuccessful attack on Sebastopol on the 18th of June.

The papers per the Canada contain dispatches from Lord Raglan and Gen. Pelissier, giving the full details. These and the camp correspondence make plain the causes of the repulse. Gen. Mayrau fell, mortally wounded, and his division being thrown into disorder, the Russians turned their concentrated fire upon the next division as it came up, under the command of Gen. Brunet, and shattered it badly. Gen. Brunet also fell, and orders were then given to withdraw the troops into the trenches, although Gen. Autewane had in the meantime reached the Malakoff Tower. The retreat was effected in good order, but with great loss.

When Lord Raglan saw the defeat of the first French division, he hastily ordered an attack on the Redan, in order to effect a diversion in favor of the French, although it was previously intended that the British should not attack until the French should have captured the Malakoff, inasmuch as the Malakoff guns quite command the Redan. So far as civilians at a distance can judge, Lord Raglan's order to attack was a great error, for the British storming party, not being sufficiently strong to carry the works, were repulsed with much slaughter. A curious incident is, that Gen. Eyre, with 2000 British, penetrated into the suburbs of Sebastopol itself, and held possession of the houses of one street for 17 hours, but being totally unsupported, retired at nightfall. The inference is that had the assault been general, or systematically planned, the city would have fallen, or at least its first line of defense have been carried.

French letters of July 3 say the army was full of confidence. Approaches were being pushed forward to the Malakoff Tower, and a French battery of thirty guns was nearly completed on the point of Careening Bay, to keep off the Russian ships, their fire having caused much loss on the 18th.

A Vienna paper says that Gortschakoff has sent for 24,000 additional men, and has reinforced Liprandi's army with another division.

The Turks and Sardinians, under Omar Pacha and Gen. Marmora, have made excursions into the lateral valleys of the Tchernaya without meeting any resistance.

Numerous works of art, captured from the Kertch Museum, and from Gen. Wrangil's private collection, are on their way to Paris.

Mr. Stowe, Commissioner sent by the London Times to the Crimea to administer the balance of the Hospital fund, fell sick from over-exertion. Routine excluded him from the very hospitals he was aiding. He was carried in a scorching sun to a church at Balaklava, where he died a victim to official inhumanity.

The Turko-British Contingent, now numbering about 6000 men, is in camp near Domus-dere.

Careful estimates show that this war has already cost one-half million lives, and yet no destructive battles.

THE BALTIC.—A dispatch from Berlin, July 4, states that the town of Nystadt, at the entrance of the Gulf of Bothnia, has been bombarded and destroyed. Russian accounts of June 19 say: "All the allied flotilla, of 180 guns, fired eight hours against the batteries at the mouth of the Narina without effect, and had then withdrawn to Tasker Island."

On the 20th of June the allies made a descent on Kotka Island, destroyed the telegraph station and burned the government stores.

June 21. The allied steamers took sounding in Nystordt Roads, while others fired for some hours on the port of Revel without effect.

22d and 23d. Occasional shots were exchanged between the gun boats employed in shore and the Revel batteries.

The Journal de St. Petersburg publishes the correspondence respecting the recent affair of Hango, stating that the flag of truce was not

visible, and accusing the English of making improper use of flags of truce generally.

On July 5, the bulk of the allied squadron lay off Cronstadt.

A letter from an officer in the squadron, off Cronstadt, gives the following description of the "infernal machines," with which the waters have been thickly sown by the Russians:

"I think I told you in my last that two had exploded under the Merlin and the Firefly during one of the reconnoitering trips taken by the surveyors and others, as the fleet were taking up the positions allotted to them for their present anchorage. The Vulture was struck by one of these affairs, which, however, did not do her the slightest injury. This decided the authorities as to the course they should pursue; and the next morning two boats were sent out from each ship to creep. After they had been a short time at work, great excitement was caused by the report that they had got something; and sure enough one of them hauled up a tin case, shaped like and about the size of a loaf of sugar, rather broader at its base than they are usually made. It was hauled carefully to the water's edge, and taken to the Duke, where on its being examined, it was found to contain ten pounds of powder. This powder was ignited by means of a trigger worked by a spring in the top of the machine, which spring, on touching a vessel's bottom, pulls the trigger, and off goes the whole concern, case and all. The machine is made of zinc, and perfectly water tight. It is moored by a stone on the bottom, and floats about nine feet below the water."

GREAT BRITAIN.—Business in Parliament not important. On Friday night, Mr. Milner Gibson asked the Government for an explanation as to Lord John Russell's recent conduct at the Vienna Conference. Lord John Russell replied, stating, among other things, that Great Britain never contemplated to restore Poland and Hungary. Messrs. Cobden, Roebuck and Disraeli all attacked Lord John Russell, after which the matter subsided.

Gen. Peel will move the previous question against Roebuck's vote of censure.

M. Peterson, the Russian Secretary of Legation at Lisbon, was recently discovered on board the English steamer from Southampton to Lisbon, he having been on a secret mission in France and England. The American minister to Portugal, they say, recognized him.

FRANCE.—July 5. The Legislature voted the loan of 750,000,000 francs. In addition to the new loan, an increase of taxation is proposed, namely, one-third increase of duty on all spirits, ten per cent on railway passengers and goods, and a new war "De Crimea" of indirect taxes, expected to produce 70,000,000 francs per annum.

The Emperor's speech is variously commented upon, but on the whole is regarded favorably, and the hit at Austria is well merited. It is reported that the Austrian Minister has asked for an explanation.

SPAIN.—A dispatch via Marseilles, July 5, states that a rising has taken place in Catalonia. The difficulty is nominally respecting the rate of wages. Two manufacturers had been assassinated at Barcelona. The National Guard refused to march, and the Captain General had shut himself in the citadel of Seapatoria, with a few faithful troops, from whence he sent mediators to the insurgents, who received them with shouts of "Vive Espartero."

A Madrid telegraphic dispatch of the 5th says that the insurgents still held Barcelona.

Accounts from Perpignon, mentioned the defeat of a Carlist leader. The outbreak seemed at present more a riot than an insurrection.

The Times correspondent says: the Spanish minister at Paris had a long interview with the Emperor on the state of Spain, and the Emperor Napoleon expressed a determination to prevent any attempt to unseat Queen Isabella. The Spanish government is loud in praise of Napoleon, and contrasts his exertions in the cause of order, with Louis Philippe's duplicity. Various indications show that Napoleon is manufacturing political capital in Spain.

The Sardinian feeling is represented as much depressed from the mortality that has befallen the Sardinian troops in the Crimea.

Turkey appoints a resident Minister to Sardinia.

The Neapolitan Government is reported to have sanctioned a hospital for convalescents of the Allied army at the Baths of Itschia. This seems questionable.

RUSSIA.—Some English papers contain statements respecting revolutionary movements in Russia, and in favor of the Archduke Constantine as Emperor, but they are manifestly inventions.

The London Times says that the tone of recent mercantile advices from St. Petersburg is not favorable to the prospect of an early peace. This alteration is believed to be attributable to a secret understanding with Austria, which has given Russia more confidence in contending with the Western powers, and in the possible success

of her constant intrigues to break up their alliance. The recent announcement from Russia that the Synod had addressed the Emperor in favor of peace is said to have been merely a stratagem to cover the more aggressive views which had just then received a new stimulus from the covert intimation of active sympathy from Austria and Prussia, that sympathy being, it is alleged, in course of exercise at this moment by the transmission through German territory of large supplies of materials contraband of war.



The Advent Herald.

BOSTON, JULY 28, 1855.

THE readers of the Herald are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

A "WHOLE SPAWN OF ERRORS."

In a late number of the *New York Independent*, in a notice of a work on the South by the Rev. Dr. N. Adams, of this city, we find quoted from it the following sentence:

"Spiritual rappings, biology, second-adventism, Mormonism, and the whole spawn of errors which infest us, do not find subjects at the South."

The *Independent* in commenting on that extract, says:

"We are assured that at the South the enslaved population take the place of that class among us in which these things get root. Does this mean that those people at the South who might have embraced these delusions but for the conservative influence of slavery, are all slaves? * * * The common-sense, practical character of the American churches, has caused a general rejection of the second-advent doctrine, which is as generally held, in one form and another, by Evangelical Christians in England, and particularly by the Evangelical portion of the Established Church there; so that in this country the second-advent doctrine has fallen into the keeping of a few enthusiastic interpreters of prophecy. Does Dr. A. think that those few, including 'Father Miller,' our friend the editor of the *Theological Review*, and that eloquent preacher, Dr. Tyng, would be slaves at the South, and would so be saved from falling into such an error!"

We have here,

1st. The mixing up by Dr. Adams of the doctrine of the second advent with errors like those named. And

2d. The statement of the *Independent* that second adventism has been rejected by the American churches; and, its admission that it is as generally held by Evangelical Christians in England.

Dr. Adams must have a very mistaken view of what is comprehended by the term "second-adventism," or he is very censurable in classing with vital and unscriptural errors, a clearly enunciated Scriptural fact.

Respecting the nearness of the millennium, or rather respecting the present as the predicted period in which its commencement is to be constantly anticipated, and also respecting the fact of Christ's ultimate personal return to earth, we presume there is no difference of opinion between Dr. Adams and Adventists. The difference between them hinges on the question whether Christ's advent is to be pre, or post-millennial, and also on that of the reign of Christ on earth, whether it is to be before, or subsequent to his advent. Adventists hold that Christ's advent will precede and usher in the millennium, and that he will then reign with his risen saints on the earth. Dr. Adams believes that the advent will be subsequent to the close of that period, that Christ's coming is for the purpose of judgment merely, and that he will remove his saints to some distant sphere.

As before said, Dr. Adams may not be aware of the amount of the difference between himself and Adventists, and may have referred in his own mind to various errors which many persons suppose to be common to Adventists, but which are as much repudiated by them as by him; but if he is aware of what constitutes second-adventism as held by intelligent, consistent, and judicious Adventists, then he is guilty of classing with Mormonism, &c., the belief of those Scriptures which inculcate looking for the Son from heaven, and which teach that Christ and the saints will reign on the earth.

Were it to be shown that Adventists are mis-

taken in the interpretation of these Scriptures, and that such passages are not, like other texts, to be taken in their natural and obvious meaning, it would seem that Christian courtesy, as well as a regard for the words of inspiration should prevent a doctor of divinity from classing a belief in Christ's near coming, with errors which are diametrically opposed to it.

By spirit rappings, we are to understand, in the words of inspiration, the consultation with familiar spirits by diviners and necromancers. Biology, attempts to explain miracles by natural means, and thus virtually denies them. Mormonism pretends to the gift of prophecy, &c. The sentence quoted from Dr. Adams, if expressed in scriptural language, then, means this:

"The practice of witchcraft, consulting with familiar spirits, and divining by the dead; the denial of the miracles performed by Christ and his apostles, on the ground that they were only skillful mesmerizers; turning to God from idols to serve the living and true God,—and to wait for his Son from heaven, 'looking for and hastening unto the coming of the day of God,' being 'like unto men that wait for their Lord,' 'loving his appearing' &c., &c.; false teachers that deny the Lord that bought them, and the whole spawn of errors which infest us, do not find subjects at the South."

The sentiment expressed in this form, is the same, we conceive, as that in the words quoted from Dr. Adams; but placed in this form its hideousness, and the manner in which it appears to all evangelical Christians who hold millenarian views, is more apparent. It will be seen that nothing but the utter falsity of the pre-millennial advent, can shield Dr. A. from the charge of contemptuously treating a clearly enunciated Scriptural truth.

2. The *Independent* confesses to a rejection of the second advent on the part of American churches; and this is attributed to their common sense. As it is admitted that the same doctrine is as generally entertained by the evangelical Christians of England, it is an open question whether the rejection of it may not be attributable to some other cause—to the growing spirit of worldly mindedness and skepticism which is abounding. As it is not denied that English Adventists are evangelical in their opinions, is their common sense to be called in question? We are not aware that they are less distinguished for common discernment than their American brethren, and the claim of superior common sense on the part of the *Independent* has a somewhat egotistical appearance.

It may be well to consider how such self-estimates are regarded by intelligent Englishmen. A writer in the *British Banner* of Jan. 10th 1855,—the leading Congregational paper in Great Britain—in commenting on America, says:

"New England has got a celebrity that I believe, it has no just claim to. Scarcely an error in doctrine or discipline, but what can be traced to that country. And yet it is unqualifiedly spoken of as something almost beyond serious error. Their selfishness, deception, and natural propensity to esteem themselves better than any other people, is in the mind of every intelligent thinking man and woman. * * * You must comply with all and every thing they do, and if you say anything, praise all as the best 'in the world,' a great word with them. They cannot say less than 'the world.' Private families exactly the same; aye, Congregationalists seem to think themselves chartered to treat all with indifference, and worse behind your back, if you do not submit to them. * * * It is their boast that, while other religious bodies have diverged from their purity of doctrine, Congregationalists have kept pure. * * * Nothing can well be further from the truth. I know they always represent it so, both by writing and by those who have, these few past years, visited the 'old and better country.' There is in New England, and many west from thence, for it is the 'hot-bed' of Colleges, almost an endless variety of versions given of the great essential doctrines, from which all the others take their significance."

It will be seen by the above that the English do not regard their American brethren as superendowed with common sense; and self praise, if any thing, is an indication of its absence.

Second Advent opinions are however more generally entertained in New England churches, and are of a longer standing there, than Dr. Adams and the *Independent* would willingly admit. Our fathers were thoroughly indoctrinated into these views.

"In Cotton Mather's *Magnalia Christi Americana*, there is a very glowing account of Mr. John Davenport (not the Davenport of Whitefield's time), who was born at Coventry in 1597. He was a hard student, and a great preacher, a friend of such men as Dr. Sibbs, Dr. Preston, Dr. Gouge, and Dr. Thomas Goodwin. He was blessed to do much service to the churches of New England. Mather thus closes his notice of this man of God:—

"To conclude; there will be but an unjust account given of the things preached and written by this reverend man, if we do not mention one singular favor of heaven to him. It is well known that, in the earliest of the primitive times, the faithful

did, in a literal sense, believe the 'second coming' of the Lord Jesus Christ, and the rising and reigning of the saints with him, a thousand years before the 'rest of the dead live again.'—a doctrine which, however, some of later years have counted heretical; yet, in the days of Irenaeus, were questioned by none but such as were counted heretics. It is evident, from Justin Martyr, that this doctrine of the Chiliad was in his days embraced among all orthodox Christians; nor did this kingdom of our Lord begin to be doubted until the kingdom of Antichrist began to advance into a considerable figure, and then it fell chiefly under the reproaches of such men as were fain to deny the divine authority of the Book of Revelation, and of the Second Epistle of Peter. He is a stranger to antiquity who does not find and own the ancients generally of the persuasion. Nevertheless, at last men came, not only to lay aside the modesty expressed by one of the first Anti-Millenaries, namely, Jerome, but also with violence to persecute the millenary truth as an heretical pravity. So the mystery of our Lord's 'appearing in his kingdom' lay buried in Popish darkness, till the light thereof had a fresh dawn. Since the Antichrist entered into the last half-time of the period allotted for him; and now within the last few sevens of years, as things grow nearer to accomplishment, learned and pious men, in great numbers, everywhere come to receive, explain, and maintain the old faith about it. But here was the special favor of Heaven to our Davenport, that so many years ago, when in both Englands, the true notion of the Chiliad was hardly apprehended by as many divines of note as there are mouths of Nilus, yet this worthy man clearly saw into it, and both preached and wrote those very things about the future state, and coming of the Lord, the calling of the Jews, and the first and second resurrection of the dead, which do now of late years get more ground against the opposition of the otherwise minded, and find a kinder entertainment among them that 'search the Scriptures,' and whereof he afterwards, when he was an old man, gave the world a little taste, in a judicious preface, before a most learned and nervous treatise, composed by one that was then a young man, about the 'mystery of the salvation of Israel.' Even then, so long ago, it was that he asserted, 'A personal, visible, powerful, and glorious coming of the Lord Jesus Christ unto judgment, long before the end of the world.' But we must take our leave of this renowned man, and leave him resting in hope to stand in his lot at that end."

"After this, we meet with the name of Mr. Thomas Walley, who died in 1679. He was driven to New England by the 'Act of Conformity.' He wrote a work entitled 'Balm in Gilead to Heal Zion's Wounds.' Of him Cotton Mather writes thus:—

"In my father's preface to his discourses on the New Jerusalem. I meet this passage:—'Though it hath been generally thought that the First Resurrection spoken of in the Apocalypse is to be understood only in a mystical sense, yet some of the first and eminent teachers in the church believed the First Resurrection to be corporeal. So did Mr. Davenport, Mr. Hook (his colleague), of later years that man of an excellent spirit, Mr. Thomas Walley, pastor of the church in Barnstable.'—Thus did our pious Chiliast, Walley, it seems, come to his thoughts, as Joseph Mede before him did, and as in the times of more illuminated learned men must and will."

"Then we have Mr. Samuel Whiting:—

"He was trained under Sibbs and Preston, and was compelled to seek refuge in New England in 1636, at which time he said, 'We may take out of God that which we forsook in father, mother, sister, friends, that have been as near and dear as our own soul.' He published a volume of sermons on Abraham's Prayer for Sodom, and then a Lecture on The Day of Judgment.' Cotton Mather, speaking of the latter, is led to remark,—'In the 58th of Isaiah the Lord promises a time of wondrous light and joy unto his restored people, and the consolation of a lasting Sabbatism—things to be accomplished at the second coming of our Lord. At the second coming of our Lord Jesus Christ, one of the first things will be a glorious translation, wherein the members of Christian churches will be called before him, and be examined, in order to the determination of their new state under the New Jerusalem that is to follow—either to take their part in the glories of that city and kingdom for a thousand years to come, or to be exiled into the confusion of them that are to be without. Now, though it is possible that whole discourse of our Lord (in Matthew 25) may nextly refer to no more than this translation, yet in as much as the generality of interpreters have carried it into the more general and ultimate proceedings of the Last Judgment, our Whiting did so too."

"Mr. Samuel Mather is well known as the writer on the 'Types.' In that book there is, perhaps, too much 'spiritualizing,' and hence in it there is no reference to the Lord's coming and kingdom. But of him his relative, Cotton Mather, thus writes:—

"He did not so converse with one more obscure part of Sacred Scripture as to leave another uncultivated. The difficulties in the prophetic part of the New Testament, as well as in the figurative part of the Old, were happily assailed by his learned contemplations. When he had made considerable progress therein, he wrote unto his youngest brother, who was then a minister in New England, and since President of the college there, 'I must needs tell you how much I do rejoice that it hath pleased God to stir up your spirit to search into the prophetic parts of the Scripture; of which I have often thought, and still do, that it is great pity they are so little minded and seen into by many, both ministers and others, who do deprive themselves of much satisfaction which they might receive thereby. It is not good to despise any part of the mind and counsel of God, revealed in his word; there are unknown treasures and pleasures there stored up, more precious than gold and silver; and shall we not, in the strength of his Spirit, search for them?' And as the brother to whom he thus wrote gave in sundry treatises, in divers languages, unto the Church of God, several happy fruits of his inquiries into the inspired prophecies, which 'blessed are they that read and hear,' so our Mather himself arrived unto such attainments herein, that he had no cause to make the confession (though such was his modesty that he was ready enough to do it) of some eminent persons, *Nullus sum in Prophetis*. When it is said, 'Blessed are they that keep the things written in this prophecy,' a mathematician will tell us that what we render keep, is rather to be rendered observe, or watch, or mind; for *τηρειν* is used by the Greeks as a term of art, expressing the astronomical observation of eclipses, planetary aspects, and other celestial phenomena. Mr. Mather, accordingly, counted it his blessedness to take an observation of what fulfilled the divine books of prophecy already had received, and thence to make computation of the times that were yet before us, and of the things to be done in those times."

"After this, we have Dr. Increase Mather, who in more publications than one has shown his strong millenarian leanings. We take a brief passage from his *Discourse concerning Faith and Fervency in Prayer, and the Glorious Kingdom of the Lord Jesus Christ now Approaching*, published at Boston in 1710:—

"Piscator, a little before his death, wrote a discourse concerning the future happy estate of the church. It is a subject proper to be meditated on by those who are, as I am, hastening into the eternal world. I die in the faith of the speedy accomplishment of those glorious things which are spoken concerning the city of God and the kingdom of Christ. Amen! Even so come, Lord Jesus! come quickly!"

"We may notice that Dr. Mather gives the following striking testimony to the way in which the New England divines, before his day, had turned their own attention and that of their people to the subject of Christ's reign:—

"The first and famous pastors in the New English churches did, in their public ministry, frequently insist on the doctrine of Christ's glorious kingdom on earth, which will take place after the conversion of the Jews, and when the fulness of the Gentiles shall come in. It is a pity that this doctrine is no more inculcated by the present ministry, which has induced me the rather to preach, and now by the press to publish, what is emitted herewith.—Preface, p. 18.

"The name of John Eliot, the apostle of the Indians, is well known. It will be seen by the following extract how this man of God delighted in the hope of the Lord's coming:

"While he was thus making his retreat out of this evil world, his discourses from time to time ran upon the 'the coming of the Lord Jesus Christ;' it was the theme which he still had recourse unto, and we were sure to have something of this, whatever other subject he were upon. On this he talked, on this he prayed, for this he longed; and especially when any bad news arrived, his usual reflection thereupon would be, 'Behold some of the clouds in which we must look for the coming of the Son of man.' At last his Lord, for whom he had been long wishing, 'Lord, come! I have been a great while ready for thy coming,'—at last, I say, his Lord came and fetched him away into the 'joy of his Lord.'"

These are but a few names, yet they are truly interesting. Their testimony is brief, but it is precious. With but little light and with many prejudices to battle with, these worthies held fast

the hope."—*London Journal of Prophecy*, 1855, pp. 30-33.

Dr. Adams may class, as part of "a whole spawn of errors," an opinion held by such distinguished New England divines, and the *Independent* may call in question their common sense; yet the truth which they taught will live, and their reputation for sobriety of judgment and critical intellectual acumen will never suffer in comparison with that of those who assail their faith, or question their sagacity.

THE HERALD.—It is well known that the present circumstances of the *Herald* office are trying. We share with others in the influence of the financial difficulties of the country. Besides this, we are suffering from the influence of opposing parties, who have gone out from us, whose activity against us is worthy of a better cause. But this is common to all new causes, and therefore not unexpected. We have avoided contention with these elements, which have now nearly spent their force, while we have kept to our proper work.

I wish to say a word to all the subscribers and friends of the *Herald*—how you can help. Each of you can help us by trying to get one subscriber. I say *trying*, for if you do not succeed, it will do good. We cannot well say a word in defence, or in favor of this cause, without good results.

We want to raise five hundred new subscribers. It will require this addition to the list, to meet our bills. I much prefer this way of supporting the *Herald*. But if this does not succeed, then it must be sustained in some other way. I say *must*, because I suppose none of its friends are prepared to see the *Herald* among the "things that were." But special efforts must be made by its friends, or it will necessarily stop.

Bro. S. M. Wootan proposed a few weeks since another mode to aid the *Herald*,—viz., for two hundred to pledge \$5 each by the first of January next. Some have responded to this. But the number is yet small. If the friends would give us a pledge for the \$5 in case the subscription of two hundred new subscribers is not raised, it would afford material relief to me. And all who are able and willing to give such pledge, could do it by the first of September, as well as at any time, if at all.

I should like to hear from all interested. I will put their names on the office list, without publication, till it is filled up. Shall we hear from all who value the existence and prosperity of the *Herald*, to the amount of five dollars, in case it is needed?

Soon to be issued from this Office

A TIMELY AND IMPORTANT WORK, ENTITLED "THE TIME OF THE END."—This work will contain much information on the chronology of the world, and the prophetic periods, relating to the advent of Christ, and the introduction of the Millennium.

It is intended in this work to give all the light that the Church now have, in Europe and America, on the nearness of the termination of the prophetic periods.

It will be shown, that the Church has good reasons for her hope, and that her expectations will speedily be realized in the kingdom.

The contents will be given in full, soon, with notice of the time of publication, price, &c.

DR. ELLIOTT'S WORK.—We shall commence publishing from this work the second week in August. All who wish to subscribe, or get extra numbers, should order without delay.

MY JOURNAL.

Tuesday, May 8th.—Visited several families, and arranged to sail on the morrow.

Wednesday, May 9th.—Rose early, took breakfast, and bid adieu to my kind brother and sister Pelton. The parting was painful, as our meeting at first was joyous. But we hope soon to meet again, and never, never part.

Brother Cummings, Messrs. Pelton, Gilbert, Dennis, Cheney, Spear, and others accompanied me to the ship, where I took leave of them about 10 o'clock. At half past 11 we put on full head of steam, and the *Cortex* walked on the wave like a "thing of life," down through the Golden Gate, and in a few hours, we were on the bosom of the vast Pacific out of sight of land.

I had till now kept up and about the deck. I had watched the heads at the Golden Gate, till all disappeared. But with a bad sick headache, and exhaustion, I now threw myself into my berth for repose. A few hours sleep refreshed me, and so invigorated my body and mind, that I arose almost a new man.

The sky was overcast, but the wind was in our favor, and our vessel was steady and quiet. Few only are sick.

Thursday, May 10th.—Wind is fair, and we are gliding along beautifully. If we could always

have it so, how pleasant would be the sea voyage. But ah! the storm, the breakers, the collision, the fire, the hidden rocks, and a thousand dangers, which stare the voyager in the face, make it anything but pleasant to launch out into the deep. But a firm trust in God is a solace, and support to the soul, even in the perils of the sea.

At 12 o'clock, our captain reports, 205 miles from San Francisco, latitude 34. 32 north, long. 121. 28, west, and we are gliding on pleasantly before the wind. We have seen nothing yet at sea, save a few whales spouting, and flocks of albatross, that follow our ship for food.

Friday, May 11th.—Wind continues fair, and all is very quiet on shipboard. I have spent the day in reading, writing, and conversation. I have been reading Dr. Cumming on miracles, and have been much instructed and delighted. To-day I read, "The disciples in a storm."—Matt. 14:22-33, from which I quote the following passage:

"Now, my dear friends, are you placed in circumstances of trial, circumstances of dire and overwhelming affliction, or distress of any kind? Hear, in the depth of it, a still, small, but beautiful voice, 'It is I, be not afraid.' Are you in sickness, under the wasting ravages of disease, anticipating a grave rather than a cure? Are you pained and overwhelmed by a sense of what is before you—by the sufferings that are within you? Dear brethren, it is not chance, it is not accident, it is not a random occurrence, to be explained by secondary causes. Hear, in the midst of that sickness, around that sick-bed, the blessed truth, 'It is I, be not afraid.' Are you mourning and deploing the loss of those that are near and dear to you? Hark! there is sounding from the grave in which you deposit their dead dust, 'It is I; and read upon that tombstone, in the coming fore-light of the resurrection morning, 'Be not afraid.' When that day comes, then a new voice shall pierce the heights and depths of the universe, and shall ring, as with trumpet-sound, through the homes of the living and the sepulchres of the dead; and when the dead dust, gathering together from every nook, and cranny, and corner of the wide world, and becoming animate and vocal, shall shout, 'We come, we come,' responsive to the terrible summons—then, brethren, it is 'I' that summons you to the first resurrection; it is 'Be not afraid' that is the utterance of him who is to be your Judge. And this shall be your memorial, or rather your new song, 'Blessed and holy is he that hath part in this resurrection.' Here, then, is the secret of all peace, the spring of all happiness, to know that Christ is in the trouble, that Christ has sent the trial, and that he is overruling it for his glory."

The last twenty-four hours we made 220 miles, lat. 31. 22, 119. 8 long.

Saturday, May 12th.—Wind is still fair, and rising. Being near the Gulf of California, we may expect rough weather for a few days. The last 24 hours made 230 miles, lat. 28. 42, long. 116. 08. We are now passing a group of beautiful islands, called the Ceros group. Some of their mountain-peaks rise several thousand feet. They are all volcanic, and mostly barren.

Sunday, May 13th.—Splendid morning, and the most beautiful sunrise I ever saw. Wind is fair, and we are gliding along swiftly to our "desired haven."

I am desired to preach at half past 10, Rev. Mr. Douglass, of San Francisco, declining, having a desire to hear. So the door is still kept open for me, whether on the land or the sea. God help me to be faithful.

At half past 10 o'clock, our gentlemanly Purser made ready for the service on the quarter deck. The seats were filled with such as wished to hear. Three young gentlemen from the steerage came forward, with others, and sung. The singing was good. I preached upon the inheritance of the saints. I trust many, who heard an Adventist for the first time, were enlightened as to our belief on one of the main pillars of the gospel hope. I shall probably have many questions to answer, and the more the better.

The steerage passengers desire me to speak to them this afternoon, and I shall do so if practicable. I shall delight in preaching to them the "unsearchable riches of Christ." "The poor," said our Saviour, "have the gospel preached to them," though many in the steerage are far from being poor.

At half past 3 o'clock, I preached to the steerage passengers (many of the cabin passengers being present also) on the forward deck. A crowd of all classes and nations were present; but they were held in breathless silence for more than an hour, while I expounded to them the 20th of Revelation. I left the crowd at the close discussing the merits of the question.

Deacon Bachelder, of the First Baptist church

in San Francisco, aided me in the devotional exercises. The young men who sung in the morning, aided us again in the afternoon.

This Sabbath has been kept with more respect than any I have ever witnessed on shipboard. All was quiet and orderly. To me, personally, it has been a Sabbath indeed.

We have made 225 miles the last 24 hours, lat. 25. 54, long. 113. 42. Fair wind, but current against us.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXV.

I AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, Which walketh in a way that was not good, after their own thoughts.—vs. 1, 2.

The words "I am sought," are rendered by Bishop Lowth "I am made known;" and it is thus quoted by Paul in Rom. 10:20, 21—"Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."

The acts of seeking and finding, are put by substitution, for desiring, and receiving a knowledge of Jehovah—the command to "Behold," being a use of the same figure, for an invitation to partake of salvation.

The "nation" thus called comprises the elect among all nations, as Paul says in Rom. 9:24-26—"Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" As he saith also in Osee, I will call them, My people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God." To be called by God's name, is to be recognized as his people,—as the Jews had been in distinction from the heathen.

The act of spreading out the hands, illustrates, by substitution, the invitations and entreaties by which God long urged his covenant people to be obedient to him, before turning to the Gentiles. "All the day long," is put by a synecdoche, for all the days which the Lord had borne with them, during the long period of their national existence. Their walking in a way that was not good, is put by substitution for the course of conduct they pursued, and which resulted in deleterious consequences. It was not till the Jews had long refused all God's offers of mercy, that he set them aside as a people, and extended his grace indiscriminately to the individuals of all nations—Jews and Gentiles being alike favored with the offers of salvation under the Christian dispensation.

A people that provoketh me to anger continually to my face; That sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments, Which eat swine's flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.—vs. 3-5.

This is a summing up of the sins of ancient Israel, for which, as a nation, they had been rejected. They consist of two kinds, 1, The iniquities of their fathers, (v. 7,) including their ancient idolatries; and 2, their own sins, (v. 7,) as manifested by their spiritual pride and hypocrisy.

"To provoke God to anger before his face," is put by substitution for their shameless and open acts of rebellion, with which God was displeased; and this being done continually, implies that there was, comparatively, no cessation in their sinning. Said the Lord, (Deut. 32:21,) "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities."

"That sacrificeth in gardens," i.e., in groves or shady places, has reference to idolatrous ceremonies—idols being there worshipped. Dr. Spencer understands that they sacrificed in gardens and orchards, in order to procure an abundant yield of fruit.

The use of "altars of brick," was in violation of God's law which required that his altars should be made of earth, or of unhewn stone. Ex. 20:24, 25—"An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it." (See note on 1:29.)

To "remain among the graves," was for purposes of necromancy and divination. It was supposed that they could converse better with the de-

parted by sleeping among the graves and monuments of the dead, which were supposed to be haunted by their spirits. In like manner, the heathen often slept in the houses of their idols, for the purpose of procuring communications from departed spirits—by dreams or otherwise. This custom is thus alluded to by Virgil—Æneid vii. 86-91.

"Here in distress the Italian nations come, Anxious to clear their doubts, and learn their doom: First, on the fleeces of the slaughtered sheep, By night the sacred priest dissolves in sleep; When in a train before his slumbering eye, Thin airy forms and wondrous visions fly: He calls the Powers who guard the infernal floods, And talks, inspired, familiar with the gods."

The following from Walter Scott's *Lady of the Lake*, will illustrate the same custom:

"The Highlanders, like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the *Taghairm*, mentioned in the text. A person was wrapped up in the skin of a newly-slain bullock, and deposited beside a waterfall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed: and whatever was impressed upon him by his exalted imagination passed for the inspiration of the disembodied spirits who haunt these desolate recesses. In some of the Hebrides, they attributed the same oracular power to a large black stone by the sea-shore, which they approached with certain solemnities; and considered the first fancy which came into their own minds after they did so, to be the undoubted dictate of the tutelary deity of the stone; and as such to be, if possible, punctually complied with. Martin has recorded the following curious modes of Highland augury, in which the *Taghairm*, and its effects upon the person who was subjected to it, may serve to illustrate the text.

"It was an ordinary thing among the over-curious to consult an invisible oracle concerning the fate of families and battles, &c. This was performed three different ways: the first was by a company of men, one of whom, being detached by lot, was afterwards carried to a river, which was the boundary between two villages. Four of the company laid hold on him; and, having shut his eyes, they took him by the legs and arms, and then, tossing him to and again, struck his hips with force against the bank. One of them cried out, What is it you have got here? Another answers, a log of birch-wood. The other cries again, Let his invisible friends appear from all quarters, and let them relieve him by giving an answer to our present demands; and in a few minutes after, a number of little creatures came from the sea, who answered the question, and disappeared suddenly. The man was then set at liberty; and they all returned home, to take their measures according to the prediction of their false prophets: but the poor deluded fools were abused; for the answer was still ambiguous. This was always practised in the night, and may literally be called the works of darkness.

"I had an account from the most intelligent and judicious men in the Isle of Skie, that about sixty-two years ago, the oracle was thus consulted only once, and that was in the parish of Kilmartin, on the east side, by a wicked and mischievous race of people, who are now extinguished, both root and branch.

"The second way of consulting the oracle was by a party of men, who first retired to solitary places, remote from any house; and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him. His whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand; which he received as he fancied, from several persons that he found about him all that time. His consorts returned to him at the break of day, and then he communicated his news to them; which often proved fatal to those concerned in such unwarrantable inquiries.

"There was a third way of consulting, which was a confirmation of the second above mentioned. The same company who put the man into the hide took a live cat, and put him on a spit. One of the number was employed to turn the spit; and one of his consorts inquired of him, What are you doing? He answered, I roast this cat until his friends answer the question: which must be the same that was proposed by the man shut up in the hide. And afterwards, a very big cat (in allusion to the story of 'the King of Cats,' in Lord Lytton's *Letters*, and well known in the Highlands as a nursery tale) comes, attended by a number of lesser cats, desiring to relieve the cat turned upon the spit, and then answers the question. If this answer proved the same that was given to the man in the hide, then it was taken as a confirmation of the other, which, in this case, was believed infallible.

"Mr. Alexander Cooper, present minister of North-Vist, told me that one John Erach, in the Isle of Lewis, assured him it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night within the hide, as above mentioned; during which time he felt and heard such terrible things, that he could not express them. The impression it made on him was such as could never go off; and he said for a thousand worlds he would never again be concerned in the like performance, for this had disordered him to a high degree. He confessed it ignominiously, and with an air of great remorse; and seemed to be very penitent under a just sense of so great a crime. He declared this about five years since, and is still living in the Lewis for anything I know."—*Description of the Western Isles*, p. 110.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

CONFERENCE IN NORTHERN ILLINOIS.

The Fifth Semi-annual Conference of Adventists of Northern Illinois convened at Shabbona Grove, June 22d. After a season of prayer, the Conference was called to order by appointing brother S. Chapman President, when the following names of delegates were presented:—

From Shabbona Grove:—J. Fisher, C. Butler, S. Sherwood, D. Fuller, M. Clapsaddle.

From De Kalb:—brother B. C. Needham, C. Churchill, C. E. Needham, S. H. Taylor, H. A. Humphrey.

Brethren W. A. Fay, Roswell Fay, and T. Carpenter, represented Somonauk. Brn. J. King and J. Forbes represented the Paynes point church, Ogle county. Bro. W. G. Ruggles was present from Moline, Rock Island county. Brother Colcord represented the cause at Geneseo Grove.

Visiting brethren were invited to a sitting with the Conference. After the reading of the Constitution and minutes of the last Conference, a Business Committee was appointed, consisting of Brn. H. H. Janes, P. B. Morgan, N. W. Spencer, W. A. Fay, and Walter Pratt. Adjourned, to meet at 10 o'clock a. m., June 20th.—Preaching at 11, by Elder H. H. Janes, from Psa. 132:1. Preaching again at 2 o'clock, from Psa. 106:4, 5, by Elder Walter Pratt. Elder Morgan preached in the evening from Mal. 3:1.

June 30th, after a season of prayer and exhortation, the Conference was again called. Prayer by Elder Janes.

Letters were then read from the churches, and remarks made by brethren representing the state of the cause in different sections of the West, giving a heart-cheering account of the origin of truth being proclaimed and the effect. The testimonies were calculated to encourage and strengthen.

Resolved, That the business committee prepare a letter to be addressed by us to the churches of this Conference.

Adjourned to meet after the p. m. services.

Preaching at 11 o'clock by brother Fenn, from 2 Pet. 1:16. The discourse was one of profit. Preaching at 1 o'clock by brother W. Pratt, from Isa. 25:8, showing the position the Church would occupy when Christ comes; viz.: waiting.

Conference called at 4 o'clock. Brethren gave further remarks in relation to the cause.

The letter prepared by the Business Committee was read. After being discussed at some length was adopted. Resolutions unanimously passed. As brother Himes designs visiting the West,

Resolved, That we as a Conference cordially invite him to labor among us in a series of meetings.

As there seems to be a misunderstanding abroad, in relation to church creeds and church order,

Resolved, That a committee of three be appointed to prepare a short article, and suggest such thoughts as the present state of things seems to demand. Committee appointed.

Adjourned to meet after the evening services.

Re-assembled for worship at half past 7 o'clock. Preaching by brother Morgan, from Acts 26:23. Showed what was not Christian or Christian-like, and what it was to be a whole-hearted Christian.

Conference called half past 9 o'clock. The article prepared by the committee in relation to church order was read. Voted, that the article be received. Was accepted.

Voted, that the business committee be authorized to make a digest of letters sent to Conference, for publication, and the same be subject to the discretion of the Secretary. Adjourned to meet at Payne's Point, Ogle county, the last Friday in Dec. next, at 10 o'clock a. m. Closed by prayer.

July 1st.—Prayer meeting at 9 o'clock. Preaching at half past 10 o'clock, from Rev. 16:15, by brother Morgan. The time when we may expect Christ to come was shown to have arrived, by the connection, and the necessity and importance of watching enjoined.

Preaching at half past 1 o'clock, from 2 Pet. 1, by brother Cummings; after which a large company of the saints came around the table of our Lord to celebrate his dying love. It was a season long to be remembered. Thus closed one of the most interesting and, we trust, profitable meetings ever held in the West. The preaching was deep,

heart-searching and practical. We hope and trust that some will praise God to all eternity for the privilege of attending this meeting.

N. W. SPENCER, Sec'y.

Shabbona, July 2d, 1855.

Letter of the Conference to the churches and brethren waiting for the consolation of Israel, scattered through Northern Illinois.

GREETING—Being assembled in our fifth Semi-annual Conference, we thought it good to communicate to you, concerning the aspect of the cause of God, as represented in this meeting. Since the organizing of this Conference we have not perhaps had a more pleasant, harmonious, and interesting meeting than on the present occasion. In this meeting we are permitted to meet representatives from churches that have but recently come into existence, and ministering brethren from the East who have come to enlist their energies with ours in the arduous and self-denying work of preaching the soon coming of the Lord in the West. The blessing of God has attended the labors of our greatly esteemed brother, Elder S. Chapman, in a remarkable manner, and up to the present time his labor has been attended with success. Our churches have been revived, our Sabbath school interest we trust is increasing, the prospect for opening new fields is considerable, and the spirit of union and labor among the brethren composing this Conference, is most cheering. But while for these things our hearts are moved with deep gratitude to Almighty God, we are nevertheless made sad to learn that there are distracting influences at work, and fearfully threatening the interest of the cause of God in the West. The reason why we believe these influences are subversive to the interests of God's cause, is because their practical effect is to contract our faith, and so curtail the religious liberty of our churches, substituting the will and pleasure of some individual or persons for the will of Christ; or else, on the other hand, we find their effects are the gendering of a spirit of censoriousness, of bitter controversy, of division among brethren, and spiritual barrenness.

And while we do not pretend to possess any superior wisdom, except as taught by Christ, or any jurisdiction over any, we have nevertheless thought it good to suggest and exhort that our churches beware of those influences. We recommend that our churches that are not organized be at once set in order; that those churches who can avail themselves of the regular labors of a pastor do so; that there be ordained elders in every church where they do not exist, and that our churches endeavor to walk orderly, and in the practice of all godliness. And we do most earnestly exhort you, that you seek more earnestly to promote practical, spiritual godliness, not only as means calculated to give efficiency to your labors, but as the most effectual means by which you can be saved from distraction and backsliding. There is no shield for us so effectual as to arm ourselves with the spirit and mind that was in Christ. And should brethren come among us, holding views widely differing from those entertained by ourselves, let us nevertheless, as Christians, be to them as brethren in Christ, knowing that if they are Christ's, our feelings will be reciprocated. But should they appear dogmatic, censorious, and unkind in their spirit, let ours be the spirit of kindness and Christian meekness. Should they seem confined to some hobby, or sectional and sectarian in their feelings, let us be possessed of the most liberal Christian principles, rejoicing in the whole truth, and yet never forgetting the great present truth, as it relates to the speedy coming and kingdom of our Lord Jesus Christ. Should they seek distinction, let us promote Christian union and brotherly love. And, however much any may differ in what appears as not essential to our salvation, if they are hearty in the one great work of preaching the "gospel of the kingdom" at hand, and earnestly seek the salvation of souls, let us fellowship and assist them.

That our brethren be more mindful of the temporal wants of those who labor among them in "word and doctrine."

And finally, we earnestly recommend you to the grace of God; praying that God may build you up in the most holy faith, establish you in the truth, save from distraction, and present you with the whole Israel of God, without blame, at his appearing and kingdom.

LETTER FROM SHABBONA GROVE CHURCH.

*The church at Shabbona Grove to the brethren in Christ in Conference assembled, Greeting:—*DEAR BRN.—We can record the mercy and goodness of our God, in greatly blessing us as a church since last we met in Conference. Through the blessing of God, by brother Chapman's labors, our numbers have increased from sixteen to eighty-five since last December. We have four or five weekly prayer meetings within the bounds of the church,

which are generally well attended and interesting. We have preaching every Sunday. Elder N. W. Spencer is our pastor. Elder H. Janes, from Vermont has lately located with us, and expects to labor in the cause of God in this region. We are in perfect union and peace, and the blessing of God attends our labors. Our future prospects are encouraging. We have a Sabbath school in connection with other denominations. The coming of the Lord and a preparation for the event is our theme. We have no sympathy nor fellowship for those distracting views published by some to distract God's dear people. We believe that the signs thicken around us that indicate the soon coming of the Lord. We have no time to spend in discussing doubtful questions. What we do for the salvation of our fellow-men, we feel must be done quickly. The Lord is emphatically at the very doors. May the mercy and peace and love of God be with you in your deliberations, and an influence go out from this Conference that shall be salutary. And may the spirit of the blessed Saviour be with you.

In behalf of the church,

JAMES H. BILLINGS, church clerk.

LETTER FROM DEKALB.

To the Northern Illinois Advent Conference:—

DEAR BRETHREN:—We take the liberty to state that some nine weeks since, Elder S. Chapman, from Conn., visited this place, and by request consented to hold a series of meetings, and lay before us evidences of the speedy coming of Christ. The word soon began to take effect, and the effort was protracted for eight weeks. During the time quite a number of precious souls were converted, and embraced the faith of the soon coming of the Lord. Thirty happy souls received baptism at his hands. A church was organized, under the name of the "Second Advent Church in DeKalb," numbering thirty members, all in perfect peace, looking for the same "blessed hope," expecting redemption at the appearing of the Lord.

And now, brethren, learning that you are to convene in conference, we hereby signify our wish to become identified with you in the Advent cause. The church therefore send brethren as delegates, more fully to represent us in the Conference, and to act with you in your deliberations. The Lord be with you, and crown your meeting with success, is our humble prayer.

In behalf of the church,

CHARLES G. NEEDHAM, church clerk.

DeKalb, Ill., June 23d, 1855.

EXTRACT OF A LETTER OF BRO. HIMES TO THE CONFERENCE.

*Beloved brethren of the Advent Conference in Northern Illinois:—*Not being able to sit with you in Conference this session, I take pleasure in addressing you this brief epistle; while at the same time I shall "be with you in spirit, joying and beholding your order." I have from the first felt the deepest interest in the infant cause in Illinois. Having the fullest confidence in the integrity and faithfulness of brother Chapman, the pioneer of the cause, it has been a pleasure to me always to do what I could to strengthen his hands and give permanency to his labors. My prayer is, that when our Saviour shall come, he may find a glorious company in Illinois ready to meet him in peace. My convictions of the nearness of the advent press themselves upon my mind with increased interest and power. It is near to come. And while we may not fix with confidence on the exact time, we may not give up the prophetic periods, which all converge to about this time.

We have much evidence that the "third woe" may have commenced in the present conflict of nations, connected with the Turkish Empire, and soon the last conflict will come, and the saints of all ages will meet in the kingdom of God. I hope I shall not be forgotten in this time of trial. You have my prayers for your prosperity and success in every good word and work. I trust brother Chapman and his true "yoke-fellows" will be not only united in the great work, but have all success in promoting it to the end. Your brother and companion in tribulation, and the patience of Christ,

J. V. HIMES.

Boston, June 18th, 1855.

TO OUR BRETHREN IN THE LORD:—The article which we are to prepare, to cover the ground in the resolution, would call forth an address. As there has been one already recorded by the Conference, to be sent to the churches, it is not necessary that we give another: hence we deem a few words sufficient.

We understand the Bible recognizes but one test of Christian fellowship, and that is, a Christian character. "Whoever doeth the will of my Father which is in heaven, the same is my brother, sister and mother." We do not feel at liberty to depart from this divine rule, and are

satisfied that to depart from it, will result, as it always has, in the most disastrous consequences.

As the impression exists to some extent abroad, that we are drawing up articles of faith, and making creeds to circumscribe the faith of God's children, and prevent the investigation of the Scriptures, we wish it understood by all, we have no fellowship with such creeds, being satisfied they are not sustained by Scripture, and their effect has been and still is anything but good.

Now, while we regard creeds in this light, and cannot consent to lend our influence to make or sustain them, we wish it as distinctly understood, that to our mind the Scriptures recognize an order to be followed by the Church of God. To let everything go at loose ends, with no regard to order, we consider as far from the truth, and the result as disastrous as ever creed-making was. Now we wish to shun both extremes, and unite on the gospel platform, as recommended in the address to the churches.

ELDER G. W. BURNHAM, who has entered upon the missionary work for a few months in Massachusetts and vicinity, writes respecting his visit in Lawrence:

"BRO. HIMES:—I found the friends at Lawrence ready to co-operate with me, and do what they could. We were kindly invited by Elder Plummer, pastor of the Christian Church, to occupy his chapel, and gave three discourses to attentive congregations. There seemed to be evinced an increase of interest through the day.

"Elder P. assures our brethren (a number of whom attend his meeting,) that his pulpit is open to our ministers, when they come to the place. We can but be grateful and rejoice for this kind disposition towards the great truths which we are able to commend to men's consciences in the sight of God!

On Monday evening several of our members met for the purpose of adopting a simple and effective method by which to sustain preaching, if possible, one Sabbath in each month.

This is by the weekly subscription. The average sum pledged by each member is about one shilling, and the little church in Lawrence by this easy way of contributing, will be able to raise for the support of the gospel, eight or nine dollars per month.

"If every church in the land would equalize the burthen of sustaining ministers, in this way, there would be more happiness and prosperity among such congregations, and more encouragement for their servants—God's ambassadors,—who bring glad tidings of the kingdom to their ears. God will help us, if we will try to help ourselves.

"For the present, most of our members in L. will participate, being cordially invited to do so, with the Christian church in worship, but will endeavor to maintain a prayer meeting once a week, and preaching by our ministers, one Sabbath in each month, or as often as they shall have contributed weekly, a sum sufficient to pay him for his labors."

BRO. HIMES:—I am not as a prophet of old, who supposed himself the only receptacle of light, but am the only one (at least myself and family,) who can see any beauty or truth in a literal interpretation of the prophecy, a literal coming King, and real kingdom, in all this region, outside of Baltimore. My feelings are often worked up a good deal, in hearing the anti-scriptural doctrines of the day, and still more by the inconsistent living of those who should be an example in holy living. But it looks to me as though this was a natural result of their teachings. I have read with much interest your journal, and am glad God has protected you and brought you safe back to your family, and prepared you for further usefulness in spreading the glorious doctrine of a soon coming King.

I have just read your intention of publishing Mr. Elliott's works. I hope you may succeed. It is just such light in connection with Mr. Cummings as is needed to be spread throughout our country. They ought to be in every house, and especially in every pulpit, for as a general thing, the wrong is in the pulpit, and not in the people. They are much more apt to be right than the priesthood.

If my family circumstances justified it, I should like to be one to go out as a colporteur; but at present must lie quiet, and provide for mine own. I am very truly yours, in the blessed hope,

J. B. MITCHELL.

Warren, July 3d, 1855.

BRO. HIMES:—We are thankful to our heavenly Father for his kind providential care over you in your late mission to California, and in your safe

return again to the bosom of your family, and the care of the church. We pray that God may bless your efforts in awakening the church to a sense of her duty in that distant land, so that she may arise, and shake herself from her slumbers, and put on her best robes, and hold herself ready for the coming of Him who hath said, "I come quickly, and my reward is with me, to give to every one as their work shall be." May that text constantly be sounding in our ears, "Be ye also ready." May we all be ready to meet our Judge, and hear him say, "Well done, good and faithful servants, enter into the joy of your Lord." Yours in hope,
Pickering, June 24th, 1855. JOHN PEARCE.

The following extract is a good specimen of the work of distraction:

"There is not anything new here in particular, except that we do not have any more meetings. All went on harmoniously for a time, but the spoiler came in the form of an endless number of pamphlets, containing new views, as varied, and in many cases as opposite to one another, as day is to night, causing dissension, debate, discussion, and finally, separation. For how can two walk together except they be agreed? For my own part, I do not see any good cause as yet to change my old ground, except on time. Yours, waiting for the restitution."

NOTE.—I trust we shall learn some good lessons by the trials we suffer from irresponsible men. Our doors should be opened only to faithful and true men. There are many who travel the country, under the name of Adventists, who have no sympathy with us, or the cause. But these things will work their own cure ultimately. Let our brethren be careful and watchful. And above all, be in readiness to meet the King in his glorious kingdom, which hastens.

BRO. HIMES:—I have been a constant reader of your invaluable paper (I say invaluable, because it is not excelled by any, so far as my knowledge of religious periodicals extends, for Biblical and religious instruction,) since the spring of '43. I am sorry to be obliged to discontinue the *Herald*, but my prayer is that the Lord would open a wide and effectual door to it, that the principles it advocates may be disseminated through the length and breadth of the land. I sometimes think I should like to have some of Dr. Cumming's works, but I find again that I must be content with such things as I have, even in this respect. May the very God of peace sanctify us wholly, and preserve us blameless, soul, body and spirit, unto the coming of our Lord Jesus Christ, when he shall come to be admired by all them that believe in that day. Yours, in hope of the glory of God,
WILLIAM C. HOSACK.

Williamsburg, July 4th, 1855.

NOTE.—In these hard times, we find that some of our best and most reliable friends have been obliged to give up the *Herald*. I would gladly send it free were it in my power. But we are affected also with the times, making it difficult to sustain ourselves. We have a number of free subscribers on our list that we shall have to stop before long.

DEARLY BELOVED BROTHER:—It has been next to impossible for me to spare one dollar. But I cannot do without the *Herald* yet. So we live on corn, bread, and a little sugar, until we can do better. Enclosed is one dollar for the *Herald*, and when it runs out, please stop, for I cannot think of being in debt; and besides I do not believe the credit system, especially for a religious paper. Better have few subscribers paying down, than many that never pay.

I am more and more confirmed in the hope of soon seeing the King in his beauty on mount Zion.

"Signs there's no mistaking
Proclaim Messiah near."

Your friend in hope, S. NORCROSS.
First Fork, Clinton Co., Pa., July 6th, 1855.

Note from a Baptist Clergyman.

BRO. HIMES:—My wishes are for your prosperity in things of this world, and especially in things pertaining to that world whereof you speak and write so much. I have read your paper with pleasure and profit. I find it has increased a desire to search the Scriptures and see if these things are so. The blessed hope, with all its attendants, awakens more earnest desire to be found of our Lord in peace.

It does seem to me your plan of interpretation is hardly broad enough, and in some respects, hardly literal enough. I am reading carefully and prayerfully on the subject. So far as you have the truth may the blessing of God attend you. Yours fraternally,
c. c.



Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Three Rivers, of consumption, July 4th, JOHN IDE, son of Prosper Powell, aged 24 years.
L. M. POWELL.

THE COLPORTEUR AGENCY.

The object of the Colporteur Agency is to circulate valuable works on the prophetic Scriptures throughout the United States, and the British Provinces.

The first and most important works, that we design for distribution, are the following writings of Rev. John Cumming, D. D., minister of the Scottish Church, Crown Court, London. Viz.

1. On Romanism	\$1.00.
2. "the Apocalypse (1st Series)	.75.
3. " " (2d ")	"
4. " " Seven Churches	"
5. " Daniel	"
6. " Genesis	"
7. " Exodus	"
8. " Matthew	"
9. " Mark	"
10. " Luke	"
11. " Miracles	"
12. " Parables	"
13. The Daily Life	"
14. Benedictions	"
15. Church before the Flood	"
16. Voices of the Night	"
17. " of the Day	"
18. " of the Dead	"
19. Tent and the Altar	"
20. Minor Works (1st series)	"
21. " " (2d ")	"
22. Evidences of Christianity	"
23. Signs of the Times	"
24. Family Prayers	"

I wish each colporteur to establish a library of the above works in each town or village where practicable; that they may be open to all.

We desire, in addition to those of Dr. Cumming, also to circulate the following valuable works, by Rev. Horatius Bonar, (Eng.) Viz:

25. Morning of Joy	.40
26. Eternal Day	.50
27. Night of weeping	.30
28. Story of Grace	.30

These might be connected with the library, when desired.

29. The Voice of the Church, by D. T. Taylor.	\$1.00
30. Welcome on Matt. 24, 25	.33
31. Inheritance of the saints, by H. F. Hill, a valuable work.	\$1.00

Also the following valuable works published at this office.

32. Memoir of William Miller	\$1.00
33. " " " " gilt	1.50
34. Bliss on the Apocalypse	.60
35. Bliss' Sacred Chronology	.38
36. Fasset's Discourses on the Jews and the Millennium	.33
37. The Advent Harp	.60
38. Messiah's Throne and Millennial Glory, by Josiah Litch.	.75
39. Miss Johnson's Poems	.50
40. Army of the Great King	.40

The above comprises the works which we shall furnish to colporteurs, at present. We shall add others from time to time. One which is now in press, we would call special attention to. It is entitled "The Time of the End." All the light we have on prophetic times, since the reformation, and what we now have of the future, will be given. "Our position in the Prophetic Calendar" from Dr. Elliott's great work on Revelation, in which he argues that the great Sabbath will probably commence about 1865.

To these will be added some valuable articles by Dr. Cumming, on the same questions. This book will be one of great value, to those who are at all interested in the signs of this time, and the fearfully opening future. This work will be got out without delay. Notice hereafter of price, &c.

An important Chart will also be published soon, entitled the "Apocalyptic Scroll Unveiled," from the work of Dr. Elliott. It will be published on a sheet, with an explanation of all the prophetic periods in Daniel and John, down to the Millennium; all of which are fully explained in Dr. Elliott's *Hours Apocalyptic* which we intend to publish by subscription, as soon as we get a sufficient number of subscribers.

We can now furnish to colporteurs any of the books already published in the above list, and shall be glad to hear from those who are intending into enter this work, as soon as convenient.

I wish to employ fifty men to engage in this work, on the following conditions.

1. I will furnish all the books I wish circulated at thirty per cent. from the trade prices.
2. All books must be paid for on delivery.
3. Any books returned in good condition, will be re-purchased, at the prices paid.
4. All packages are to be sent at the expense of the colporteur. And in case of heavy expenses, the price of the books must be arranged to meet it: as, for instance, in California, where the books retail at double prices; and so in other distant States.
5. Each colporteur will make a quarterly report of his labors and success.

THE MODE OF PROCEDURE.

1. In every town or village that may be visited, call upon those of any denomination who may be friendly to your object, and get up a meeting of all interested, and explain to them your plan.

First, endeavor to establish a library of all of Dr. Cumming's works, and of others that they may want, to be opened to the citizens generally.

Second, visit each family in the town and neighborhood, and present such of your books for sale, as you think would be useful. In this way you will visit the cities and towns of your district, as shall be agreed upon.

In case the colporteur is a minister, he should hold meetings when practicable, and there advertise and make sale of his books.

2. Each colporteur will have an agency for the *Advent Herald*. He will be allowed fifty cents on each subscriber he gets, with advance pay for one year; or pay for a shorter time in proportion.

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the earth.

Earth restored, to the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all new eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts., and discount. Postage to any part of the United States this side of California by the quantity, 12 cents.

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unflinchingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation, however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with other fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attenuation, and until the last drops are consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to or derlin any quantity, by the subscriber at his manufactory, Gasper street, Providence, R. I.

JAMES WOLSTENHOLME,
Sole Manufacturer.

Providence, June 30th, 1854.

[July 29.]

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 245 Broome street, N. Y.; S. Adams, 45 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Carer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above.



AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourness of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

FOR A FOUL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, Nausea, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear them and their kindred disorders because your stomach is foul.

FOR SCROFULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

TO PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

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J. C. Ayer,
Practical and Analytical Chemist,
LOWELL, MASS.

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And by Druggists everywhere.

May 1, to Sept. 1, '55.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do. or \$2.26 per year, at its close.

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ADVENT HERALD.

BOSTON, JULY 28, 1855.

ITEMS.

It is estimated that the present number of inhabitants in Texas is 600,000. The population is increasing more rapidly than that of any other Southern State.

A LARGE mastiff dog was carried over the Genesee Falls a few days since. He emerged in safety, and was very soon seen wagging his tail on the flats, in exultation.

THE Burlington (Vt.) *Free Press* says that arrangements are being made to make that town one of the principal depots for lumber in New England. The *Free Press* thinks that five years hence 50,000,000 feet of lumber will be landed there annually, and makes great promises for the future of that city, the only one in Vermont.

By a regulation of the Post Office Department, all unpaid newspapers, pamphlets, and other printed matter, mailed in any foreign country, and received at any post office in the United States, which may be refused, or cannot be delivered as addressed, must be returned to the department as dead matter, in the same manner and under the same general regulations as apply to the return of dead letters.

THE ex-Queen of France, after the numerous vicissitudes of her lengthened career, is in the enjoyment of excellent health, in London.

THE citizens of Yorktown, Va., have decided that bricks are an abolition institution, and consequently they won't have a steam brick factory erected in their midst. The citizens tumbled some brick making machines into the river one night, recently, because two or three Northern men were to be associated in the manufacture of bricks.

ACCORDING to the late census of the Canadas, they are remarkably healthy. There were 14 males and 19 females over 100 years of age in Upper Canada. Two males were respectively 115 and 120. Two females were each 106, and one 114. In Lower Canada there were 22 males over 100 years, and 18 females. The number of deaths in the United States exceed those of Upper Canada, in proportion to the population, by about 36 per cent., and Lower Canada by 25 per cent.

JUDGE COWLES decides that a school Teacher's watch cannot be levied upon for debt, in New York, as coming under the law of 1852, which exempts certain articles from execution, of necessary household furniture, working tools, &c. The Judge considers a teacher's watch as much a working tool as a mechanic's hammer.

PHILADELPHIA is again the theatre of acts of violence and riot. A troop of blackguards armed with swords and axes scoured the streets a few nights since, and committed various excesses.

THE Indianapolis *Sentinel* says that for miles in the waters of the Beech Fork of the Salt River, Ky., the fish are dying by thousands. The shore is covered with their dead bodies to such a degree that the atmosphere is loaded with offensive smell. The hogs have been turned loose to feed upon them. No reason can be given for this fatality. Every kind of fish ever seen in that region, with the single exception of catfish, has been found killed.

PLAIN SPEAKING.—Nothing here (in Paul's discourse) of the fringes of the North star, nothing of the down of angel's wings, or the beautiful locks of cherubim, and clouds rolling in airy mansions. No; these were similitudes above the apostolic spirit; for they, poor mortals, were content to take lower steps, and to tell the world in plain terms that he who believed not should be damned.

Robert South.

A FROLICsome RIVER.—On the 16th ult. the water in the Chicago river suddenly rose three or four feet. Big waves surged furiously along and tossed about the smaller craft which were moored there

in a furious manner. This lasted about fifteen minutes, after which the waters gradually subsided to their wonted level. Eight hours after, on the afternoon of the same day, a large portion of the waters of the river rushed out of the channel, leaving the stream three or four feet below its usual height. This state of affairs continued but a short time, when the stream resumed the even tenor of its way, and has flowed placidly and quietly along ever since.

A CORRESPONDENT of the Providence *Journal*, writing from Constantinople, and alluding to the fact that the Sultan has recently abolished the sale of slaves in his dominions, so that even the name of slavery will soon cease to be a reproach to the Mahometan character, remarks that "while this is going on, ships bearing the proud flag of our country, arrive in Constantinople with cargoes of new rum, thus signaling the opening of the way in Turkey to more free commercial relations and to the spread of western civilization. To the disgrace and demoralization of the Turks, their vile cargoes find a too ready and profitable market."

A THIEVES' EXCHANGE.—The Rev. Thomas Hugo, Curate of St. Botolph, London, in a letter to the London *Times*, gives the following description of a thieves' Exchange, which is located in the heart of that great city, and which hitherto has bid defiance to all the efforts of the police to break it up:

"In the heart of London, on every successive Sunday in the year, in various streets, alleys, and courts to the north of Houndsditch, and therefore in my own immediate neighborhood, are congregated upwards of fifteen thousand persons engaged in traffic of various kinds, and constituting what is called the 'City Exchange Fair.' The trade is carried on principally in Cutler street, Phil's Buildings, City Exchange, Exhibition Mart, Harrow alley and Petticoat lane, places notorious in the annals of crime for outrages and abominations of all descriptions. The articles offered for sale consist for the most part of wearing apparel and jewelry, and the Fair lasts for the greater portion of the day. I speak from personal observation and inspection, and hesitate not to characterize the place as one of the foulest sinks of profligacy and crime to be found within the length and breadth of London. Of the fifteen thousand individuals there assembled, some are Jews of the lowest grade, but the great majority are nominally Christians; uniting together in forming a multitude of the most ignorant, lawless, brutal and degraded ruffians that the metropolis can furnish. In this vile haunt crimes are both plotted and perpetrated; for, in a spot at the entrance of Harrow alley, I was myself informed, on the occasion of one of my visits, by one of our excellent police, that of all the males there congregated, of various ages, and to the number of several hundreds, every individual had been a convicted felon. Stolen property is here disposed of to any extent, and no questions asked; and an inducement is thereby held out to thieves from every quarter to bring hither the results of their crimes, assured of their immediate and safe disposal. I could furnish you with many details of this den of horrors, but I will content myself with affirming that if there be an epithet in the English tongue more descriptive than another of a place reeking with blasphemy, clamor, and obscenity, and of a loathsome assemblage stained with every vice named or nameless, I would select and apply it to this foulest of foul scenes and filthiest of filthy multitudes. No man can possibly imagine it who has not visited the place and seen it with his own eyes."

VISIT TO PORTSMOUTH, N. H., AND PORTLAND, ME.—I preached in the Advent chapel in Portsmouth, July 18th, in the evening. There was very good attendance and attention. There is a goodly number still who love the blessed hope. I introduced the subject of a circulating library of Dr. Cumming's works, which was received with favor; and one brother present took a library for a neighboring town. This is a good example.

I visited a number of the old friends of the cause, who received me cordially, notwithstanding opposing influences have been exerted to make it otherwise. As it was, I had an interesting visit among them.

I put up with brother Drown, at whose house I always find a home. His son, a young man of much promise, was taken ill some years since, and has been, and still is a great sufferer. It is a bitter cup; but the Lord sustains them, by the blessed hope, that soon they will be where the inhabitants shall not say they are sick.

July 19th and 20th I spent in Portland. I had a cordial welcome at Capt. Stanwood's. I arrived in the P. M. quite prostrated with the heat. Just

at meeting time there came up a terrific thunderstorm, which nearly defeated our meeting; though we had fifteen out, who having come through the storm, I thought deserved a sermon—which I gave them, and gave notice in the meantime, that I would preach the next evening. On the 20th, I visited a number of the friends of the cause, and had pleasant interviews. In the evening had a good audience, and an interesting meeting. I should judge that the movements of the past year had not been very beneficial. But the Lord will overrule all for good.

I think they will take a library, and do what they are able in this way to diffuse the knowledge of Christ's coming and kingdom.

I am fully satisfied that Neal Dow, the Mayor of Portland, is a much abused and persecuted man. His course has been one of uprightness in the temperance cause. He has been, and still is, an efficient and worthy champion in the temperance movement. He ought to be sustained by every friend of temperance reform. Rum has great power, and will die hard. And those who take part in its overthrow, may expect just such treatment as Neal Dow and his associates are receiving.

DR. CUMMING'S WORK.—We now have a full supply of these works, and can fill all orders which may be sent us. We have about 1500 hundred volumes on the shelves, which ought to be in the hands of the public.

A few faithful men are already engaged in the work of distribution. But we want a large number more. Who will go? Address J. V. Himes, Boston, Mass., 46 1-2 Kneeland street.

THE CHAPEL STOCK is paying six per cent. It is a safe and good property. We call the attention of our friends, who may wish to invest fifty or a hundred dollars. Shares are \$50 each. We shall be glad to have twenty or more taken soon.

NORTHERN CONFERENCE, ILL.—The doings of this body are given in another column. We are glad of their prosperity. Their kind invitation to visit them this season is appreciated, and will be accepted, if I am able to leave home. Bro. Griggs thinks to accompany me.

MISSIONARY TOUR.—Elder Wesley Burnham will commence a missionary tour in Canada West commencing at Coburg, August 15th, and continuing over the 16th. Brother John Pearce will arrange for meetings from August 18 to 21, in Toronto. Brother Karnes in his neighborhood, near Wellington Square, Aug. 23 to 27, over the Sabbath; Westminster and vicinity, August 28th to Sept. 18th; Southwold, from the 20th to the 26th.

Brethren Campbell, and others acquainted, will accompany brother B. to his appointments, and see that full and extensive notice is given.

MISSIONARY NOTICE.—Bro. HIMES—I propose to visit, in the order and time here given, the following places. South Reading, 24th to Sabbath evening, 29th; Abington, Aug. 1st, to Sabbath evening, 5th; Holden, 7th, to Sabbath evening, 12th; Lawrence, 15th, to Sabbath evening, 19th; Truro, 22d, to Sabbath evening, 26th.

G. W. BURNHAM.

Kingston, N. H., July 11th, 1855.

Bro. Burnham will receive subscriptions, and money for the *Herald*. Friends will arrange, so as to pay him when he visits their respective places.

J. V. H.

CAMP MEETINGS in Centre and Elk Counties, Pa.—In McKean county, Penn., on land owned by Mr. Chancey More, near the bank of the Portage Creek, one quarter of a mile from the Valley road, leading to Smithport, a camp-meeting will commence, on Friday, the 24th of August, and continue over the Sabbath. The friends of the cause in the adjoining counties are solicited to bring tents with them, and those coming from a distance can obtain board at Mr. Phelps' Hotel, near the ground. We trust every Christian heart will breathe a prayer in behalf of this effort to advance the cause of Jesus. The following ministering brethren will be in attendance—J. Litch, L. Osler, I. R. Gates, and others, Committee of arrangements.

J. LEWIS,

P. SMITH,

S. NORCROSS,

J. D. BOYER.

In Elk county, Pa., on land owned by Mr. Webb, two miles from Caledonia, and twenty-four miles from Clearfield town, there will be a camp-meeting, commencing on Friday, the 31st of August, and continue over the first Sabbath in September. We trust an increased interest will be manifested by those professing to be co-workers with God's

servants in his vineyard. The following ministering brethren will be in attendance.—J. Litch, L. Osler, I. R. Gates, and others. Committee,

D. WINSLOW,

C. F. LUCE,

J. D. BOYER.

In Centre county, Pa., on land owned by Mr. Joseph Eakley, near Marsh Creek church, three miles from Milesburg, a camp-meeting will commence on the 6th of September, and continue a week or more. The following ministering brethren will attend:—J. Litch, L. Osler, I. R. Gates.

In behalf of the Conference,

J. D. BOYER.

Appointments, &c.

Providence permitting, J. M. Orrock will preach in Brompton, C. E., July 24th; at Derby Line, Vt., Sunday, Aug. 5th; and in West Derby, at half-past 5 o'clock, P. M. Week-day evening appointments at 5 o'clock, or later, as brethren may think best.

The Lord willing, I will preach at Forsyth street, N. Y., Sabbath, the 29th inst.; Philadelphia, the 1st Sabbath in August.

L. OSLER.

I have appointments to preach at Loudon Ridge, Sunday, July 29th; Canterbury, Sunday, Aug. 5th; also a Conference at Waterloo—Warner—to commence Saturday, Aug. 11th, at 10 o'clock A. M., and continue over the Sabbath.

T. M. FRIBLE.

If Providence permit, I will preach in West Parsonfield, Me., Aug. 12th, as my father may appoint. I shall remain in that vicinity a number of days, and if brethren in towns adjoining wish me to lecture in their places, they will please inform me by letter. My Post-office address is South Weymouth, Mass.

CHASE TAYLOR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Aaron Hardy—We received the money this week, and cr. dit the *3 Guides* to No. 109.

DELINQUENT.

The P. M. of Syracuse, N. Y. writes that the paper is not called for which is addressed to George W. Dean, who owns \$2.00.

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

J. V. Poor	.....	\$2.00
Dea. J. Pearson	.....	1.00
Elder John Pearson, Jr.	.....	1.00
H. Pearson	.....	1.00
H. Sargent	.....	1.00

PROPOSITION OF S. M. WOOTAN

To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

A Friend	.....	5.00
D. Prescott	.....	5.00
J. Vose	.....	5.00
A Friend of the cause	.....	5.00
J. Pearce	.....	5.00
S. M. Wootan	.....	5.00
A. Coburn	.....	5.00
William Nichols	.....	5.00
Mary Stratton	.....	5.00
T. Hasbury	.....	5.00
A sister	.....	5.00

Herald to the poor—S. H. Knight.....\$1.00

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscription, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

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Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher triturations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.25

The above medicines and books are for sale also at this office

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

S. D. Marden, 763; F. Gale, 763; A. Burkholder, 759; A. Smith, 742; W. Busby, on acct.; F. S. Axe, sent books; J. T. Richardson, 764; R. Draper, books; L. Holt, 766; A. Town, 763; L. M. Latham, 763; E. G. Ferguson, 763; S. G. Berry, 763; E. Vincent, 763; C. O. Taylor, 763; J. Kenney, 763; J. McClure, 763; G. B. Markley, 768; L. Campbell, 785; J. Fletcher, 726; J. D. Boyer, 763; R. Draper, sent book and tracts; have chd. on acct.; R. H. Knight, 763; S. H. Knight, 763; S. M. Case, 763; J. Austin, 767; Wm. M. Boyes, 757; S. Greeley, 787; J. Cain, 773; A. Kenney, 763—each \$1.

S. N. Brooks, 763; J. Reints, 789; Mrs. R. W. Hathaway, 789; T. F. Boyer, 802; S. Palmer, 766 and books; J. Pettigrew, 789; T. Pearson, 785 and 25 for G. B. Berry, 737; S. Holman, 789; J. Thorp, 737, E. Smith, for books, and H. to 750; S. Clifford, 795; H. Collon, 760; S. Brobst, 742; R. W. McIntire, 716; C. Dow, 794; W. Plummer, Esq., 815; E. Fox, 768—each \$2.

F. Reader, 787; Wm. Chapman, 794; C. P. Dow, on acct.; S. Hoyt, 785; A. Davis, 794—each \$3—Thos. Capsey, 746; H. Peters, 785—each \$4.—N. Clark, 794—\$5.

J. J. Porter, on acct., \$3.00; T. Smith, on acct., \$5.00; H. Hariman, 776, \$1.50—Div.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 742.

BOSTON, SATURDAY, AUGUST 4, 1855.

VOLUME XVI. NO. 5.

DUST TO DUST.

Dust, receive thy kindred!
Earth, take now thine own!
To thee this trust is render'd;
In thee this seed is sown.
Guard the precious treasure,
Ever-faithful tomb!
Keep it all untrifled,
Till the Master come.
Time's rude wave of riot
Breaks above thy head;
Feet of restless millions
O'er thy chamber tread.
Earthquakes, whirlwinds, tempests,
Tear the quiv'ring ground;
Voices, trumpets, thunders
Fill the air around.
Roar of raging battle,
Shout and shriek and wail,
Startle even the bravest,
Turn the fresh cheek pale.
Torrent roll'd on torrent
Bursts o'er bank and bar,—
Sweeping down our valleys,—
Swells the rising war.
Billow meeting billow
Beats the shatter'd strand,
Rousing ocean echoes,
Shaking sea and land.
But these sounds of terror
Pierce not this low tomb
Nor break the happy slumbers
Of this quiet home.
Couch of the tranquil slumber,
For the weary brow;
Rest of the faint and toiling,
Take this loved one now.
Turf of the shaded churchyard,
Warder of the clay,
Watch the toil-worn sleeper,
Till the awaking day.
Watch the well-loved sleeper,
Guard that placid form,
Fold around it gently,
Shield it from alarm.
Clasp it kindly, fondly,
To cherish, not destroy;
Clasp it as the mother
Clasps her nestling joy.
Guard the precious treasure,
Ever faithful tomb;
Keep it all untrifled
Till the Master come.
London "Quarterly Journal of Prophecy."

The Bible not Bound.

REV. W. J. H. TAYLOR.

THE Bible has a history of its own, marked by a series of overruling providences, by constant progress, and by the principles of Divine government, which challenge the investigations of the most erudite scholarship; as well as the admiration and gratitude of the whole Church of God.

In illustration of these thoughts.
1. Let us glance at the period extending from the death of Christ to the establishment of Christianity in the Roman Empire.

To appreciate the spread of the gospel during this time, we must remember that the whole of the New Testament was to be written after the death of Jesus, that the sacred canon was not completed until near the close of the first century, and that during the whole three hundred years we are to trace the history of the gospel, not printed by the million of copies, but written in a few scarce manuscripts, and preached by living men among the nations. What is Christianity, the world over, but the dominion of "the Book?" And what is its history but the record of the power of that Book to whose revelations and object every believer, every enemy and persecutor, and every event were alike made subservient?

A few days after the ascension of the Redeemer there were only 120 disciples in that Jerusalem from whence they were to "begin" to "disciple all nations." The appalling scenes of the crucifixion were yet fresh in every mind. Enemies

were exulting over a religion which they had covered with the scandal of the cross. But there the disciples waited for the promised advent of the Holy Spirit. At the Pentecost, 3000 converts were added to the little band. A few days afterwards the number of believing "men" was 5000. After this we read of their conversion by "multitudes," "both men and women." Even "a great company of priests" were made obedient to the faith. And these were Jewish converts, in that very Jerusalem where Christ had so recently been crucified.

No one chapter in the history of the world contains such a record of wonders as the book of "the Acts of the Apostles." It is a flying roll; written within and without with the triumphs of the faith; let any one read it with the map before him; let him follow Paul in his three journeys, and the Word in its bold marches "into the regions beyond;" let him trace the persecuted disciples when, driven out of Jerusalem, "they went everywhere preaching the Word," and he will not be able to restrain his wonder. "Throughout all Asia this Paul hath persuaded and turned away much people," was the complaint of Diana's shrine-makers. "So mightily grew the word of the Lord and prevailed," is the inspired record of its power over those who, under its watchless truths, brought their most costly magical books and burned them in the fire, that none might ever learn again from their pages the mysteries of the black arts.

The simple titles of Paul's Epistles declare the energy of that work in which he was the great apostle. They are addressed to Christian churches at imperial Rome, in magnificent Corinth, in Ephesus, Galatia, Thessalonica, Colosse, and elsewhere, places between which mountains towered and seas rolled. In thirty years after the ascension of Christ, Paul told the Colossians that the gospel was already "preached to every creature which is under heaven."

With these statements agree the united testimonies of the Christian fathers and heathen writers. For three hundred years the annals of the gospel furnish one continuous stream of evidence, which blazes out into its greatest splendor at the end of that period, when Christianity, sitting like a queen on the ruins of Paganism, became the established religion of the empire under Constantine the Great. "The Word of God was not bound."

The argument for the divine origin of Christianity, drawn from its propagation, furnishes an independent and irresistible chain of proof as wonderful as those of miracles and prophecy. For there was everything in the difficulties which it met to bind it; yes, to the narrow confines of the earthly Calvary, if it could have been done. There was a monstrous novelty in the bare idea of establishing a new religion like that, claiming "not only to stand, but to stand alone" at war with every other religion; and as a system of truth in conflict with all man's natural passions and prejudices, and with the institutions which his depravity made necessary either for its nourishment or control. Against the Bible faith both the Jewish and heathen priesthood, aided by all the gorgeous and ancient power of their worship, stood in armor. Civil and military power arrayed their officials against this bold revolutionist of the religion of the State. "The wisdom of the wise," and the ignorance of the vulgar alike assailed a religion which never bowed to their pride, while it demanded submission from the philosopher and ruler, as well as from the common people and the slaves. In that Augustan age, which was equally remarkable for its spirit of inquiry, its philosophy, its skepticism, its peaceful splendors, and its unparalleled dissoluteness, the uncompromising Scriptures pressed their mighty claims and conquered. "By manifestations of the truth commanded themselves to every man's conscience in the sight of God," the messengers of Jesus confronted men that hated it, and broke down thrones and priesthoods that opposed them. Rejected in one place they went to another—superior to all discouragements and greater than all foes. They lived for it, and, like their Master,

triumphed when they died. Galilean fishermen led on the sacred besiegers of a beleaguered world; and generation after generation of the faithful carried on this war of extermination against the hosts and thrones of darkness until the victory was complete. There is but one conclusion to be drawn from all this. It was "The Word of God," and therefore it was not, it could not, and it never shall "be bound."

II. The Reformation period is one long commentary upon our text.

When, with trembling hand and joyous heart, the young German student turned over the pages of that rare book which he had found in the University library, and of which he had seen only fragments before; and when he read in it the story of little Samuel, he thought to himself, "Oh! if God would but give me such a book for my own." And when, in after years, shut up in the Castle of the Wurtburg, (where he translated the Bible into his native tongue,) his far-seeing faith spoke out in those other words, "Would that that book alone were in all languages before the eyes, in the ears, and in the hearts of all."

Having finished this work, in that secluded place where He who exiled his servant John in Patmos, that he might finish the written Word, had hidden Luther, that he might give its precious pages to Germany and the world, we see him coming down, like Moses from Sinai, with the tables of the law in his hand. From that moment the Word of God is free. The bolts of the great arsenal were wrenched from its doors, and its mighty weapons were placed at the command of all nations.

A single group of facts will show the extent of the circulation of the Bible at that time. "The printing of the New Testament (says D'Aubigne) was begun and carried on with an activity beyond all example. Three presses were constantly employed, and ten thousand sheets were struck off every day. At last, on the 21st of September, appeared the complete edition of three thousand copies, in two volumes, with the brief title, 'The New Testament in German, Wittenberg.' It bore no name of man. From that hour every German might obtain the Word of God at a small pecuniary cost." In December following, a second edition appeared. By the year 1533 no less than seventeen editions had issued from the presses of Wittenberg, thirteen from Augsburg, twelve from Bale, one from Erfurth, one from Grimma, one from Leipsic, thirteen from Strasburg." (D'Aubigne's Reformation, III. 86.)

"You have preached Christ unto us," said the people to the Reformer; "let us hear him himself." "And they caught at the sheets given to the world as a letter coming down from heaven," "so mightily grew the Word of the Lord and prevailed" in that land in which it had ever been forbidden to give the people the Scriptures in their native tongue.

And this tells only of its circulation. The rest you know. But there is a single fact worthy of notice here which is not so generally known. Switzerland, too, welcomed the Bible among her giant mountains; and France hailed it amid her vineyards and plains. Like Mount Blanc above the other Alps, the Scriptures towered above all traditions, and hierarchies, and rulers, and people. Farel and his friends employed pious and humble colporteurs to sell the Bible and other good books, at low prices, from house to house, in Burgundy and the neighboring districts of France. "And thus as early as 1524 there existed at Basle in Switzerland, and having France for its field of labor, a Bible Society, an Association of Colporteurs, and a Religious Tract Society."

We mistake, brethren, by dating from our own age the birth of such efforts to spread the truth. The Reformers, nay, even the early fathers and apostles of the Church, at least in the effective prosecution of the great end we have in view, are our more noble forerunners.

The New Birth.

What a preacher was the Lord Jesus Christ!

Hear him: "Except a man be born again, he cannot see the Kingdom of God." How clear, how solemn, how sensible. But his visitor saw difficulties: "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" The kind Saviour answered, "Verily, verily, I say unto thee, except a man be born of water," the emblem of purity, "and of the Spirit, he cannot enter into the kingdom of God." And he gives the best of reasons why this great internal change must pass upon men. It is that their nature is evil. "That which is born of flesh, is flesh." If they would have a heavenly nature, they must be born from above, for only "that which is born of the Spirit is spirit."

Nor would he have his secret disciple surprised at these plain truths. It is clear that the filthy and polluted must be washed. "Marvel not that I said unto thee, You must be born again." If men had any spiritual discernment, they would cry aloud, "Create in me a clean heart, O God, and renew a right spirit within me." This change must be wrought within us, or we must perish.

The fact that it is in some respects mysterious, by no means disproves its necessity and reality. "The wind bloweth where it listeth," pleaseth, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." He who rejects all mysteries, must have a very short creed. He cannot believe that he himself exists, for his whole nature is full of inexplicable facts and powers. He cannot believe that God exists, for God is the most profound and inscrutable of all mysteries. He who will believe nothing mysterious, must adopt the creed, "I believe in all unbelief." But the ruler of the Jews said, "How can these things be?" Better things might have been expected of him, and of many who are now found hating or denying this great truth. "Art thou a master in Israel, and knowest not these things?" What a terrible rebuke! What a fearful thing it is for men who are set to teach the truth, to be throwing suspicion on the essential doctrines of Christ's gospel. A man might as well teach that there is no hell, as to say that baptism is the regeneration which a sinner needs: as well deny the atonement of Christ, as the new creation by the power of the Holy Ghost. Men are "dead in trespasses and sins." Christ must give them life. Jesus said, "I know you, that ye have not the love of God in you. Ye are of your father the devil; and his works will ye do." "Ye must be born again."

"Nothing could make the Saviour waver in this matter. So far from the retracting or explaining away what he had said, he answered, 'Verily, verily, I say unto thee, we speak that we do know and testify that we have seen.' If men had any candor, they would at once receive and rejoice in the doctrine of regeneration by the Holy Spirit. It is obvious that sinners who drink in iniquity like water, who sleep not except they have done mischief, who hate every holy thing, who love not the Lord Jesus Christ, are vile, and must perish, unless changed by the power of God. They must be born again."

If a man persists in denying this, there is no hope for him. This is a first truth. It lies at the very beginning of the Christian life. No man can go on to perfection unless he receives this principle. He may talk vauntingly of systems, and, if you please, of visions and revelations, of great disclosures and profound insight into things of God; but if he reject the new birth, he is self-deceived. Such a man can never be wise in heavenly things. He is a child of earth, a sensualist. So taught Jesus. "If I have told ye earthly things and ye believe not, how shall ye believe if I tell ye of heavenly things?" The more Nicodemus objects, the more Christ dwells on the doctrine. Three times in the space of four verses he insists upon it. "Ye must be born again." If Jesus only meant that man must be baptized with water, or merely reform in outward conduct, in order to be saved, how stupid Nicodemus must have been to say, "How can these

things be?"—There was no difficulty at all in feeling how men could be baptized, and the most vicious in every community acknowledged that open sin must be renounced. The convicts in our penitentiaries know as much as that. Is there anything dark in obeying. Let him that stole steal no more, let the liar quit his falsehoods, let the slanderer forsake detraction, and let all men forsake their sin? Even a child can understand this.

The doctrine taught by our Saviour is clear. Men must be born of the Spirit. They must have the heart of stone taken away, and a heart of flesh given them. They must be "brought out of darkness into marvelous light." They must "pass from death into life." They must be, "created anew in Christ Jesus into good works." They "must be born again," or they cannot enter into the kingdom of God—cannot see the kingdom of God. John 3:1, 12.

Hast thou ever been converted? Hast thou undergone this mighty internal change? Hast thou been born again? Be honest with thyself. Perish not when mercy is at the door. "YE MUST BE BORN AGAIN."

What is Meant by the Gospel being Preached for a Witness?

BY THE REV. JOHN RICHARDS, D.D., MANOVER, N. H.

It is a great error to suppose that when the gospel is preached to all nations, all nations—that is, individuals of all nations—will accept the offers and be saved. Yet the ardent hopes of Christians now prevent them from making the discrimination. If reminded of it to-day, enthusiasm in the missionary work, commendable in itself, makes them forget it to-morrow. But the discrimination should be made, and it should not be forgotten that the gospel preached among all nations is not the same as the gospel received by all nations, that is, received into the heart with saving effect. Contemplate New England. The gospel has been preached two hundred years and all its individuals have had the offers of salvation through Christ fairly presented to them. This is the fact now. Yet who would venture to say that one-half or even one third of those now on the stage, or of those who have died in the last thirty years, did savingly hear and embrace the gospel? The largest charity of those who profess the creeds of the Congregational churches of New England, at least of those who make a credible profession of those creeds, would not embrace so great a proportion as one third. Contemplate Protestant England and Scotland, and a similar picture is presented. Contemplate the Sandwich Islands—even the twenty-two thousand that have been selected and received into the church, and a sober judgment would hardly ground a hope for half. The missionaries have done as well as they could. Rejecting the principles of Catholics, they have repelled rather than invited admissions. Yet their own account of the character of the converts is such as to lead us to the strong fear that not half are the true children of Christ. They represent them as still very ignorant, frail of purpose, and liable to be turned aside in masses from apparent steadfastness. At the same time, there are unquestionably bright examples of a simple-hearted, genuine piety among them; a great and glorious work has been accomplished there, and God has there an invisible church, we do believe, to be numbered by thousands who will be saved.

Now such have been the facts, substantially but variously, ever since the time of the apostles. Wherever the gospel has been preached, some have been truly converted, and some have rejected; but everywhere the rejecters have greatly outnumbered the accepters. In Athens, when Paul preached on Mars Hill, the immense majority turned away in pride and disgust. But a few—Dionysius the Areopagite, and a woman named Damaris, and certain others with them—believed. At Corinth a much larger proportion believed, and a church was formed.

This general effect of the preaching of the gospel we are led to expect from the parable of the sower. Christ throws the hearers of the gospel into four classes; the soil of three is bad, the seed brings forth no fruit. In only one is the soil propitious. We would not say that Christ means to assert that three fourths will be lost and one fourth saved; but that he meant it as a general account of the reception of the gospel in all the centuries up to the millennium, in which the great majority would reject the gospel, we do say, and facts thus far do confirm the interpretation. The parable of the wheat and tares is more specific and definite. The church itself will be composed, the visible church, of good men and bad men; for it is not in man to search the heart and discriminate; they must both grow together—how long?—till the end of the world, for the harvest of the parable is, in the interpretation, the end of the world. What can be plainer than that this is to be the character and condition of the visible church to the end of the world? True, Christ does not speak here of proportions, but in his view the proportion of

tares must at all times be large, because he represents it dangerous to root them out. Up to this time, if we embrace all that call themselves a Christian church, especially the Roman Catholic and Greek church, the proportion of tares has been fearfully in the ascendant. Of the whole visible church in New England and Scotland, a candid impartial judgment would make a very large deduction in behalf of tares.

On the basis of these two parables of Christ, interpreted by him, and with admitted facts as to the reception of the gospel by the world, and the mingled character of the church, what ought we to understand by the gospel being preached to all nations? Their conversion to a new Christianity, not a merely nominal, but a true Christianity? Certainly not. Neither of the parables could be true in such a case, and the fulfillment of the parables for 1800 years in the history of the world and the church gives great confirmation to the position that such will continue to be the case till the end come.

Witness, then, is to be taken in its common acceptance—testimony. When Christ commanded his disciples to go into one city and preach the gospel to them, and they would not receive nor hear them, they were to shake off the dust of their feet as a witness against them, and depart out of that to another:—as much as to say, We have declared plainly unto you repentance and salvation through Christ, and you, understanding the message, do intelligently reject it; we have borne testimony for Christ, and you reject the overtures; in witness or testimony that we have discharged the duty laid on us, we do in accordance with ancient custom perform this emblematical act—we shake the dust from our feet. What more obvious than that Christ in Matthew 24, repeats the same idea, The gospel of the kingdom must first be preached among all nations for a witness—a testimony for God that he clearly declares man's ruined state, proposes a way of recovery through faith in Christ and repentance unto salvation? The preaching of the gospel is a testimony against wickedness and for judgment to come, a testimony of gracious offers on the part of God for reconciliation. Without this testimony God could not, on the system he has adopted, proceed in the judgment he has revealed to be holden. We might ask, why has he not caused this testimony to be given more rapidly while the generations of the heathen were going down to the grave? But that, like the organ of evil, is among the secret things which belong to God, and cannot be answered but by God.

The gospel then is to be preached as a witness to all nations; whether they will hear and be saved, or reject it and be lost, is not involved necessarily in the declaration. Suppose all the world reject the gospel, as the antediluvian world all rejected the preaching of Noah, and that only a solitary few scattered over the world, one to a nation or tribe, were found to bear witness for God, and that from Christ's time onward to the end none but those preachers should be saved; the conditions of the commission would be satisfied, the gospel would be preached for a witness to all nations.

To know what will actually turn out as the result of preaching the gospel, we must look elsewhere. It is true there are other ends included in the counsels of God as the result of preaching the gospel: facts show it. God manifestly has been gathering in his elect church from Christ's time onward, and we do certainly know that the result is and will be different from the preaching of Noah to his reprobate generation. But we cannot find the guarantee that anything substantially different from the past will occur until the time of the end; we cannot find it in Christ's commission to his disciples, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." That commission is in perfect accordance with Christ's parables just cited, with his commission to the seventy, and with Matt. 24:14, "And this gospel of the kingdom must first be preached in all the world for a witness to all nations, and then shall the end come." It says nothing about specific results, but generally, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." If that text stood alone, nothing at all could be determined whether all would be saved or all lost; much less could anything be determined as to proportions. Other passages show clearly enough that the preaching of the gospel will not be without saving effects, and that a vast multitude will be saved through its means; but no passages that we know of, either singly or combined, show that half, or anything like half, of any generation, will savingly receive the gospel message before that time which Christ speaks of as the end. Up to that time the gospel is to be preached as a witness with various success.

(To be continued.)

Looking unto Jesus.

1. A look of inquiry. Who is this Jesus?

I see that he is a man, for I behold him a babe in Bethlehem. I see him clothed with a body like other men, and growing in wisdom and stature. He has flesh and bones, and eats, and drinks and sleeps. Yes, I see his body wounded and bleeding, lacerated with the scourge, crowned with thorns, nailed to the cross! See, he bows his head and dies!

But is he no more than man? In this child do we not see the rays of divinity encircling his head, and indicating that in union with this child is the mighty God? Divine glory beams forth from his face. This is the only begotten Son of God—God manifest in the flesh possessed of the power and knowledge of the Most High. I gaze upon this mystery. Angels can do no more. I am lost in wonder—so are they. This union of the infinite and finite I cannot comprehend; but I can adore the beloved Son.

Why such condescension, such humiliation—such unparalleled sufferings? All was to qualify him to be a mediator between a just God and a sinner. Being a Daysman, he must lay his hand on both, and therefore he must partake of the nature of both. His offices are such as the sinner needs: he is ignorant, and must have a Divine teacher; he is guilty and needs a Saviour—a redeemer—a great high priest, to offer an atoning sacrifice. It was this which required his crucifixion, and his accursed death on the cross. And the redeemed sinner needs a King to deliver him from the power of his enemies and bring him to glory.

2. A look of confidence. The soul, burdened with guilt, and with the fearful expectation of coming wrath, finds no rest nor peace, until it gets a glimpse of the cross, beholding the Lamb of God that taketh away the sins of the world, it is assured of pardon and salvation. Nothing is wanting to its peace: justice is satisfied—the law is fulfilled—precept and penalty are satisfied—sinners are reconciled, and conscience can demand no more. "There is peace and joy in believing."

3. A look of dependence. The poor beggar looks to his benefactor for relief and help because he is benevolent; and especially because he has promised him all needed supplies. The believing soul, conscious of its own weakness, looks to Jesus for all needed help and strength. It relies simply on his word of promise, knowing that what he hath said he will most certainly perform.

4. A look of desire—intense desire after conformity to his glorious and perfect character. As the child looks at the copy plate when he is learning to write, so does the Christian look unto Christ as his perfect model. It is a look of imitation—copying his fair example. His language is, "Be ye holy, for I am holy."

5. A look of hope and joyful expectation. Christ is absent from our sight, but we have the promise that he will come again. Saints are looking for his second appearance. This often fills their thoughts. They "love his appearing, looking for and hasting to the coming of the day of God." This is the look of constant watchfulness, that they may be found of him with their loins girded and their lamps lighted. All Christians should be in the attitude of watchers, for they know not the hour when their Lord cometh.—Dr. Alexander.

Austria and the Western Powers.

The recently developed fact that Lord John Russell looked with favor upon the Austrian proposition, the entertainment of which cost M. Drouyn de l'Huys his place in the French cabinet is certainly one of the most curious episodes in the history of the negotiations. How the fact could have been so long concealed is as much a mystery to us, as why Lord John Russell should have continued to retain his seat in the cabinet after his colleagues had rejected his proposition, and after the summary dismissal of his French coadjutor. But the fact that the peace proposition of Austria was acceptable to the plenipotentiaries of both the Western powers, was kept a profound secret until the appearance of the recent circular of Count Buol to the Western Courts, in which it was developed. In that circular the Austrian Minister said:

"If since the outbreak of hostilities, there was any one moment when more than at another the restoration of peace might be considered probable, it was the moment when Lord John Russell and M. Drouyn de l'Huys left our capital. The conferences it is true, had only led to the rejection of the propositions made the belligerent powers, but upon both sides it appeared to be admitted that these propositions offered the elements of peace; and we were not only able to declare with opposition, that we believed ourselves especially called to occupy ourselves in seeking out the means of approximation, but we also put forward a draft of an ultimatum which was to be sent to St. Petersburg, and which we considered not inadmissible by Russia, since an immediate limitation of Russia's sovereign rights in the Black Sea was avoided,

but which at the same time seemed so completely to satisfy the object of the third stipulation and put an end to Russian preponderance in the Black Sea, that the before-named Ministers of France and England, in confidential interviews, showed themselves decidedly inclined towards our proposal, and undertook to recommend the same to their governments with all their influence. This plan of an ultimatum, the rejection of which by Russia we declared ourselves ready to make a *casus belli*, consisted of distinct propositions, of which the Russian government was to take its choice. Lord John Russell, before leaving Vienna, was made acquainted by verbal communication with these proposals. The French minister, M. Drouyn de l'Huys, who left Vienna some days later, received a written copy of our plan, and undertook to submit it to the examination of his sovereign, and also to bring it before the British government. It is unnecessary to speak here of the regret with which, very soon after, we received intelligence, not of the hoped for acceptance of England and France, but, instead, the opposition of the English Ministers to the views of their colleague, and of the resolution of the Emperor Napoleon to relinquish the services of the Minister who had just won the admiration and the confidence of the Austrian Court."

We have in this circular two highly important facts. First, that both the French and English ministers embraced the Austrian plan of an ultimatum; and second, that Austria was prepared to make the rejection of that plan a *casus belli*. What that plan was is thus stated by Lord John Russell, in answer to the interpellations addressed to him in Parliament on the 6th inst., in the course of which answer he frankly and fully confessed that he was favorably disposed towards the plan, and explained all the circumstances connected with the Austrian proposition:

"What she proposed was that supposing that Russia had six sail of the line in the Black Sea, while she had that number and no more, England, France and Austria should each maintain two frigates in the Black Sea, and have power to renew them from time to time. If Russia should increase her force—for instance, if she should augment her fleet from six to eight sail of the line—then half the number maintained by Russia might be maintained by the three allied Powers, so that while Turkey would have eight sail of the line as an equivalent to the eight of Russia, England would have four and France four at the same time. It was proposed in the same way, that if Russia should continue to augment her force—for instance, if she had twelve sail of the line—each of the maritime Powers should have six, while Austria would, of course, have her own naval force, and thus we should maintain a counterpoise in regard to Russia. But in addition to this, Count Buol was ready, as I was told verbally on the day before I left Vienna, to agree to the treaty which he mentions in this circular, between Austria, Great Britain and France, by which they should agree to give a guarantee for the independence and integrity of Turkey."

"If Russia refused these propositions, the Austrian Minister was to have orders to leave St. Petersburg in eight hours, the military convention with France was to be signed, and the Austrian army was to be concentrated, and placed in such a position that it could commence the war at any moment. The Austrian Minister said it would bring on a war, and I have no doubt that unless Russia had yielded at the last moment, it would have led to a war between Austria and Russia."

"It appeared to me," said Lord John Russell in continuation, "that these two provisions did contain a security for Turkey for the future." This he demonstrated by assuming that Russia would not increase her armament in that sea, in the face of such a check and counterpoise, which would tend to diminish the opinion in the East of the power of Russia. He thought it would give—he would not say a certainty—but a very fair prospect of peace. And he remarked in continuation—"I have not changed that opinion. I think that these terms were calculated either, on the one side, to secure Austria to us in the war, or, on the other, to obtain a peace which, although it might be unpopular, would have been a peace which would have afforded security for the future."

Both M. Drouyn de l'Huys and himself, Lord John Russell remarked, entertained the Austrian proposition favorably, and expressed hopes when they left Vienna that they were going home to make peace. "M. Drouyn de l'Huys," he says, "rendered a report to the French Emperor stating the advantage of the terms proposed, but the emperor would not accept his advice, and before he knew the decision of the English government, he determined to change his minister, and to reject the proposal of Austria, as not affording a sufficient foundation for peace. The proposition was deliberately considered by the Cabinet, but government came to the conclusion that the peace proposed would not be a safe peace, and they could not recommend its adoption."

It is worthy of remark that the explanation of Louis Napoleon, in his recent speech to the Legislative Assembly, of the proposition of Austria, differs essentially from that of Lord John Russell. After remarking that "we have still to wait for Austria to fulfill her engagements, which consisted in rendering our treaty of alliance offensive and defensive, if negotiations failed," he says:

"Austria, it is true, proposed to guarantee by treaty the independence of Turkey, and to consider for the future as a *casus belli* an increase of the number of the Russian ships of war exceeding that before the commencement of hostilities. To accept such a proposition was impossible, for it had in no manner bound Russia; and on the contrary, we should apparently have sanctioned her preponderance in the Black Sea. The war had to follow its course."

The discrepancy between the two explanations is most remarkable, and we should suppose would elicit some comments in the British Parliament. We have in the frank explanations of Lord John Russell certain facts which throw a new light upon the relation of France, Great Britain and Austria. It appears first that there was a chance to conclude a peace, or in the alternative to secure the alliance of Austria, by adopting as an ultimatum terms which would have involved material concessions on the part of Russia—greater concessions, indeed, than could reasonably have been expected of her, considering that she had met with no decided reverse. Second, it would seem that Louis Napoleon took upon himself the responsibility of rejecting the proposition without consulting the British cabinet, leaving them no option but to accept his dictum or rupture the alliance. And third, the explanation goes far to remove from Austria the odium of duplicity in which she has been involved by her recent disbandment of a large part of her army, and by her refusal to conclude a treaty of alliance offensive and defensive with the Western powers, in accordance with the apparent terms of the treaty of the 9th of December, 1854.

It may be of interest to recur to the ultimatums of the two negotiating parties, in order to a clear understanding of the real nature of the differences which it was found impossible to reconcile. The plan of Austria was presented, it should be remembered, after the Vienna conference had broken off. In that conference, the allies demanded a limitation of the number of armed Russian vessels in Black Sea. This plan was supported by Austria, with the understanding she was not to be committed to it as an ultimatum. It was peremptorily refused by Russia, and perhaps with reason, considering the ill success of the allies in the Crimea. The Russian ultimatum was the throwing open of the Bosphorus to the flags of all nations, thus giving to her ships egress to the Mediterranean, as well as ingress to the flags of France and Great Britain. Such a proposition was of course inadmissible. The voluntary assent of Turkey could not be obtained, and even if it had been, such a termination of the war would have been a strengthening, rather than a limitation of Russian power. It would have attained for Russia just what she has been striving for since the reign of Catharine. The ultimatum of Austria was certainly preferable, but would have imposed on the allies the necessity of maintaining a certain number of ships in the Black Sea, to which Turkey might have objected, and which would have been the certain source of jealousies between the allies, and the fruitful source of new quarrels with Russia.

The War in the Crimea.

The correspondent at Sebastopol of the *London Times*, writing after the recent repulse of the Allies, says:

THE ARMISTICE.

"June 19.—The natural consequence in civilized warfare of such a contest as that which took place yesterday is an armistice to bury the dead. It was our sad duty to demand it, for our dead lay outside our lines, and there were no Russian corpses in front of the Redan or Malakoff. After the contest of the 23d of May, General Osten-Sacken is said to have applied twice to our Generals before an armistice was accorded to him, and indeed Gen. Pelissier expressly says that the truce was granted to the Russian General on his reiterated request. It is no wonder then that the Russians were rather chary of granting us an armistice, when they had no occasion to go outside their lines for their dead, or dying and wounded. Somehow or other, the rumor got abroad that there would be an armistice early in the day, and we hoisted a white flag in the forenoon, but there was no such emblem of a temporary peace displayed by the Russians.

Our batteries and riflemen ceased firing, and the Russians crowded the tops of the parapets of the Redan and of the Round Tower (Malakoff) batteries, and did not harass us by any fire, but of course it was dangerous to go out in front of the lines till they hoisted the white flag

also. The advance trenches were filled with officers and soldiers eager to find the bodies of their poor comrades, but they would not stir out of the parallels. They waited patiently and sadly for the moment when friendship's last melancholy office could be performed. It was a very hot day, and of all the places in the world where heat displays its utmost power, a trench before Sebastopol is the most intolerable. Every moment anxious eyes were turned to the huge walls of earth before the Round Tower and behind the abattis of the Redan, in the hope of seeing the answering flag, but our own was the only one in view, and the French were still firing away on our left at the Russian works. It was evident that something was wrong, and it was whispered that the Russians had refused our application for an armistice. Boats were at last seen to leave the roads of Sebastopol, and to meet boats from the fleet at the entrance, and it became known that the Russians had acceded to an armistice, and that it was to take place at four o'clock in the afternoon. To pass the weary time away there was nothing to do but to watch the Russians at work repairing their batteries—labors which they continued during the armistice subsequently—and to make out the bodies which lay scattered about in front of the Redan and Malakoff. It was agonizing to see the wounded men who were lying there under a broiling sun, parched with excruciating thirst, racked with fever, and agonized with pain—to behold them waving their caps faintly or making signals toward our lines, over which they could see the white flag waving, and not to be able to help them. They lay where they fell, or had scrambled into the holes formed by shells; and there they had been for thirty hours—oh! how long and dreadful in their weariness! An officer told me that one soldier who was close to the abattis when he saw a few men come out of an embrasure raised himself on his elbow, and fearing he should be unnoticed and passed by, raised his cap on a stick and waved it till he felt raised exhausted. Again he rose, and managed to tear off his shirt, which he agitated in the air till his strength failed him. His face could be seen through a glass, and my friend said he never could forget the expression of resignation and despair with which the poor fellow at last abandoned his useless efforts, and folded his shirt under his head to await the mercy of Heaven. Whether he was alive or not when our men went out I cannot say; but five hours of thirst, fever and pain under a fierce sun would make fearful odds against him. The red coats lay sadly thick over the broken ground in front of the abattis of the Redan, and blue and gray coats were scattered about or lay in piles in the rain-courses before the Malakoff. The Mamelon rises before us, a great quadrangle work on the top of a mound or hill opposite Malakoff, which is about five hundred yards nearer to Sebastopol. The sides are formed of enormous parapets with a steep slope, and they bear many traces of our tremendous fire on them before the Mamelon was taken.

The parapets are high inside the work, and are of a prodigious thickness. It is evident the Mamelon was overdone by the Russians. It was filled with huge traverses, and covers and excavations inside, so that it was impossible to put a large body of men into it, or to get them into order in case of an assault. The interior is like a quarry, so torn is it and blown up with shells. The stench is fearful. It arises from the dead Russians who were buried as they fell, and bones and arms and legs stick out from the piles of rubbish on which you are treading. Many guns also are buried here when they were disabled by our fire, but they do not decompose so rapidly as poor mortality. The white flag was hoisted from the Redan just as I turned into the second English parallel on my left, where it joins the left of the French right. What a network of zigzags and parallels and traverses one has to pass by and through before he can reach the front! You can see how easy it is for men to be confounded at night—how easy to mistake, when the ground is not familiar. Thus it was that the Fourth Division, who were accustomed to man one attack, did not know where they were in passing through the works of another, and thus no doubt did the error arise owing to which Sir John Campbell attacked near the apex of the Redan instead of at the flank. The Russians threw out a long line of sentries along their works in front of the abattis which guards them, and at the same time we advanced another line of sentries opposite the Redan, and the French a similar cordon before the Mamelon. The officers on duty hastened to the intermediate space, and the burying and searching parties came out on their sad duty. The Quartermaster-General and his staff were on the spot, and every precaution was taken to keep officers and men from crowding about. The men in the trenches were enjoined not to get up on the parapets, or into the embrasures, or to look over. All officers and men not on duty were stopped by the cavalry a mile behind or at the boyaux in the trenches. The Russians seemed to be under restraint also, but they crowded on

the top of the Redan and of the Malakoff parapets, and watched the proceedings with great interest. I walked out of the trench unmolested on the right and rear of the Quarries, under the Redan, in which we have now established a heavy battery at the distance of 400 yards from the enemy's embrasures. The ground slopes down from our attack for some few hundred yards and then rises again to the Redan. It is covered with long rank grass and weeds, with large stones, with tumuli, alas! of recent formation, and with holes ranging in depth from three and a half feet or four feet to a foot, and in diameter from five feet to seven or eight feet where shells have fallen and exploded. It is impossible to give a notion of the manner in which the earth is scarred by these explosions, and the passage of shot. The grass too is seamed in all directions by grape-shot and furrowed by larger missiles, as if plows large and small had been constantly drawn over it. Sometimes it is difficult to get over these inequalities in the ground, which is naturally of a broken and uneven surface. There is a red jacket in the grass—a private of the 34th is lying on his face as if he were fast asleep; his rifle, with the barrel curved quite around, and bent nearly in two by the grape-shot which afterwards passed through the soldier's body, is under him, and the right hand, which protrudes from under his chest still clutches the stock. It was the first body I saw, and nearest to our lines, but as we advanced and passed the sentries they lay thick enough around and before him. The litter bearers were already busy. Most of our dead seemed to lie close to the abattis of the Redan, and many, no doubt, had been dragged up to it at night for plunder's sake. Colonel Yea's body was found near the abattis on the right of Redan; his boots and epaulettes were gone, but otherwise his clothing was untouched. His head was greatly swollen, and his features, and a fine manly face it had been, were nearly undistinguishable. Col. Shadforth's remains were in a similar state. The shattered frame of Sir John Campbell lay close up to the abattis. His sword and boots were taken, but the former is said to be in the light division camp. It is likely he was carried away from the spot where he fell up to the ditch of the abattis for the facility of searching the body, as he could not have got so far in advance as the place where he lay. Already his remains were decomposing fast, and his face was much disfigured. Captain Hume, his attached aid-de-camp, had the body removed, and this evening it was interred on Catcart's hill—his favorite resort, where every one was sure of a kind word and a cheerful saying from the gallant Brigadier. It was but the very evening before his death that I saw him standing within a few feet of his own grave. He had come to the ground in order to attend the funeral of Captain Vaughan, an officer of his own regiment (the 38th), who died of wounds received two days previously in the trenches, and he laughingly invited one who was talking to him to come and lunch with him the next day at the Club-house of Sebastopol."

A Strange Secret of Nature.

The American *Medical Gazette* for May, has the following curious account of the petrification of human bodies:

In the old Cathedral Church of Bremen is a vault, the atmosphere of which possesses the peculiar property of preserving from decay all bodies that may be placed therein. Visitors are shown eight human bodies, besides a number of cats, dogs, monkeys, birds, etc., all of which, by mere exposure to this atmosphere, have become dried and free from all offensive effluvia; resembling, in appearance, coarse parchment.

The body nearest the door is that of an English major, said to have lain there one hundred and eighteen years. The second, that of a German student, who lost his life in a duel. The hard, dry flesh still shows the sombre wounds on his throat and arm. His body has been here one hundred and seventy years. The third, that of a Swedish countess, whose body has remained free from the lot of common mortals for one hundred and forty years. The fourth, that of a Swedish General, who was killed in the "Thirty Years' War," and whose throat still exhibits the mark of the wound of which he died. The fifth is that of his aid-de-camp, who lost his life at the same time, by a cannon ball striking him in the side. The destruction of the parts is plainly visible. The sixth body is that of a workman who fell from the steeple of the church when near its completion—four hundred years ago—and broke his neck. Owing to this accident, the peculiar properties of the vault became known; for the body of the deceased workman was laid in this vault for a few days, and, having evinced no signs of decomposition, the singularity of the fact induced the authorities to permit it to remain, and here it has remained during all that time. The seventh is the body of an English lady, who died a hundred and thirty years since,

of a cancer on the lower jaw; the ravages of the disease are still perceptible in the ulcerated flesh. The eighth is the body of a working man, who has lain here for 60 years.

In a marble sarcophagus, standing in the middle of the vault, are said to repose the mortal remains of the Swedish Chancellor, Van Englebrechten; but they are not permitted to be exposed to public view on account of some still surviving relatives of the family.

Each of these bodies retains to a great degree the appearance peculiar to itself in life. Thus the Swedish General was a short, round faced man, inclined to corpulency; his aid-de-camp was a slender, well proportioned man, in the prime of life. As in general appearance, so also in facial expression, do these bodies differ; the parchment-like skin, though draw tightly over the bones, still shows something of the manner in which the muscles beneath them once worked.

The only reasonable solution of the peculiarity of this result (for no other part of the church possesses it) that I have heard is, that here all the plumber's work of the building was executed in melting and otherwise preparing the materials for the roof. We can only suppose, then, that the entire chamber became so surcharged with lead, that it has continued ever since to give forth vapors, which, forming an antiseptic chemical compound of lead, have operated upon the cadavers exposed to its influence.

Foreign News.

Sebastopol has again been subjected to two days heavy fire, without effect. The besiegers were erecting immense works against the Malakoff and the Redan, and the besieged were erecting equally formidable earthworks behind those defences.

The British Parliament is to be prorogued on the 10th of August.

The accounts of the crops from all parts of England are favorable.

THE RESIGNATION OF LORD JOHN RUSSELL.—The circumstances which led to the resignation of Lord John Russell were the disclosures made by him of his course at Vienna, which disclosures led to the debate in the House of Commons on Friday the 6th. At the close of that debate Sir Lytton Bulwer moved that "the conduct of the Minister, charged with negotiations at Vienna, and his continuance in office as a responsible adviser of the Crown, have shaken the confidence which the country should place in those to whom the administration of public affairs should be entrusted."

Previously to Lord John Russell's resignation, it was reported that if he did resign, he would take the Gray section of the Cabinet with him, and that Lord Palmerston would fill their places with more decided men out of the liberal ranks; and also that Lord Derby was the coming man with another coalition Cabinet.

THE CRIMEA.—Another general assault is not far off. Thirty thousand men are employed on the works of attack. The Russians, in addition to other additional defenses, are throwing up a formidable star fort, behind the Redan. A weak fire was kept up on the 10th and 11th.

Cholera was decreasing, and the health of the Allied army was satisfactory.

The Russians made a sortie on the night of the 7th on the works in front of the Mamelon, but effected nothing.

There are strong indications of a campaign on the Danube, engineers having already been sent forward.

WAR IN ASIA.—Advices from Kars state that the Russian demonstration against that place had been repulsed. Other accounts on the contrary say, that the Russians had taken the place, and that the Turks had evacuated Kars, and fallen back on Erzeriri.

The Allied fleets continued cruising and destroying exposed property on the coast.

THE WHITE SEA.—The port of Archangel has been placed in a good state of defence, a new battery of eighty guns having been erected. The foreign ships in port had succeeded in clearing their cargoes before the blockade. Among the ships were several American, which after landing their cargoes proceeded eastward.

The blockade is now strictly enforced.

MISCELLANEOUS.—There are rumors in the papers of a dangerous insurrection in the Russian Siberian regiment, and also of a change in the Russian Cabinet.

The British ship *Antelope* had bombarded and destroyed the town of Oldtown, Calabar.

The visit of Queen Victoria to Paris is fixed for the 7th of August.

A new Austrian circular is spoken of, intended as Count Buol's reply to Napoleon's speech, and defending the conduct of Austria towards the Western powers.

LIVERPOOL, Saturday Morning, July 14. The diplomatic papers explanatory of the peace proposals of Austria have been laid before Parliament and are published in the London papers of to-day.

Radetsky has demanded large and immediate

reinforcements to the garrisons of Milan, Verona and Venice, and 30,000 men are to be distributed among the Italian garrisons.

A dispatch from Stockholm July 12, says, "We have authentic intelligence that a detachment of British ships bombarded Lörissa, in Finland, on the afternoon of the 5th inst. The whole town has been destroyed."

A St. Petersburg letter of the 26th of June mentions that the Czar intended visiting the South, but his precise destination was not known.

Prince Michael, they say, is to assume the government of Poland, and the Duke Nicholas to join the army in the Crimea.

Prince Paskiewitch is said to have declined the active command of the army on the plea of old age.

Prince Gortschakoff is spoken of as likely to be appointed Minister of War, and Prince Dolgoronski of Police.

A treaty of alliance between Russia and Prussia is spoken of, but this is not in accordance with Baron Manteuffel's note of the 6th, in which he speaks of the relation of Prussia towards the points of guaranty.

Notwithstanding the lateness of the season, there are indications of forthcoming operations on the Danube. M. Lelande, a French engineer, has been sent to inspect the roads in Eastern Moldavia, and make a new one from Galatz to Jassy. Orders have been forwarded to the local authorities to place the roads in the respective districts in the best condition, and French agents are making large purchases along the Danube for the supply of an army.

The departure of 15,000 Turks from Silistria for Matchin and Tulcha is also mentioned as being connected with the projected operation.

At Kertsch, affairs remain as last reported.

A regiment of French marines has garrisoned St. Paul and Ak Bowmon, which command the straits of Kertsch.

The Russians manifest no intention of an attack.

The Allies continue to fortify Yenikale. A letter from Trebizonde of the 24th ult., in the *Moniteur*, states that the news of the death of the celebrated Circassian chief Schamyl appears to be positively true.

FRANCE.—On the evening of the 6th the members of the Legislative Corps, headed by their President, presented to the Emperor the votes for the new loan of 750,000,000 francs, and for the enrollment of 140,000 men. The Emperor replied to the address, "I thank the Legislature for the readiness with which they have voted these two bills. I know how burdensome are the charges and taxes imposed by war, but I hope they will be only temporary, and I am confident that the spirit and patriotism of the country will enable us to surmount every difficulty and to obtain an honorable peace."

SPAIN.—Paris correspondence continues to adduce proof that the Spanish insurrection is fostered by Russian influence. Much anxiety is manifested in the German courts to ascertain the progress of the revolt.

Madrid letters to the 11th mention that the Cortes had adopted the bill authorizing a loan of 230,000,000 reals, and that, should not the loan be voluntarily subscribed it was at the end of one month to become compulsory.

RUSSIA.—The *Invalide Russe* publishes the following: "Aid-de-Camp Gen. Prince Gortschakoff has sent the following telegraphic dispatch from Sebastopol, 15th, (27th of June). 'From the 7th to the 15th, (19th to the 27th) of June, nothing of importance has taken place before Sebastopol. The fire of the enemy is weak, and our loss daily is not considerable. The besiegers are pushing forward new approaches against our lines of defence. On our side we actively repair the damage done. We are erecting new batteries against the above mentioned approaches, and we are strengthening the internal defence of the town. Nothing of importance has occurred on other points of the Crimea.'

The military Governor General of St. Petersburg, announces that on the 16th (28th) of June the Allied fleet in the Gulf of Finland remained in its old position."

VOLCANIC PHENOMENON.—On the 19th inst., as the steamer Tishomingo was wending her way up the Ohio river, the officers and passengers on board of her beheld a remarkable upheaving of waters in the centre of the stream. When about seventy-five miles below Louisville, they beheld a dense body of mud and water, some thirty or forty feet in diameter, thrown up, somewhat after the manner of a fountain, to a height of fifteen feet. It rose and sank several times, and the last time, when the boat was nearly opposite it, threw forth a huge volume of black slime and froth, which spread widely over the surface of the river. The weather at the time was clear and calm, and nothing unusual was perceived upon the shore. Some of the Ohio papers are filled with speculations as to the causes of this

singular phenomenon, and express fears lest "a volcano should arise in the middle of the Ohio, and vomit forth flame and lava from the bowels of the earth!"



The Advent Herald.

BOSTON, AUGUST 4, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

RUSSIAN SYMPATHY.

THE *Religious Herald* of Hartford, Conn., in its issue of July 19th, has an article on the war now existing between Russia and the western powers of Europe, the seat of which is in Turkey and the Crimea, in which it says:

"There are four classes in this country that sympathize with Russia in this war. 1. The slaveholders, by a mutual sympathy of despots and the dread of Great Britain as the champion of emancipation. 2. The capitalists and manufacturers who have shared Russian patronage. 3. The Millerites and other Second Advent prophets, who having predicted (on the supposed authority of Daniel and John,) the defeat of the allies, are very naturally unwilling to be found false prophets, and who with ludicrous anxiety await the news by each steamer that shall confirm or disappoint their hopes. 4. The 'protectionists,' who believe 'British free trade' to be the chief curse of the civilized world, and a protective tariff to be the cure of all national evils. We see nothing specially inviting in the position of either of these four classes, and must decline being numbered with them."

The article, from which the above is copied, is over a *star*, by which articles are designated which are written by the pastor of the North Main street, or fourth Congregational church. We copy the above for the purpose of objecting to the manner in which he speaks of the third class of those he designates as Russian sympathizers. And,

1. The term "Millerites." Who are "Millerites?" There is Hugh Miller of England, the celebrated Geologist; there is the late Dr. Miller the distinguished divine, on whose death all the orthodox papers justly resounded with his praises; there are many worthy gentlemen, both ministers and lay members in the several denominations, who rejoice in that cognomen; and there is the late William Miller of Low Hampton, N. Y. From whom, of all these, does he derive the term "Millerites?" We shall plead no ignorance on this score; for it has been too often used in a similar manner, to leave any doubt on the subject. He means, undoubtedly, those whose views were held by the late William Miller. We object however to the use of the term "Millerites." 1. The term itself conveys no definite meaning. 2. It is used by no people as a denominative of themselves. 3. When applied to those who hold to Mr. Miller's views, it is used opprobriously, as a term of reproach, and is given as a nickname—which no gentleman ever applies to another. 4. The view which is thus intended to be slurred, is one held by the apostles, the fathers of the primitive church, the reformers, and by great and good men in all ages. 5. As those who hold the views call themselves Adventists, there is no excuse for applying to them another cognomen. 6. It is insulting to the many worthy ministers and others, whose name is Miller, to make their name a term of reproach. And 7, it is insulting to the dead.

2. When the writer of this article spoke of Millerites, he did not obey the golden rule, to do as he would be done by. He would not like to be called a "Brownist!" And yet his sect was known by that name for many long years—so named from Robert Brown their founder. The term "Brownists" becoming a term of reproach, the famous John Robinson, a part of whose congregation made the first settlement at Plymouth, Mass., advised them to abandon that name, after which they were called "Independents." Soon after the settlement of New England, they however repudiated the name of Independent, and chose to be recognized as Congregationalists, because each congregation manages its own affairs. Now what would the editor of the *Religious Herald* think of us, should we always speak of Congregationalists as "Brownists?" He would rebuke us,

and justly so. But in so doing he passes judgment on himself.

3. We are not ashamed however of the name of "Millerites." We acknowledge our regard for Mr. Miller and his views. We are not by any means ashamed of him, or them. Still we would rebuke any Christian for using his name as a term of reproach, or for using his name to stigmatize Christian doctrine. When the Satanic press use it for any such purpose, we have nothing to say; for they know no better, and make no pretensions to Christian courtesy.

4. "Millerites and other Second Advent prophets." Here is a distinction between Millerites and other Second Adventists, and both classes are styled "prophets." To whom Mr. Patten applies the term Millerites, in distinction from "other" second Adventists, we know not. But as the *Advent Herald* is the only periodical now in the country which had the approbation of Mr. Miller as an exponent of his views, as all others that pretend to Adventism differ from it, and as he would recognize no other were he alive, it follows that we are the only ones to whom the term "Millerites" can be applied in distinction from "other" Second Adventists. If Mr. P. applies it to others than ourselves, we would then rebuke him for applying it to those whom Mr. Miller would repudiate as exponents of his views. And if to us, we ask him for the instance where we have attempted to predict the issue of the present contest, or expressed the least sympathy for Russia. That we have done either is not true; Mr. P. is entirely mistaken in his assertion, and as a Christian minister and gentleman, we expect to see him promptly retract his statement. We protest against being classed with Russian sympathizers.

THE VOICE OF THE CHURCH.

"The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. 2d Edition. Peace Dale, R. I. H. L. Hastings. 1855. For sale at this office. Price \$1.00."

We have received the second edition of this work, which has been already noticed in our columns. In place of the Chronological Table in the first edition, purporting to be Mr. Clinton's, there is given in this a table which we prepared for it, giving the comparative chronology of Usher, Jarvis, Clinton, Bowers, Hales and Cuninghame. This is the principal variation from the first edition. The following notice of the work is from Mr. Lord's *Theological and Literary Journal* for July:

"This history of the doctrine of the church respecting the reign of Christ on the earth during the millennium, consists chiefly of extracts from the writings and testimonies concerning the faith of the principal Christian fathers down to the elevation of the Romish church to supremacy in the sixth century, and of the Protestant divines from the Reformation to the present age; and it presents the most ample proof, in the first place, that the doctrine of Christ's coming at the commencement of the thousand years, destroying the anti-christian powers which are to tyrannize over the church till that time, raising the holy dead in glory, and reigning in power over the renovated earth and redeemed nations, was held universally by the church from the days of the apostles till the middle of the third century, and that it continued to be held and taught generally till the close of the fourth or beginning of the fifth century. In the second place, that its first rejection by Origen, Dionysius, and others of Alexandria, in the third century, was not on the pretext that it is not taught in the Apocalypse, according to the natural meaning of the prophecy, but by setting aside that meaning, either on the pretext of an allegorical sense, which enables the interpreter to assign any signification to it he pleases, or else under the assumption from the very fact that the Apocalypse reveals such a coming and reign of Christ, that it is not a work of inspiration, and is not therefore of authority. The former was the method by which Origen rejected the doctrine of the millennial reign of Christ; the latter the expedient by which Dionysius attempted to escape it because he regarded it as indisputably taught in the Revelation. In the third place, that the belief which at length took the place of the doctrine of the primitive church was that introduced chiefly by Augustine, who held that the thousand years of Satan's imprisonment, and the reign of the holy dead, commenced with Christ's ministry; that the binding of Satan, and resurrection of the holy dead, were therefore mere emblems of the diminution of Satan's power and the renovation of dead souls; that the church consequently was never to see a better age than it had already in the fourth

century enjoyed; and that the world was to reach its end, and the work of redemption be consummated, at the close of six thousand years; the doctrine which, with the exception that the millennium of Satan's binding and the reign of the risen saints was thought to commence at the nationalization of the church by Constantine instead of Christ's ministry, continued to prevail generally through the dark ages to the Reformation, and was held in a measure by Luther and others. No such doctrine as that which is now generally held, of a thousand years, under the present dispensation still future, during which Christianity is to be diffused by human instrumentality throughout the world, and all nations be converted, was in that period known to the church. And finally, that the doctrine now held by nearly the whole Protestant church, that the imprisonment of Satan, the resurrection and reign of the holy dead, and the personal reign of Christ on the earth, are merely figurative, or symbols of the prevalence of Christianity for a thousand years under the present dispensation, was introduced into the English church in the seventeenth century, or about one hundred and fifty years ago, by Daniel Whitby; while he admitted without disguise, that the doctrine of Christ's personal reign, which he rejected, was held universally by the primitive church, and on the ground of the teachings of the prophetic Scriptures. Thus he said:

"The doctrine of the millennium, or the reign of the saints on the earth a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years for a tradition apostolical, and as such is delivered by many fathers of the second and third century, who spoke of it as the tradition of our Lord and his apostles, and of all the ancients that lived before them, who tell us the very words in which it was delivered, the Scriptures, which were then so interpreted, and say it was held by all Christians who were exactly orthodox." He adds, "It was received not only in the eastern parts of the church by Papias (in Phrygia), Justin (in Palestine), Irenæus (in Gaul), Nepos (in Egypt), Apollinarius, Methodius, but also in the west and south, by Tertullian (in Africa), Cyprian, Victorinus (in Germany), Lactantius (in Italy), and Severus, and by the first Nicene Council. These men taught this doctrine not as doctors only, but as witnesses of the tradition which they had received from Christ and his apostles, and which was taught them by the elders, the disciples of Christ. They pretend to ground it upon numerous and manifest testimonies both of the Old and New Testament, and speak of them as texts which would admit no other meaning."

"The catalogue of writers in Great Britain eminent for talents, learning, piety, and usefulness, who have held the doctrine, is very large, and comprises many of the most distinguished names from the Reformation to the present time."

"We recommend this volume to the perusal both of Millenarians and Anti-millenarians. The former will see that the doctrine they entertain was indisputably the doctrine of the primitive church during its three first and best ages, and that it has been held by a vast succession of great and good men from the Reformation to the present day. The latter will see that their doctrine of a millennium under the present dispensation still future, is not only in contravention of the faith of the church of the apostles and their successors for three centuries, but came into existence only about one hundred and fifty years ago, and has very few writers of much rank to support it."

The Gilmanton Snake Story.

STORIES have been current in the newspapers for the last few weeks, of a little girl fascinated by a snake. According to the first report, a girl only six years old, named Calista Hill, living in Gilmanton, New Hampshire, went out of her parents' house one day about a month ago, to pick berries, that grew along the border of a pasture near by. Soon after reaching the bushes, she heard, as she describes it, "a most beautiful singing noise." On looking around she discovered two large black snakes,—one of them, about three feet long, standing erect and gazing fixedly upon her, making a graceful waving motion with its tongue, and continuing to utter the sounds that first attracted her attention. She was terrified, and tried to run away, but was unable to stir, like a person spell-bound in a dream. Her dread of the snake, became gradually tempered down, and was soon transformed into a positive delight for the fascinating reptile. Her power over her muscles returned as her fear departed, and she even moved toward the snake, took it into her lap, and caressed it to sleep. The first charm then seemed to be broken, and she returned home. The girl did not divulge the inci-

dent, but went the next day to find the snake, and for several days in succession, visited, fed and fondled it—all with perfect freedom and without fear. An older sister was shocked to discover the child with the strange playmate she had chosen, and ran to tell her parents. They hastened to the spot to catch or kill the charmer, but the little girl became so filled with grief at the idea of a hurt to the snake, that her father desisted from his design. She then took it up with her own hands, and carefully coiling it in the bottom of a little basket, suffered it to be carried home. She was said to be so fond of it, as to cry when it was out of her sight. The story goes also that she frequently takes it from the basket, where it is kept, allowing it to wind itself about her neck, and take food from her mouth. The reptile, too, seems to be quite as much pleased with its companion, and is gentle and passive to her caresses.

This account, however, was current only a few days, when it was asserted to be entirely false, and a new complexion given to the whole affair. The father of the girl is reported to have captured the snake while it lay asleep in the sunshine; to have tamed it to a certain degree, and compelled his little daughter, much against her will, and in great terror at first, to caress the reptile, that he might reap a good harvest of profit from a public exhibition! The child was taken to Concord by her father, and exposed in a public hall, with the snake winding round her neck. And this last week it has been on exhibition here in Boston. On Friday the 27th inst. the father of the girl was arrested for compelling the child to handle the snake against her will. It was in evidence that she appeared afraid to touch the reptile, but at her father's command did take hold of it, when it bit her thumb so as to cause blood, and continued its hold till removed by the father. These facts were testified to by Dr. Ayer, who was present and who dressed the wound. The father has given bonds to appear before the Municipal court to answer to the charge.

It is now said that the snake was taken when quite small, and that the child and snake have been familiarized with each other, for the purpose of imposing on the public. It is affirmed that the snake is owned by several parties, and it is proposed that equal division of it among them be made with an ax!

ANTIOCH COLLEGE.—This college, it appears, is \$75,000 in debt. Of that sum \$20,000 is due to the Connecticut Life Insurance and Trust Co., at 8 1-2 per cent. interest. The convention of Unitarians lately in session at Buffalo took measures to relieve the institution of its load, and assist to pay the salaries of professors, tutors, &c. The Buffalo Democracy says:

"We do not know but that we may give offence by the publication of the fact, that while but \$24 a year are charged for tuition at this noble institution, and young men are boarded there for only \$1 25 per week, the Clark County Bank on a debt due it of \$20,000, and the Xenia Branch Bank on a debt due it of \$4000, are each sucking 12 per cent. per annum interest out of the staggering and impoverished college. The blood of the martyrs is the seed of the church."—*Ex. paper.*

We very much regret to hear so unfavorable a report from this young and otherwise flourishing institution. I was formerly a member of the sect, under whose patronage this institution has arisen, and was the first to introduce, and press the subject of education among them. Like all young sects, they were then mostly opposed to education. A battle was fought, and a very great change was effected, which resulted in the establishment of academies east and west, and now of Antioch College.

We have a word to say on the subject, and that is, that the "Christians" will not leave the responsible agents of the College to be crushed under this load, as they did me in a similar case, of the once flourishing Christian Academy at Beverly, Mass. Men that were worth their tens of thousands looked on in an evil day, and saw us crushed, without even paying their honest subscription!

The Christians are able and ought to pay this debt at once. If they do not do it, they deserve to lose the institution.

MY JOURNAL.

Monday, May 14th.—Another beautiful day. Sea smooth, and sky a little overcast, with comfortable air, though we are getting towards the tropics. A mountain range of Lower California is in sight, but not so near as to be seen much yet. We shall pass Cape Lucas this afternoon. At 4 p.m., we are passing the Cape. It seems to be composed of steep, white, rocky cliffs, destitute of trees and vegetable production. It lies in lat. 22. 52. N., lon. 109. 53. W. We are now entering the gulf of California, with the prospect of a calm, pleasant time. Made to-day 228 miles, lat. 23. 19., lon. 110. 33.

Tuesday, May 15th.—Delightful morning; sea is calm, and all are in health. We are favored above the ordinary voyagers on this highway of nations.

This morning I held a conversation with a gentleman from Maine on the subject of the Advent. He referred me to a particular friend of mine, Dr. S., of Hallowell, Me., who got ready in 1844, with his ascension robes to "go up." The gentleman meant no insult to me, or reproach to my friend, for he believed it to be really so. I said to him, that there never was such a thing as an ascension robe among the Adventists. It was a pure invention of the ignorant or the wicked, or both.

I have been greatly surprised at my fellow-men, who have invented, or who have been credulous enough to believe and report the ridiculous stories about ascension robes. I was never more astonished by any among the educated, than by the following statement of Sir Charles Lyell, in his work on America.

Sir Charles Lyell said:—"That Boston shops advertised ascension robes for going up to heaven; and an English bookseller in New York assured him, that there was a brisk demand for such articles, even as far south as Philadelphia."

But that a man of such vast erudition and good common sense as the right honorable gentleman should be humbugged into the belief that the Advent people ever thought of terrestrial robes as proper garments for an immortal and imperishable state, is a mystery which I have been unable to solve. He was evidently sold on the advertising business, and the "brisk demand," &c.

Well, heaven help us to be clad in robes of righteousness, that we may not be found naked before him at his coming.—Rev. 3:18; 7:13; 16:15, and 19:8. If our slanderers will consult the above passages, it may give them some light on the subject of ascension robes, such as they themselves will need in the day of judgment.

This has been a very hot day. Thin garments are in great demand. Have made 226 miles, lat. 21. 13., lon. 107. 20.

Wednesday, May 16th.—Very hot, clear and calm. We have now been sailing on the Mexican shore, near Mansanillo some hours, and shall arrive there about noon. The sea-coast is broken, consisting of rocks, bluffs, small islands, and an occasional sand-beach. Inland the mountains rise apparently one upon another, as far as the eye can reach, presenting the most magnificent view to a lover of nature.

We arrived in the harbor of Mansanillo at half past 11 o'clock, just seven days from San Francisco.

The Nicaragua Steamship Company have got permission of Santa Anna for their steamships to call, to and from San Francisco, for coal and refreshments. This will be an opening for the Anglo-Saxons to seize upon the rich valley of Colima. This port has been open to foreign countries at different times, but has never been built up much. It is a tolerably good port, well protected against southerly winds, which prevail during the rainy season; but on account of the stagnant waters of the large Lake Cayathán in the neighborhood, is very unhealthy during the summer months. But few reside here—only about 150 persons. Eight leagues to the N. E., is the volcano de Colima, the westernmost of the Mexican group. Its height is 12,000 feet; it is in activity, and sulphureous vapors, cinders and stones are emitted, but no lava. Its crater is 500 feet in diameter. The city of Colima, connected with the port of Mansanillo, is about 75 miles in the interior, and contains from 30,000 to 40,000 inhabitants, who are wholly occupied in agriculture and commerce. The valley of Colima is very large, well watered and rich. It produces palms, aloes, oranges, and nearly all the products of every land. So I was informed by the Consul. The higher lands are covered with pines.

We stopped about two hours, and then steamed off again, sailing within a few miles of the shore all the afternoon, so we have a fine time in viewing the scenery. It continues oppressively hot, mercury 90 in the shade. Made 215 miles the last 24 hours.

Thursday, May 17th.—We wake to behold another pleasant morning, clear, calm, and very hot. It is said to be unusual to have it so hot so early in the season.

Made 215 miles to-day. Lat. 17. 27., long. 101. 0.

Friday, May 18th.—The weather continues pleasant. We had a beautiful shower last night, connected with the most vivid lightning; but it has not cooled the atmosphere. We are now entering the gulf of Tehuantepec, with every prospect of a calm, pleasant time.

The last 24 hours we made 244 miles, lat. 15. 35., long. 97. 29., and talk of getting to San Juan Monday morning next.

Saturday, May 19th.—This day I am fifty years

old. "Few and evil have been the days of my pilgrimage," and yet a half century has passed over my head—a long time, and yet how quickly it has flown. I cannot realize it, yet it is a stern fact, which I feel and realize, from the effects of long years of toil and conflict.

On a review of the past, I can see but little or nothing that I have done to make the world better, though it has been my endeavor to do so, for the last thirty years of my public life. I am an "unprofitable servant;" and to-day I feel more than ever my unworthiness, and if I am saved at last, it will be by the grace of God, through the atoning blood of his Divine Son.

The last fifteen years of my life have been devoted to the dissemination of the doctrine of the speedy personal return of our Lord Jesus Christ, to set up his kingdom, and to reign forever on the earth. There was a crisis in this movement in 1844, when, according to Mr. Miller's calculation, our Saviour was expected. Since that time, we have not felt warranted in believing or teaching any special time for the Advent. But believing that the evidences for the termination of the prophetic periods about this time were to be relied upon, as well also as the signs of his coming being now nigh at hand, I have labored to this end.

The late work of Dr. E. B. Elliott, of London, on this question, in which he gives the probable time of the Advent in 1864, has impressed my mind anew, as to the nearness of this event. The works of Dr. John Cumming, of London, who adopts Mr. Elliott's theory, have also tended to confirm and strengthen me in these views. Ten years will not roll round without bringing the great event, or a series of events, and fulfillments of prophecy, that will settle the matter clearly, that the near coming of Christ is not a "cunningly devised fable."

And now, on the bosom of the great Pacific, May 19th, 1855, I reverently dedicate myself to this great and glorious work. And God help me.

Last night, at 12 o'clock, we had a fresh gale, which continued 24 hours. It gave us all a stirring up after a calm of nine days. It was refreshing. Now, at 4 o'clock p.m., it is calm and smooth. We shall soon be through the gulf. Made 200 miles, lat. 14. 26., long. 94. 19.

Sunday, May 20th.—This is my eighteenth Sabbath from home, nearly all of which I have improved, both on the sea and on the land. To-day is the hottest day I ever experienced; the mercury is about 100 in the shade, a man cannot stand in the sun unless he is used to it. A good, cooling breeze from the north would be a luxury. We have ice from Sitka, in Russia, which is a luxury, with our good *Sou Siletto* water. None are sick as yet, and our company are cheerful and contented. It was hoped that we should get to San Juan by Monday, in season to start for the Atlantic; but the gale put us back, so that we shall not get in till evening. To-day they devote to weighing the baggage of passengers. Each one is allowed 25 lbs.; the balance they have to pay 15 cts. per lb., for the Isthmus transit. We shall not probably have any service to-day, but may possibly this evening on the upper deck, if it is pleasant, having a good moon.

Evening.—We are all so oppressed with the heat that the religious service has been given up. Mr. Douglass, who was to preach, is sick, and I, though ready to officiate, cannot say but I feel the languor of the tropics sufficiently to acquiesce in the relinquishment of the service. It would be like a meeting in a very hot day at home, when there is more sleeping than hearing.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXV.

A people that provoketh me to anger continually to my face; That sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments, Which eat swine's flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near me; for I am holier than thou.

These are a smoke in my nose, a fire that burneth all the day.—vs. 3-5.

The eating of swine's flesh was directly prohibited by the Jewish law. Lev. 11:7, 8—"And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh ye shall not eat, and their carcass shall ye not touch; they are unclean to you."

Swine, according to ancient pagan writers, were often offered in sacrifice to their idols; and their flesh was eaten by idol devotees in honor of their gods. For the Jews to partake of such food was open apostasy; and that they might give evidence of being apostates, Antiochus compelled them to eat it.—2 Macc. 6:18; 7:1.

The "broth of abominable things," was probably made of forbidden meats, used for lustrations,

magic, and other superstitious and abominable practices. In description of the arts of incantation or necromancy, Shakspeare makes the witches of Macbeth thus discourse:

1. *Witch.* Where hast thou been, sister?
2. *Witch.* Killing swine. Act I. Scene 3.
Hec. Your vessels and your spells provide,
Your charms and everything beside. Act III. Scene 5.
1. *Witch.* Round about the cauldron go,
In the poisoned entrails throw,
Toad that under the cold stone,
Days and nights hath thirty-one,
Fillet of a finny snake,
In the caldron boil and bake,
Eye of newt, and toe of frog,
Wool of bat, and tongue of dog,
Adder's fork, and blind worm's sting,
Lizard's leg, and howlet's wing,
For a charm of powerful trouble,
Like a hell-broth boil and bubble. Act IV. Scene 1.

The sins thus far described were more particularly those of the ancient Jews. Those of pride and hypocrisy illustrated in v. 5, distinguished the Jews in the time of the Saviour. Thus the Pharisees said to Christ's disciples, (Matt. 9:11.) "Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick." Luke 18:11, 12—"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

The self-righteousness of devoted Hindoos, is thus described by Roberts:

"Those men are so isolated by their superstition and penances, that they hold but little intercourse with the rest of mankind. They wander about in the dark in the place of burning the dead, or 'among the graves;' there they affect to hold converse with evil and other spirits; and there they pretend to receive intimations respecting the destinies of others. They will eat things which are religiously clean or unclean; they neither wash their bodies, nor comb their hair, nor cut their nails, nor wear clothes. They are counted to be most holy among the people, and are looked upon as beings of another world."

The command to stand by one's self is put by substitution for a refusal to recognize them as worthy of association. By the use of metaphors, such self-righteous persons are denominated a smoke in the nostrils, expressive of their oppressiveness, and a fire that burneth all the day, to illustrate that they were continually displeasing. Therefore God says:

Behold, it is written before me: I will not keep silence, but will recompense,
Even recompense into their bosom, your iniquities,
And the iniquities of your fathers together, saith the Lord,
Which have burned incense upon the mountains, and blasphemed me upon the hills:
Therefore will I measure their former work into their bosom.—vs. 6, 7.

"It is written before me," has reference to the custom of recording the decrees or purposes of kings and the offences or meritorious acts of subjects; and it is put by substitution for the irrevocableness of God's purposes. Not keeping silence, expresses by the use of the same figure, that he will no longer refrain from inflicting the threatened punishment.

"Their bosom," was the place where the Orientals have their pockets, and not in their skirts, like the inhabitants of the West. To recompense into their bosoms, must be a substitution for bringing the evils threatened home to them.

The 7th verse shows that the idolatrous rites described in v. 4, were more attributable to the ancient Jews. Incense burned on the mountains and hills, was burned to idols. By so doing, God was blasphemed. To "measure," this former work of their fathers, expresses by a metaphor, that the punishment to the nation was to be proportioned to their offences.

Thus saith the Lord, As the new wine is found in the cluster,
And one saith, Destroy it not; for a blessing is in it:
So will I do for my servants' sakes, that I may not destroy them all.—vs. 8.

After the enumeration of their sins, given in the previous verses, the Lord in this text begins to speak to them words of encouragement, so that they might not utterly despair. Expositors, however, have differed somewhat in respect to its meaning.

"New wine," is evidently used by a metonymy, for a few grapes which contain new wine, found in a cluster of worthless ones. And the LXX. render it "a grain" or "berry." The figure is taken from the grape harvest. When the clusters of grapes are spoiled, by reason of the season or other causes, if all the berries were worthless they would be thrown away as of no value; but the discovery of some good grapes among them would prevent the destruction of the whole till the good could be separated from the bad. The Jews denominated anything good for food, "a blessing," which must not be destroyed. Therefore by a simile, as the husbandman spares the good grapes when harvesting damaged clusters, so the Lord will spare the pious of Israel, and not destroy them all.

CORRESPONDENCE.



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THE PRAYER OF THE CHURCH.

"O come, Lord Jesus, quickly come,"
While here still thy followers roam;
From every land beneath the sky,
Their constant prayers ascend on high,
They pray, "Lord Jesus, come."

Where England's verdant valleys lie,
And stately turrets pierce the sky;
From temple, hut, and palace there,
Both prince and peasant lift their prayer,
They pray, "Lord Jesus, come."

From cold Canada's northern shore,
From where Niagara's thunders roar,
Where frowns New England's rocky coast,
The pilgrim's home, the freeman's boast,
They pray, "Lord Jesus, come."

From far Wisconsin's sparry caves,
From where midst fetters toil the slaves;
And 'mid the solemn forest dark,
Where floats the red man's fragile bark,
They pray, "Lord Jesus, come."

From great Germania's wide domains,
From where the northern Emperor reigns;
From dark Siberia's prison cells,
While India's son the chorus swells,
They pray, "Lord Jesus, come."

From Africa's shore, from Egypt's strand,
From Israel's lost, yet lovely land;
Its hallowed vales, its mountains high,
Thy waiting people raise their cry,
They pray, "Lord Jesus, come."

From many a heart, from many a home,
Where'er thy scattered children roam,
From dying beds, from grassy graves,
From vessels dashing through the waves,
They pray, "Lord Jesus, come."

Oh, let thine answer soon be heard,
Let earth through all her depths be stirred;
In majesty and might appear,
Till then, we join thy people's prayer,
We pray, "Lord Jesus, come."

VIOLETTA.

THE PRIVILEGE OF PRAYER.

From a want of reflection, few individuals, we have reason to believe, realize as they should, that it is a privilege to pray. The duty should not be regarded in the light of a slavish task, but as a delightful service. That the disciples viewed in some degree the exercise of prayer in this light, we may reasonably conclude, as they petition the Lord to "teach us to pray as John also taught his disciples."—Luke 11:1.

The following propositions may aid us in the consideration of this thought.

1. *Prayer admits us into the presence of the Saviour.*—Psa. 4:6, Matt. 28:20, Jas. 4:8, Rev. 22:20, Luke 13:1-8. In this, the militant state of the church, to his spiritual presence, in her triumphant state, to his personal presence.

Does the little child esteem it a privilege to be admitted into the presence of his father, to enjoy his smiles, and receive his caresses? Prayer admits us into the presence of Him who is termed the "Everlasting Father," when He will lift upon us His joyful countenance saying, "be of good cheer." Is it esteemed a privilege to be admitted into the presence of our near friends, or our brethren in Christ with whom we have fellowship? Prayer admits us into the presence of Christ, our elder brother—one who adheres closer than a brother. Is it a privilege to be admitted into the presence of wise men—men of extensive information? Prayer admits us into the presence of Him "who is made unto us wisdom," who is perfect in knowledge. Do individuals esteem it a privilege to be admitted into the presence, and enjoy the society of men of rank—a senator, governor, lord, nobleman, president or king? Prayer will eventually admit us into the personal presence of the "King of kings, and Lord of lords," the interview which will not be temporal, but eternal. (1 Thess. 4:16, 17.)

2. *Prayer is a cause of holy advancement.*—The intimate connection between prayer and Christian advancement, is brought to view in Jude 20, 21, the translation from the Syriac of which, reads as follows: "But, my beloved, be ye built up anew, in your holy faith, through the Holy Spirit, while ye pray; and let us keep ourselves in the love of

God, while we wait for the mercy of our Lord Jesus the Messiah, unto our eternal life."

Are individuals interested in the erection and progress of building edifices for their residences? Through prayer we are built up a fit temple (1 Cor. 6:17,) for that peaceable, comforting, ever to be welcomed guest, the Holy Spirit. Do we delight to see progress in nature—in the grass, flowers, and trees, as the green foliage gradually creeps over their barren branches, and onward until their fruit is matured? The Christian is "is like a tree," (Psa. 1:3), and prayer draws down the waters of life, the congenial atmosphere, and warming influence of God's Spirit upon his soul from heaven, nourishing every fibre, and enabling him to bring forth the fruits of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance."—Gal. 5:22. Do individuals delight to see progress in the arts and sciences? Prayer assists us in the happy art of serving God. Is improvement in the general deportment (in virtue, affability, courtesy, &c.,) of individuals admired by those with whom they associate? Prayer enables us to have in exercise every virtue and grace that is requisite to adorn humanity. Is a growing affection for worthy individuals admired by us? Prayer will enable us to grow in love for Him who is the "altogether lovely." It is said, "that the naturally weak ivy, (which if it had not support would grovel on the earth,) by adhering to some neighboring tree or building, and entwining itself about it, thus grows and flourishes, and rises higher and higher, and the more the winds blow and the tempests beat against it, the closer it adheres, and the nearer it clings, and the faster its fibres embrace that which supports it, and it remains uninjured. Just so the Christian, naturally weak, by prayer connects himself with the Almighty; and the more dangers and difficulties beset him, the more closely they unite him to his God; he reaches towards, leans upon, and clings to him," and grows up into Christ.

Prayer is a means of supplying our necessities.—In reference to the truthfulness of this proposition, we may consult the language of our Saviour, in Matt. 6:8-13, Mark 11:24. Oftentimes it is decidedly manifest that our temporal wants are supplied in answer to prayer, as in the case of the Israelites, (Ex. 15:25,) and other instances in the history of the Church. In fact, Christ teaches us to pray, "Give us this day our daily bread;" and we may farther add, that even the blessings the wicked are favored with, are bestowed indirectly through the prayers of God's people (as they would have been through the pleadings of Abraham to the inhabitants of Sodom; had ten righteous persons been found.) When Christians cease to pray, they are divested of their badge of Christianity—the "salt" has lost its preserving quality, and were this the case universally, the world would end.

But very especially would I refer to spiritual blessings. Is it esteemed a privilege to live in this age of the world, when California and Australia are opening up to us from their latent storehouses, rich and extensive treasures? Prayer opens up to the soul the inexhaustible riches of the glory, wisdom, goodness, and grace of God—we are made rich in faith, and will possess, if persevering, all that is promised when faith is swallowed up in sight. Are we poor? Prayer will secure to us the city of gold, and the new earth as our inheritance. Are we fatherless? Prayer will secure to us God as our heavenly Father. There is a loftiness, yet a beautiful simplicity in the expression of a praying colored sister, who, if we are correctly informed, after speaking of individuals ascribing to her poverty, also the assurance in her own mind that when she walked the streets she was rich, gave vent to her feelings with a "Bless God, I am the King's daughter." Are we in trouble? Through prayer we may find relief in Christ. Another "poor negro woman was a slave at the west Indies, and was forbidden by her master to attend public worship, and threatened with severe punishment if she did go; the only reply she made was, 'I must tell the Lord that,' a reply that so affected her owner that he no longer refused her liberty to go." Are we ready to perish? Prayer enables us to claim Christ as our Saviour. Are we comfortless? Prayer brings the Holy Ghost. Are we without a guide? Through prayer the word and Spirit of God will conduct us safely through the darksome night to the portals of eternal light. Are we suffering with disease and pain? Through prayer the virtue of the atoning blood of Christ will be our "Balm in Gilead"—Christ our physician; ere long a ray of light will burst upon our vision, a spring of joy penetrate the soul, a halo of glory encircle the brow—we are translated into the beautiful image of our Saviour, immortality becomes our never-

ending future, and the ills of life are forever past.

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

Let us ever esteem it a privilege to pray.

J. P. F.

COLPORTAGE.

NO. 1.

BRO. HIMES:—I am indeed glad that you have started a plan to bring before the people of America more extensively, the works now published and in course of preparation to publish, on the most prominent themes of the gospel, and most important subjects of the Christian's hope. I have long felt the need of such works being more extensively read by the people, consequently have for the last twelve years purchased many hundreds of dollars worth, and sold and given them to the people as best I could, and as my means and business would allow. About 5000 volumes of our works, besides unnumbered tracts, have thus been distributed by me and those I have furnished, and yet I have not been a regular colporteur, nor bookseller, but have done this outside of other business, and I know of much good fruit as the result of those books. As a matter of pecuniary interest I cannot speak much, favorably. I never labored for the profit on the books. But seeing the good results that follow the distribution of such works, I have, since my health failed me so that I could not preach constantly, tried the experiment of selling books a few days at a time, from house to house, in cities, villages, and farm houses, and I am satisfied that intelligent, energetic, and interested men can make fair pay as a compensation with which to support themselves and families, and this they should do. And beside this, they will be stimulated by the recollection that they are putting works into the hands of thousands, on the most soul-stirring, conscience-wakening, and heart-purifying topics which the gospel of Christ affords, and many of them will be read by those who never hear the same things preached, and who after reading will want to hear. Thus they may "sow beside all waters," with the promise that "he that soweth shall reap." Those who engage in this enterprise should be interested in the doctrine they are distributing, and be ready to do all they can to publish the glad tidings of the coming kingdom, by these noiseless voices of God's able and faithful ministers. They should be self-sacrificing men, who do not look at the 25, or 50, or 100 dollars they are to make per month. But while they should "count the cost, and see whether they are able" to live by the profit on their work, the leading object should be to see how much good they can do by God's blessing. There are men of worth in the cause, who have a desire to teach the good news, but not the gift to preach it, and who can enter upon this work of circulating books which will preach just what they would preach if they could, and preach it to those too, who would not go to hear it from the living preacher.

In the employ of the American Tract Society, there are men who feel the interest of the work of spreading those parts of the gospel they publish to such a degree, that they give their whole time to it for twenty, ten, or five dollars per month, and less, when their pecuniary circumstances will permit. And are there not men among us who feel as much interest in the glorious truths we teach and publish? Yes, there are such. Many have already done what they could, and others are ready to do, only show them a plan that is effective. There are pious young men without families who can enter on this work, and toil as profitably for the cause as the ministers who do what they can. And is it not as much required of these to sacrifice their ease and pleasure, their pecuniary interests and retiring feelings, as it is of ministers?

But the industrious colporteur will not have to toil without pay. The faithful minister may toil hard, and spend his time, and exhaust his energies, and receive little; be destitute of a home, and of property, because he does not set a price on the article,—does not sell his preaching. But the colporteur will make good wages if he understands his business, he sells his books at an advanced price, which will ensure him a support. This is a book reading age, and the more good books we can circulate the more we can counteract the influence of bad books. There are many who will buy good books, and if the colporteur makes good pay and can spare it for the cause, he will find ways enough to use it in giving books and tracts to the poor who cannot buy. He will also find many opportunities to associate with Christian society of various grades and sects, and of speaking and praying with them, and introduc-

ing books of a healthful character, among them. In this kind of work much profitable experience can be had, human nature can be much studied, and the moral and religious condition of society can be learned as it cannot be otherwise, and many opportunities to do the people good, that could not be had otherwise. We say to our brethren who have a heart to work and are so situated that they can go into this department of the field, Come, work with us in harvesting souls, in sowing the word, and gathering fruit unto eternal life. Go forth with confidence that you can do something, and with prayer to God for direction and aid in the work. His blessing will attend your labors, and some souls will doubtless be brought to Christ, and many hearts cheered and strengthened to finish their course which is almost ended, and soon we will meet the host of God in his everlasting kingdom.

I. C. WELLCOME.

Hallowell, Me., July 17th, 1855.

LETTER FROM G. W. BURNHAM.

NEWBURYPORT.

BRO. HIMES:—From Lawrence I went to Kingston, N. H. But not finding my appointment circulated, concluded to spend a few days with the church in Newburyport. Circumstances induced me to comply with the wishes of its pastor, Elder J. Pearson, jr., and remain there over the Sabbath, July 13th. The services of the day I trust, refreshed our hearts and quickened us to a renewed devotion for the cause of our coming Saviour.

At a social meeting previous to the Sabbath, I was much gratified to hear several members urge the importance of individual efforts among us, from the fact of the individual responsibility which rests upon us. That we are "bought with the precious blood of Christ and not our own." O that we might be more and more moved by this great truth.

Not only were kind words spoken in relation to the Mission, &c., but substantial proof in acts, were given me of the deep sympathy felt in this enterprise.

This church is not to be recorded among the destitute, being supplied with efficient ministerial help, and a pastor's care, yet my heart was made glad to know that there existed a relish with this people for plain "broken bread," or the simplest truth, and a determination to be satisfied with nothing less. This fact, and the assurances given me of continued co-operation with other churches in our conference to help forward the work which we feel constrained to do, served to arm me with an increase of courage to go on.

Let me again repeat it, my brethren and sisters in Christ, that much can be done in the way of each member doing what they can, as God has prospered us with means. What would five thousand dollars be as an object to be raised in order to give the gospel of a self-sacrificing Saviour to the "poor," if as many professed believers in our lands would just do according to their ability? It would be light indeed, and there would be "meat in God's house," for many that are now famishing for the word of the kingdom. In your planings to buy, build, "fix up," &c., do not forget "the house of God."

May the bitter moment never come, when the "good and pleasant" unity of the church at Newburyport shall be broken.

NASHUA, N. H.

I spent several days last week, and yesterday, Sabbath, according to my appointment, here. Elder G. W. Thompson, the pastor, was absent. The present union and co-operation between members of which I have spoken in relation to others, does not, truth compels me to say, exist here to the extent it should. I found however, a number who are contending for the ancient faith, and hoping for better days.

The congregation was small, but appeared attentive, and believers seemed to be made glad with the word of God. A good degree of interest was manifested in the act of sustaining the laborer for the day, and sending help to a sick brother, Elder W. E. Burnham, by my hand.

I was happy to find a desire prevailing among this company of Adventists for more practical Christianity, more of the love of God, and less of uncertain theories. May the love of Christ, and the single regard for the prosperity of his people, and gospel, prompt all to do right, for Jesus' sake, that peace and purity may abound in their midst. My efforts, although but feeble, were designed to help promote such an end. I speak to the friends in Lowell this evening, and then visit the church in South Reading.

Yours, feeling that it is time to give more earnest heed to our work.

G. W. BURNHAM.

Nashua, N. H., July 23d, 1855.

An Appeal.

DEAR brethren and sisters of like precious faith, permit me at this time, to write a few words "to stir up your pure minds by way of remembrance," on a subject in which we should all feel a common interest: viz., that of the present and future prospects of our beloved *Herald*. Every attentive reader of the paper must see that on account of the neglect of many to pay their subscriptions when honestly due, its publisher has become embarrassed already, and unless its friends render aid in this its time of need, he may perhaps soon have to discontinue its publication. Every interested reader's heart will be filled with sadness at the thought of the possibility of such an occurrence; and rather than have the paper stop would make a much greater effort than ever before. Many have of late lent a helping hand in this direction, but much more remains to be done, and would all who feel an interest in the prosperity of the *Herald* contribute to its support according to their ability, an amount might soon be raised sufficient to place it upon a firm basis, with the prospect of its continuing to be the harbinger of the kingdom at hand, until in reality that kingdom shall come.

Can we, my brethren and sisters, let this valuable auxiliary to our great and glorious cause, cease to make its weekly visits, cheering us on our way, and being to many of us the only medium through which we can hear from the beloved brethren abroad, and interchange our thoughts on the subject of our blessed hope? and this for want of a little pecuniary aid, a little of that which it is to be feared some among us are hoarding up or expending needlessly, not realizing (as they ought) the importance of giving of their substance to promote the interest of this branch of the cause?

O let us try to do all in our power at this time, to sustain the *Herald*; let us see if we cannot deny ourselves of something, that we may contribute a little more to this worthy object. And what we give, let us give freely, for "God loveth a cheerful giver."

I will be one to respond five dollars to the proposition of S. M. Wootan.

A FRIEND OF THE CAUSE.

Note from Thomas Smith.

DR. CUMMING'S WORK.—BRO. HIMES:—As far as I have read Dr. Cumming's work, I am much pleased with his writings as a whole, yet am obliged to differ with him in some things. With one character of his writings I am highly gratified, i.e., his apparent earnestness that people should be Christians, Bible Christians, and this consideration of itself, would lead me to urge the sale of them whenever I have an opportunity. I think I have never read any one's writings where I have discovered more point, and the necessity of a close walk with God more forcibly urged, I could but notice, however, how very different he applies some of the prophecies to what we have been taught by our expositors in America. For instance, the little horn of Dan. 3d., coming out of the four divisions of Alexander's kingdom, he applies to the Mohammedan power, and thinks the 2300 days (years) of Dan. 3:14, commenced 480 A.M., and ended 1820 A.D. While he allows the 1260 or time, times, and dividing of time of Dan. 7th, to allude to the Papacy, he has them to terminate either in 1517 A.D., or 1792 A.D., either of which is very different from our American calculation. What think you of his views? God bless and prosper you, and save you in his kingdom, still prays thy brother in hope,

T. SMITH.

Eddington, Me., July 12th, 1855.

You ask what we think of Dr. Cumming, respecting the difference of his views with ours. Well, while we differ on some points, we agree on the greater. And with the difference, in detail, there is a unity in the conclusion. We shall never "see eye to eye," in the details of prophetic exposition, till the "Lord brings again Zion." But on the nearness of the kingdom, its nature and present duties, we can, and will see, and act together, in the spirit of the Master.

A SUBSCRIBER writes:

"Is not the promise full and clear,
That Christ will come again;
That he in person will appear,
Upon the earth to reign?"

To reign till all his foes submit,
And death and hell expire
With the false prophet and the beast,
In all-consuming fire!

All that's offensive in his sight,
Will then be done away;
And all his saints dwell in the light
Of an eternal day!"

Trenton, N. J., July 14th, 1855.

We think so. There is nothing clearer.



Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Calais, June 6th, Bro. NELSON MOWER, aged 48 years. His death was caused by a rail slipping from a load from which he received a blow over the right eye. He survived about fourteen hours, in an insensible state the most of the time. Brother Mower was converted in 1842. He saw the promises of God, and was persuaded of them, and embraced them, and has since been looking for the coming of the Lord in his kingdom, the resurrection of the just, and restitution of all things which God hath spoken by his holy prophets. This community feel their loss. Zion mourns with his afflicted family and relatives, but they are comforted with the same glorious promises which were so precious to him. May the Lord bless his bereaved family with grace, and patience to wait for the grave to give up the dead, when they shall clasp inseparable hands in over-ecstasies of joy in the everlasting kingdom of our Lord Jesus Christ, when God shall wipe all tears from their eyes, and the fountains of grief shall be dried up forever. Your brother in hope,

ORIN DAVIS.

Calais, Vt., July 23d, 1855.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, AUGUST 4, 1855.

ITEMS.

SAD DEATH OF A CHILD.—A sad accident happened in this city, during the present week, in the following manner:—A little child, daughter of a Mr. Russel, having had her daguerreotype taken, was placed upon a settee, by her mother; the mother had hold of her child, but the child asked her not to rumple her dress. The settee was backed up close to the window, the sill of which came up about even with its seat. The child had on new shoes, which, probably, as she leant forward, slid upon the smooth, painted surface of the settee, and plunged the little one head foremost into the street; and, being taken up insensible, she soon after died. The daguerreotype taken exhibits the features of a most beautiful child, whose parents are in sad affliction at their sudden bereavement.

LETTER-WRITERS say that there is not the usual congregation of Southerners at the New York hotels and at the fashionable watering-places this summer, owing in part to the scantiness of the crops last year, which renders it necessary for all classes in that region to curtail their expenses, and in part perhaps to a growing disposition among the Southern people to patronize their own watering-places and spend their money at home.

It is not found practicable to execute the liquor law in New York city. Dram-drinking has not decreased, and bad liquor, imported and domestic, in the "original packages," and in cut glass decanters, is sold as freely as ever in the grog-shops.

There is a quarrel between the Mayor of New York and a large part of the City Councils on this wise:—It is charged that the Mayor exceeded his powers in making a contract for the raising of the Ship *Joseph Walker*, which was sunk at one of the piers a short time since; it being a matter solely within the province of the Health Commissioner; inasmuch as the raising of the vessel was undertaken because the decay of her cargo would prove detrimental to the health of the neighborhood.

It is gratifying to know that measures are being adopted to afford effectual protection to the emigrants arriving at the port of New York from the "runners." An Emigrant Depot is to be opened at Castle Garden, to which no access is to be had, but by persons connected with the establishment; their luggage will be safely stored; comfortable lodgings provided; and railroad tickets furnished, with proper direction in regard to the route they propose to take.

NEWSPAPER STAMP DUTY IN ENGLAND.—The repeal of the newspaper stamp duty in England appears to have stimulated literary enterprise to an almost ridiculous extent, and in all the large towns of the kingdom, newspapers are springing up like mushrooms, and many of which will be equally as short-lived. Previous to the repeal of the stamp duty, there was only one daily paper published out of London, and that dragged on but a sickly existence. Now nearly all the newspapers are dailies, printed on small sheets, and for which about the same prices are proposed to be charged as those for which newspapers are generally sold in this country.

To meet the advent of this sudden and new-born competition, nearly all the old-established newspapers have been compelled to reduce their price far beyond the amount of duty taken off, and some of them, only weekly before, intend to issue daily. The change will be ruinous to many of these, and perhaps there is no print in the country which will suffer more in a business point of view than the London Times.

A REMARKABLE CAT.—A neighbor, residing near the sea shore has a large tom-cat, which has frequently been found with fish in his possession, and which he was busily engaged in eating. It became the occasion of much remark, as it could not be

ascertained how or where he obtained them. A few days since, he was discovered with a live eel in his mouth, which he was just proceeding to devour. As he has since been standing near the sea shore, with his gaze intent upon the water, there is no doubt that he is in the habit of catching fish and eels, and regaling himself on them. Cats have sometimes been known to catch fish from small brooks, or vessels of water wherein they were placed.—*New Haven Register.*

THE CEMETERY OF THE RACE.—If all the human race from the Creation to the present day were buried side by side, how many square miles would they cover?

The population of the globe at the present time is estimated at 900,000,000. It is also estimated that a number equal to the entire population of the globe, existing at any one time, passes away three times in every century. As the present population of the earth has increased from a single pair, created about sixty centuries ago, one-half of the present population might be taken as a fair estimate of the average number who have passed away during each of the 180 periods, or thirds of centuries during which the earth may have been inhabited; which would give 81,000,000,000 for the whole number who lived on the earth. Allowing an average of three square feet for the burial of each person, on the supposition that one-half die in infancy, and they would cover 243,000,000,000 square feet of earth. Dividing this by 27,878,400, the number of square feet in a square mile, and we have 8,720 square miles, which would afford sufficient room to bury side by side all who have been buried in the dust of the earth.

This estimate shows how widely those persons draw on their imagination, who affirm that not a foot of earth exists on the globe that has not served as the burial place of man; or who deny the possibility of the resurrection of the body, on the pretence that the earth would not afford room for its resurrected inhabitants to stand!—*N. Y. Observer.*

BRO. SAMUEL CARMONT.—We received a note, a few days since, from this dear brother, dated St. Catharines, C. W., July 14, 1855. Our brother writes:—"You will be surprised to see by this note that we are this side of the Atlantic. You will remember that we resided in Toxteth street, Toxteth Park, Liverpool, when you were there in 1846, and put up with us. I know you recall Mrs. Carmont, my dear wife, who took so much pleasure in ministering to your wants, while with us. Well, dear brother, she sleeps in Jesus. Her spirit has departed to be with Christ. The enemy, death, has visited us. We had been only two weeks in the country, when she was taken from us. I praise God, that she had a good hope of a part in the first resurrection. She loved the Advent songs, and took great pleasure in singing them.

Our dear brother Bonham will no doubt be sorry to hear of Mrs. C.'s death, as he stopped with us when in Liverpool. Ah! brother, this is a deep trial to me, to lose my best friend, in this strange land."

We deeply sympathize with our brother in this time of his trial. I well remember his faithful companion, and the kind offices of the family to Bro. Hutchinson and myself, when in England. I trust they will not lose their reward. Soon we shall meet, where death will not part us, but where

"Peace will wreath her chain
Round us forever!
Weary saint, then repose,
Free from all worldly woes,"

till Jesus comes, to perfect thee in his kingdom.

WE CALL attention to the proposed Conferences in Canada West, in connection with Bro. Burnham's labors. The first is to be held in Nelson, in Bro. David Karnes' neighborhood, Aug. 23 to 27; the second in Southworld, Sept. 20 to 26. See general notice. Bro. Campbell writes:—

It is desired that brethren will send delegates, and that there should be a general attendance of all interested in the cause, living within a reasonable distance. I hope all will also do what they can to aid Eld. Burnham in his mission among us. We shall hope to see Bro. J. Pearce.

In behalf of the brethren. D. CAMPBELL.
Dunwich, Tyrconnell, July 23, 1855.

BRO. AARON VEEDER has located in Chicago, Ill. He writes that they have no meetings there connected with the Advent cause. But he is exceedingly anxious that some faithful and talented minister should come and give a course of lectures on the all important question of the day, and organize a church.

He adds, that if Bro. Chapman should go East this season, he wishes him to call on him, and

give a course of lectures. And if he does not go East, he will like to have him remember them.

Bro. Veeder resides 73 West Washington street. Will Bro. Chapman write him? He may be assured that Bro. V. is a reliable brother, and that he will not introduce men, under the Advent name, to destroy his work, the moment his back is turned.

ELDER L. OSLER.—We hear a good report of brother Osler's meetings in all the places he has visited, in Addison county, Vt., as also in Champlain and vicinity. There was much interest to hear in every place, and good gatherings, which promise much good. We hope to hear from brother O. in detail, of the state of the cause in the above places.

ELDER BENJ. WEBB writes from Kingston, C. W., July 24th, "I shall, as requested, visit Pickering, C. W., and tarry for a season; when I intend to go west, and unite with Elder Chapman, and his associates in the good cause there. My Post-office address, for a short time, will be Pickering, C. W., care of John Pearce."

MONTHLY REPORT OF NEW SUBSCRIBERS AND STOPPAGES.—During the month of July there have been, on the *Herald* subscription list,

Discontinued,	31
New Subscribers,	29

Net loss,	2
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COLPORTAGE.—We call attention of those who think to enter this work to the excellent articles of brother Wellcome on the subject.

SUGAR HILL.—Bro. Shipman writes us that it is intended to have a Conference in that place about the middle of September next. I shall try to be with them, as proposed.

GENERAL NOTICES.

MISSIONARY TOUR.—Elder Wesley Burnham will commence a missionary tour in Canada West commencing at Coburg, August 15th, and continuing over the 16th. Brother John Pearce will arrange for meetings from August 18 to 21, in Toronto. Brother Karnes in his neighborhood, near Wellington Square, Aug. 23 to 27, over the Sabbath; Westminster and vicinity, August 28th to Sept. 18th; Southworld, from the 20th to the 26th.

Brethren Campbell, and others acquainted, will accompany brother B. to his appointments, and see that full and extensive notice is given.

MISSIONARY NOTICE.—BRO. HIMES—I propose to visit, in the order and time here given, the following places. South Reading, 24th to Sabbath evening, 29th; Abington, Aug. 1st, to Sabbath evening, 5th; Holden, 7th, to Sabbath evening, 12th; Lawrence, 15th, to Sabbath evening, 19th; Truro, 22d, to Sabbath evening, 26th.

G. W. BURNHAM.
Kingston, N. H., July 11th, 1855.

Bro. Burnham will receive subscriptions, and money for the *Herald*. Friends will arrange, so as to pay him when he visits their respective places.

J. V. H.

CAMP MEETINGS in Centre and Elk Counties, Pa.—In McKean county, Penn., on land owned by Mr. Chaney More, near the bank of the Portage Creek, one quarter of a mile from the Valley road, leading to Smithport, a camp-meeting will commence, on Friday, the 24th of August, and continue over the Sabbath. The friends of the cause in the adjoining counties are solicited to bring tents with them, and those coming from a distance can obtain board at Mr. Phelps' Hotel, near the ground. We trust every Christian heart will breathe a prayer in behalf of this effort to advance the cause of Jesus. The following ministering brethren will be in attendance.—J. Litch, L. Osler, I. R. Gates, and others, Committee of arrangements.

J. LEWIS,
P. SMITH,
S. NORCROSS,
J. D. BOYER.

In Elk county, Pa., on land owned by Mr. Webb, two miles from Caledonia, and twenty-four miles from Clearfield town, there will be a camp-meeting, commencing on Friday, the 31st of August, and continue over the first Sabbath in September. We trust an increased interest will be manifested by those professing to be co-workers with God's servants in his vineyard. The following ministering brethren will be in attendance.—J. Litch, L. Osler, I. R. Gates, and others. Committee,

D. WINSLOW,
C. F. LUCK,
J. D. BOYER.

In Centre county, Pa., on land owned by Mr. Joseph Eakley, near Marsh Creek church, three

miles from Milesburg, a camp-meeting will commence on the 6th of September, and continue a week or more. The following ministering brethren will attend:—J. Litch, L. Osler, I. R. Gates.

In behalf of the Conference,

J. D. BOYER.

Dr. Litch's Medicines.

I was afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIHU HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmut street, Philadelphia, January, 1855.

JOHN L. FULTON.

I have had a cough for ten years past; one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

Appointments, &c.

I have appointments to preach at London Ridge, Sunday, July 29th; Canterbury, Sunday, Aug. 5th; also a Conference at Waterloo—Warner—to commence Saturday, Aug. 11th, at 10 o'clock A. M., and continue over the Sabbath.

T. M. PEARLE.

If Providence permit, I will preach in West Parsonsfield, Me., Aug. 12th, as my father may appoint. I shall remain in that vicinity a number of days, and if brethren in towns adjoining wish me to lecture in their places, they will please inform me by letter. My Post-office address is South Weymouth, Mass.

CHAS. TAYLOR.

I will preach in South Reading the 2d Sabbath in August, (D. V.) CYRUS CUNNINGHAM, JR.
Elder Wesley Burnham will preach in Albany, N. Y., Sunday, August 12th, on his way to Canada West.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Ann Berry—It was not received. We now credit you one dollar, to No. 685.
Thos. Smith—The two dollars were received. We credited you your dividend of \$2.82.
E. B. Fuller, July 31st—It is not yet certain that it will be as I wrote; but if not, will write in a few days.

DELINQUENT.

The P. M. of Haydenville, Mass., returns the paper of Walter B. Rose, who owes \$5.00.

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

M. P. Low.....1.00

PROPOSITION OF S. M. WOOTAN,

To raise \$1000 in aid of the *Herald* office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan.....	\$5.00
A Friend.....	5.00
D. Prescott.....	5.00
J. Vose.....	5.00
A Friend of the cause.....	5.00
J. Pearce.....	5.00
Mary Stratton.....	5.00
B. F. Brownell.....	5.00
A. Coburn.....	5.00
William Nichols.....	5.00
T. Hasbury.....	5.00
A sister.....	5.00

TO AGENTS AND CORRESPONDENTS.

- In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
- Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
- Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
- Everything of a private nature should be headed "Private."
- In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
- Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

RECEIPTS.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

Lucy Smith 725—82¢ etc. due; J. Tooker, 779; J. S. Sanford, 737; T. Perry, 767; H. Root, 749; E. Brislin, 778; J. Talford, 742; J. C. Ark, 729; A. M. Cook, 767; G. Wilson, 768; Wm. Bradford, 737; J. Small, 749; M. A. Hardy, 767; J. Seabury, 763; N. Woodman, 764; W. H. Brown, 767; A. Turnbull, 763; A. Hawks, 763; D. Taney, 789; Mrs. E. B. Hall, 737; M. Hare, 768; J. Blythe, 742; H. Beck, 770 and G. J. H. Waggoner, 747 and books—each \$1.
I. Freeman, 763; J. Sparrow, 764; M. H. Kneeland, 763; E. Hoyt, 785; Thos. I. Hill, 735, Dr. M. P. Wallace, \$15 and \$4 on acct.; O. Davis, 782; N. Mower, ch. to O. Aldrich, 763; C. Meriman, 794; E. E. Hutchins, 794; H. Shute, 737; J. T. Perry, 763; L. Perry, 755; D. Grane, 827; T. Wheeler, 789; L. Joslin, 795—each \$2.
C. N. Ford, 765, sent book; J. Barnes—can't find his R. O.—have no Breton O., on our books; P. P. Green, 763; B. E. Brownell, 798 and books; S. Walker, 770 and book—each \$3—C. Bond, 768; sent books by Cheney's express—\$4—S. U. Raymond, 749; J. L. Hough, 630—\$4.
Elder T. Smith, on acct., \$10; O. Bartlett, 777—75 cts.



J. V. HIMES, Proprietor.

BOSTON, SATURDAY, AUGUST 11, 1855.

VOLUME XVI. NO. 6.

WHOLE NO. 743.

THE BRIDEGROOM COMETH.

Now unto the hill-tops get thee,
Whence the sunrise we desire,—
Nightly in thy watchtower set thee,
For His coming draweth nigh!
Through the blackness we discern—
Sound a trumpet with the story
Of a King who shall return!
Call to Judah in her blindness—
Bid benighted Israel hear—
Drop the word of truth and kindness,
On the heathen's palsied ear!
Trim thy lamp—the night-hours cheering—
Wash thy robes from every stain—
Watch to hail the glad appearing
Of the Bridegroom and his train!

Dr. Cumming and the Prophets.

[We give the following from an English paper, to show how spiritualists look on the idea of a personal advent, and reign of Christ on earth. The writer of it is looking for a good time coming as an event nigh at hand, in common with Dr. Cumming, and other students of the divine predictions. But it will be seen that he has not read, or if he has does not understand Dr. C., who looks ultimately for a perfect kingdom, in the resurrection state, in a state of immortality. That will constitute the true church, gathered out of all churches, as the faithful of every age. This is the true and only hope of the people of God. And this will be realized after the passing away of the present heavens and earth, or their renovation by fire, to constitute the new heavens and new earth, wherein the righteous are to dwell forever.]

As to the strength of the argument against the Roman Antichrist, our readers will be better prepared to appreciate this, when they have read Dr. Elliott's masterly argument on that point. We think no believer in the authority of the Bible will have any perplexity.]

Dr. Cumming's name is associated with prophecy; he is its popular annotator. Now and then one is asked, "Have you heard Dr. Cumming?" or "What does Dr. Cumming say of this war?"—"I understand he says it is to be the last."—"I am told (says one) that he says the world is to come to an end in 1866."—"No, it is the resurrection of the dead," says another. "I thought it was only the millennium that was to begin then," says a third; and a fourth winds up by saying that he understood that it was some battle—army something—that was to be fought. There is a graduated scale of the subject to be met with, but very rarely anything that can be called knowledge. We do not say that this is the Doctor's fault, for we dare say he does his best to make himself understood.

It is a very general opinion, however, that the doctor is the originator of this prophecy. The public are not great readers of theological books or commentaries, and therefore they little know what is going on in that sphere except through the medium of some living popular preacher who, in expressing the opinions of other men, is popularly credited for being their originator. Dr. Cumming is merely confirming and circulating by his popular and pulpit oratory what has been a very prevalent opinion amongst the students of prophecy in Protestant churches, ever since the great French revolution. That great political earthquake gave great impetus to these studies, and a school may be said to have arisen at its date. Bicheno began in 1793; Wittaker followed in 1795; Towers and Faber in 1796; and in 1812, Cuninghame gave definite historical illustration and evidence, that the celebrated 1260 years of prophecy ended in the official date of the French Revolution, 1792-3, and consequently there were, according to the Prophet Daniel, only 75 years more to run as the terminating period called by some the latter days. This brings the reckoning down to 1867-8. This

view has with some few exceptions been very generally received, some altering the year to 1865-6, like Dr. Cumming; an erroneous correction, and one too which destroys the coincidence of the astronomical and historical cycles. The number 1792 is both astronomical and historical.

Sir Isaac Newton was an ardent student of prophetic as well as astronomical numbers; Voltaire laughed at the great English philosopher for this; but subsequent discoveries have proved that the prophetic numbers of Scripture are chiefly made up of great astronomical cycles. The three great numbers, 2300, 1260, and their difference 1040, are all cycles; and consequently, when Sir Isaac was studying these numbers and their application to historical providence, he was unwittingly studying numbers which were consecrated in the heavens as cycles of solar and lunar revolutions. Sir Isaac lived too early to be able to fix upon dates in a definite manner, because as he himself says, "the main revolution" had not taken place in his day that would furnish a key to the interpretation of the whole. "This event," he says, "will prove the Apocalypse; and this prophecy thus proved and understood will open the old prophets, and all together will make known the true religion, and establish it." This is Sir Isaac Newton's prophecy. There is not much appearance of this great result as yet; but when the great French revolution took place, it singularly happened that a great historic cycle of 1260 years was completed by it; for in 532-3 A.D. (another great astronomical cycle, called the Victorian period,) the Justinian reformation of Roman law took place, when the empire political may be said to have been baptized by the old Roman law becoming Christianised; and that new imperial Christian code has been ever since the civil law of Christendom, that law which reigns at Doctors' Commons even now—that law of which Prince Albert and the late Duke of Wellington accepted the graduated honor of D. C. L. from our universities, an honor which the most distinguished princes, nobles, and literarians, are ever proud to bear. The date of that baptism of imperial law is one of the greatest epochs in history; and the Code Justinian had no imperial rival during the middle ages, nor did it ever seem to fear a successor till the Code Napoleon, the offspring of the great Revolution, appeared to supersede it, but not effectively. It was the beginning of the end, but not the end. Along with the baptism of Roman law, the imperial installation of the Pope of Rome as universal bishop took place, and thus the year 532-3 becomes an epoch in both Church and State, the beginning of that mysterious and dreary reign of mediæval popery which Protestants regard as the reign of the Man of Sin. Protestantism shook it ecclesiastically, but the French Revolution shook it politically, and philosophically, and yet it survives the violence of each, awaiting its great and final crash at a future period, which counts seventy-five years from 1792, if that latter calculation be correct. Admitting the premises, there is no difficulty about the conclusion; but the premises of course are disputed. The Roman Catholics laugh at them because they are Protestant glosses, which take for granted that the truth lies in the divisions and non-communications of hostile Protestant sects, and that the error and the sin is only to be found in the unity and communion of the Popish Church. It is a very difficult subject to handle; much can be said on both sides. Two equally matched combatants would puzzle an audience amazingly in discussing it; it would be tempted always to believe the last speaker, unless very strongly biassed; for there is so much truth and so much error in each of the scales, that it requires the utmost integrity in the judge to come to a decision; but in general, as in all controversies, judges come biassed, and the decision is given before the case is heard. Men are born Catholics and Protestants as they are born Jews and Mohammedans; and the affinities of Churches are like national affinities, there is a Church patriotism as well as a State patriotism, which makes men say to their

native Church as they would to their native country—

"With all thy faults I love thee still;
Thou art my own, my native land."

This is a root of bigotry. There is a higher step than this. Patriotism is political sectarianism.

The Protestants are strong on historical points and dates; and so long as they are merely criminalizing the Catholics, they seem to be triumphant; for certainly a wonderful array of facts in evidence can be brought against them, as persecutors, burning, torturing, and even refusing burial to those who presume to take their religion from the paper-book instead of the living priest. Brilliant and popular discourses are frequently made upon this subject, and great effects are produced, for it is a captivating species of oratory more generally interesting than dry moral or metaphysical sermons, which introduce no personality and condemn nobody. It is exciting, if not pleasant, to hear of men doomed to perdition; it is like the account of a great massacre—it commands attention even when it thrills the nerves and lacerates the feelings.

The Roman Catholics retort in their own way, with a peculiar strength of their own; they say that the truth can never be in division; that Protestantism tends to dissolution by breaking up itself into sects first, and afterwards into atheism and infidelity. They use this argument powerfully; it is their stronghold; and they call this dissolving spirit Anti-Christ, and they prove it satisfactorily by their own Bible, which is different from the Protestant Bible; for in the fourth chapter of the first epistle of John, and third verse, there are these words in the Douay Bible, not in ours, "Every spirit that dissolveth Jesus is Anti-Christ." We remember seeing the walls of Rome placarded with the announcements of a book called *Anticristo*, which applied this passage to the French Revolution and Protestantism, the mother of that Revolution; and we doubt not there is a series of such productions perpetually produced and reproduced. But it is only one side of the question that is tolerated in Rome; any reply to such a book is forbidden. No Protestant interpretation of prophecy can enter the holy land of Popery. A large number of Dr. Keith's popular work on the subject was once seized and confiscated at Florence. The people must not hear the other side. This is the chief difference between the two parties—we freely admit both, they do not; and this is the very cause of our disunity, for it admits of variety of opinion. Protestant division is therefore caused by allowing free investigation; Catholic unity is caused by forbidding it. Even this prohibition, however, is eloquently defended by some; for if disunion be an evil, why not forbid it as well as another evil? And thus the argument goes on, and there is no end of it.

The controversy in general, if not always, is conducted on the supposition that one side is right and the other side wrong. Perhaps it would be nearer the truth if it were admitted that both sides are wrong. But then again this view of the subject is inadmissible, for one side lays claim to infallibility, and therefore cannot go wrong; and thus there can be no compromise; they must fight it out; it is war to the death. Which is the true Church?—that is the question, and it is one which we do not presume to settle, for our opinion is that the true Church is rather a spirit than a body—the body having left the world for a season, leaving the spirit behind, as a substitute till his return.

Now it is really the return of that body, the re-incorporation of the spirit Church, that Dr. Cumming preaches about, if he preaches about anything worth having. He is just preaching about the coming of what Robert Owen expects, only in another manner. We once heard a Roman Catholic gentleman, a man who always stands boldly up for the honors and precedence of his own Church, pay a very high compliment to Robert Owen; he said he believed if the Head of the Church were personally to return to

earth, Robert Owen would be his first disciple. Be that as it may, Robert Owen is looking for a millennium, and Dr. Cumming is looking for a millennium, and each is looking for it to begin in the present generation. How singularly extremes meet! And what is equally singular is, that one of the most distinguished of the disciples of St. Simonian Socialism, M. Jules Chevalier St. Andre, is now engaged in establishing a form of Christian co-operative Socialism, which is patronised by many of the High Church clergy. Amongst these we may mention Dr. Pusey himself, the Venerable Archdeacon Marriott, the Rev. Dr. Irons of Brompton, Rev. C. Marriott of Oxford, and many others of the highest tone of churchism. This is ominous, or rather it is auspicious; it shows the rays converging towards a centre; the most distant and apparently opposite minds appear to be meeting; all prophetic minds, too, for there are various kinds of prophecy—every grade of it. The politician is a prophet in his way; he occupies a lower, but still a very real and very animated platform of prophecy. The socialist is another; he prophesies by reason, like the politician. The theologian uses reason also, but brings in another element, and give a sanctity and solemnity to his subject which the others do not possess. But each appears to see that the other has something which might be appropriated, and it is instructive to witness the feelers put forth to test the practicability of a final understanding. Even the ballot-man has his millennium, and though it occupies no higher moral grade than an American dollar one, yet still as he views it, there is a moral propriety in it, for by it he expects to cure defects which appear to him incurable without it. He prophesies good if his nostrum is taken, and he says it will be taken. Mother Shipton herself was not more prophetic.

Dr. Cumming is not more prophetic than John Bright, or Benjamin Disraeli; he only takes up a different branch of the profession, and his arguments are quite as legitimate, but being less popularly known in political prints, and less personally pointed, they are supposed to be eccentric; but so far from being so, they are tame and cautiously meagre in treating the subject. It is a mine which no article clergyman can work freely; he must meet with obstacles innumerable to check him; he must always make his own Church the true one, which the other Churches are to hail as the nucleus of the age to come, and to which all others must come, bearing gifts and praises; so that it required no common courage to look round amongst his brethren and supporters, worldly men of no particular sanctity, purity, or even honesty—perhaps brandy-nosed and three-bottle men—and say, "My brethren, ye are the salt of the earth;" and when he talks of converting the Jews, he must be puzzled what to do with them when they are converted; and when the Roman Babylon is brought down by guns, or volcanoes, or earthquakes, or other material agency, what will he do with the wilderness that is created, and what better will it be, when Protestant cotton-mills, blast furnaces, and distressed needle-women, occupy the ground and renovate society, without the worship of images? It is a puzzling question, for evidently something more is wanted than we Londoners possess to make men moral, good, and wise. Nothing would be gained morally by the conversion of the Jews; for cunning as they are, they give the magistrates less trouble than the Christians; and the Babylon of commerce is not so pure that the world should be entitled to sing psalms of joy when Rome is burnt up with volcanic sulphur, and London is preserved. Yet such apparently is the hope of many of the prophets. Their great expectation seems to consist in the literal destruction of the Pope's own capital with fire from heaven, or it may be from beneath, as most commentators intimate, reminding us that it sleeps on a volcano ever in danger of being precipitated into a lake of fire, forgetful that an equal danger is incurred by London, which sleeps on a lake of water into which if it were

plunged it would fare as badly as St. Peter's own in a lake of burning lava.

Yes! something more than any sect or party yet knows or teaches must be made known. Some new idea must come with new power. The old song is not sufficient. What has not made the fathers moral, good, and wise, and consequently happy, will not suffice for the sons. The light that suffices for the night will not do for the day. The stars are very beautiful at night, and the moon walking in brightness; but they seem to shine only for themselves. They all cry out "Look at me! am not I a star? a pretty twinkling star?" and if you look at it you see nothing else. But the sun is the reverse, for it shows everything else so clearly that it seems to hide itself in its own majesty. It never says "Look at me," like a star, but "look at nature, look all around, not at me, but by me; I open your eyes to look at all but myself." How different from sectarianism, twinkling sectarianism, which has only light enough to attract notice to itself, but none to reflect on the great arena of Nature.

Yet both star and sun are divine—two different grades of light; but the greater will put out the smaller when it rises and illuminates the world. Men will then no longer dispute about the best star, or which of the stars ought to be taken for a sun; for when the sun rises in their minds, the stars will go out and darkness will fly away.

It is to be hoped that Dr. Cumming is right with his numbers, and with his hopes of a better state of things in eleven or twelve years. Whether he describes the state of things correctly or not, we have no doubt he means well, as all men do who look and long for amelioration of society at large; but it is a very large idea that amelioration, and it must have a corresponding opening of mind to be received. No one-sided article of sectarianism can embrace and comprehend it. What is coming is union, charity, and peace; and the doctrine that it brings it must correspond to it. No distinction of persons, of cities, or of nations, is of any use for such a purpose; it would only desecrate or deface it; for it does not come to destroy men's lives, but to save; whatever comes with blood and fire, and vapor and smoke, is not final for peace, but for division. These belong to the lower grades of progression; the higher grades are more sacred and effectual; they destroy mental darkness, social division, sectarian hatred; they kill bad feelings, and vicious habits, and uncharitable antipathies; they kill evil in the abstract; they do not smash men's bodies, burn houses and fields of corn, and gardens and furniture, converting men into furies by making them the executioners of furious deeds. We hope we have escaped beyond such *diablerie*, never more to return to it; but we should have no mercy in an hour of judgment on all bigotry and prejudice, on all uncharitableness and ungenerous feelings, all dislikes and aversions arising from mere opinions, for these are the very powers of darkness which are to be routed and dispelled with great slaughter.

What is Meant by the Gospel being Preached for a Witness?

BY THE REV. JOHN RICHARDS, D.D., MANCHESTER, N.H.

Concluded from our last.

AGAIN let us look at facts in New England. There are 2,800,000 people. Of the Congregationalists, the largest denomination, there are 154,000 church members; of Baptists, 91,000; of Free Will Baptists, 30,000; of Methodists, 88,000; of Episcopalians, 18,000; of all other denominations say 20,000; *—total 411,000. That makes nearly one seventh part of the population. We will offset the false professors in the church against truly converted persons out of the church. It is credible to suppose this ratio of one to seven has existed for the last fifty years. But there has been an immense amount of ministerial labor expended, and other means of grace enjoyed in New England during that time. There have been extensive revivals, and the missionary enterprise has grown up within that period; and yet the ratio is but one to seven, and the net increase, by profession, to the Congregational churches in New England for the last few years, is but about 2,000 per year. Moreover you may find many towns having a population of 2,500 each, where the gospel has been preached with more or less fidelity for thirty years by various denominations, and not one twelfth part are either professors of religion or habitual attendants of public worship. Do not these facts—for we do not believe we are very wide from the truth—go to show that the gospel in the best part of the world is in truth preached for a witness just as Christ said, and not anywise approximating to a saving efficacy, as to masses? In the Sandwich Islands the ratio of professors of religion to non-professors is one to four, and the American Board call the nation converted and passed from their hands.

* These statistics, except the last "all other," are from official sources.

Should the Islands hold their own of native population, and not become extinct as is feared, and should learning and civilization greatly increase, thirty years more would doubtless reduce the present ratio so as to be not better than one to seven, like New England, or one to ten. What else can be expected when schism, and conflicting denominations, and the temptations of evil men from abroad shall come in?

Take another illustration—the history of our aborigines now going fast to extinction. The gospel was preached faithfully by Elliott and the Mayhews to the Indians of Massachusetts in the east, and by Edwards and Sargeant to the Stock-bridges in the west. So, to the Mohegans in Connecticut, and the Six Nations around Utica. A precious elect were saved out of them, but alas, how few! The same results are now being experienced in the tribes west of the Mississippi. The Sioux, the Ojibways, the Pottawatomies, the Osages, the Oregon Indians, particularly resist the offers of the gospel,—almost no converts reward the labors of the missionary. It is only among the Choctaws, the Cherokees, and the Senecas, that success is found. And that small success is similar to the success among ourselves. What is it then? To those who hear, it is indeed a savor of life unto life, but to those who refuse it is a witness against them.

In the summer of 1772, the Rev. David McClure and the Rev. Levi Frisbie went on a mission to the Delawares, then inhabiting Ohio, and having their principal town on the banks of the Muskingum. Pittsburgh was then the frontier post; all beyond was unbroken wilderness. Mr. Frisbie fell sick at Pittsburgh, and could not proceed. Mr. McClure pressed on, and was received by the Indians with welcome. Making known his errand, they appointed a council to consider. This council met at intervals for two weeks. Meanwhile the missionary preached to them as often as he could collect an audience. In the evening of a Sabbath after a sermon, "two of the head men," says the narrative, "came to my house and spoke to the following purpose:

"Brother, when you spoke to us, you told us we must repent of our sins and believe on Jesus Christ; now we should be glad to know what sin is, that we may know what to repent of."

On the Thursday following he preached on sin at the council-house, and according to the narrative, "As they had themselves desired me to preach on that subject, I spoke with freedom, and concealed nothing that I looked upon as belonging to the subject, for fear of being afterward accused by them of misrepresenting the matter. I spoke to them chiefly on external immoralities and sins, which the light of nature and reason condemned; my subject was drawn mainly from the catalogue of sins, recorded in the first chapter of the epistle to the Romans; spoke largely on the sin of drunkenness, as that was fresh in their memories (from the riots of the day or two preceding), and on fornication, which I found was shockingly common among them. After sermon I withdrew, and Joseph (his interpreter) carried with them. One of the council observed to him, that if all those things were sins which I had mentioned, he believed there was no one perfect. And another asked him why I had spoke to him altogether, and told him everything he had been guilty of. One of the council asked me to-day, if there were any more sins besides those I had mentioned; I told him there were many more; well, says he, we would choose to hear them all; and they appointed the next day to hear more on the subject, sin."

He met them the next day, and dwelt particularly on sins of the heart, and that "sins of thought as well as of action were taken notice of by the Great Being, and were displeasing to him." The next day (Saturday) they gave him an opportunity to preach again, and he proceeds, "I spoke with freedom and plainness on the satisfaction of Christ, that it was sufficient for the pardon of all our sins, and insisted on the necessity of repentance towards God and faith in our Lord Jesus Christ; several were affected." Joseph carried and continued the exhortation, insisting "on the certainty of their ruin without religion; and finally told them, unless they received the gospel and lived like white people, God would cut them off, as he had done their forefathers, and gave this fine country of the Muskingum, which they now inhabit, to a people that would serve and worship him. They all hung their heads and made no reply. This I thought good Joseph told them with a kind of prophetic spirit, and, if we may argue the future conduct of Divine Providence from the past, is what we may soon see accomplished."

The next day (Sabbath) he preached again, replying to their standing objection, "that the Christian religion or the Bible was not intended for Indians, but only for the white people." On Monday, "the council sent for me to give me a final answer. After taking a seat, one of the councillors, in the name of the king, delivered the following laconic speech:

"My brother, I am glad you have come

among us from such a great distance, and that we see each other, and rejoice that we have had an opportunity to hear you preach since you have been here. My brother, you will now return home again from whence you came, and when you get there give my love to those that sent you. I have done speaking."

This history is instructive, and illustrates the present topic. The missionary went a long and difficult journey to these Delawares to make known the glorious gospel, with kindness and yearnings in his heart. They gave him opportunity to state his errand, he preached to them often, reproving their wickedness, showing the necessity of repentance, and opening to them the way of pardon and salvation through Christ. He followed the great commission. They heard and understood, they took the subject into serious consideration in solemn public council, and came to the deliberate conclusion, "We will not entertain the message; the white man may go home; we will pursue our accustomed practices and belief." This was preaching the gospel for a witness—not, indeed, on the part of the missionary only, as if he could foresee the result, but with the earnest intent and desire and strong hopes that they would hear and live. In the result, however, it was as a witness only for evil. On them lay the tremendous responsibility of rejecting the overtures of God's grace, and that witness will rise up in the judgment for the condemnation of them and the vindication of God. And so in every case of preaching the gospel to a nation or tribe, it is a witness—sometimes only a witness for evil, but usually both a witness for evil and a witness for good. Yet in no instance in the history of the world has it been the saving instrument to the many of such a nation or tribe, but only to the few.

We reach then this conclusion. The gospel has been preached in the world for eighteen hundred years with just such results as our Saviour implied in Matthew 24, and in the great commission—for a witness—a witness resulting only in evil to the many, a saving instrument but to the few. There have been great fluctuations indeed, alternations of hope and disappointment, success and its absence: in Europe ten centuries of dark ages, and then the Reformation; in New England a great revival in the eighteenth century, and then forty years of adversity; in the nineteenth century several seasons of general refreshing, with corresponding depression succeeding. But through all these ages God has been gathering in his elect, while the gospel has been chiefly a witness in them that are lost. How long will this state of things, this general aspect of the church and the world, continue? We answer unhesitatingly, *until the end*; for that is what Christ declares: "This gospel of the kingdom must first be preached in all the world for a witness unto all nations, and then shall the end come."—*Theological and Literary Journal*.

For the Herald.

Joseph Alleine on Christ's Advent.

This excellent English Non-Conformist divine was born in 1633, and was distinguished in boyhood for a singular sweetness of disposition, in youth for his great studiousness while at Oxford College, and in manhood for his deep piety and learning. He was the author of some half dozen works, the most noted of which is his "Alarm to the Unconverted." Chalmers' biography says of him, "he was a man of great learning, and greater charity; zealous in his own way of worshiping God, but not in the least bitter towards any Christians who worshipped in another manner." In 1663, Alleine, with seven other ministers, was committed to Ivelchester gaol, where he remained a year, enduring much suffering, and which broke his constitution; his only offence was preaching the gospel of Christ, or as he expressed it, "he was guilty of nothing but doing his duty." Upon being set at liberty, he was surprised praying with some friends at parting with them, and was again imprisoned for sixty days in the county gaol. His hardships destroyed his health, and after much bodily suffering, he fell asleep 1668, the following lines being written on his grave stone:—

"Here Mr. Joseph Alleine lies,
To God and you a sacrifice."

In an old and very scarce work, including his "Life, Death, also Christian Letters," Alleine's wife states that he called the "holy history of our Lord's life, death, resurrection, ascension and second coming, 'Christ's love letters,' which 'he seemed always to be much ravished with.' At one time, while on his sick-bed, he smilingly said to his wife, 'Ah, my love, I was thinking of my marriage day. It will be shortly. O, what a joyful day will that be!' Gazing on his emaciated hands, he exclaimed, 'These shall be changed; this vile body shall be made like to Christ's glorious body. O what a glorious day will the day of the resurrection be! Methinks I see it by faith. How will the saints lift up their heads and rejoice. O come,

let us make haste, our Lord will come shortly, let us prepare!"

It was during his last imprisonment that he wrote the following letter to the flock of his charge. I copy it from the above-mentioned volume. "Letter 27.—Of the second coming of Christ. To the faithful and beloved, the servants of God in Taunton, grace and peace."—The essence and substance of the letter on the Advent, the reader will find in my "Voice of the Church," pp. 186, 187. D.T.T.

"Loving and most dearly-beloved:—Though I trust my bonds do preach to you, yet methinks that doth not suffice me, but the conscience of my duty, and the workings of my heart towards you, are still calling upon me to stir you up by way of remembrance, notwithstanding you know and be established in the present truth. And if Paul do call upon so great an evangelist as Timothy to remember that Jesus was raised from the dead, according to the gospel, why should not I be often calling upon myself and upon you, my dearly beloved, to remember and meditate upon, and closely apply so great and weighty truths of the gospel, which you have already received? And in truth I perceive in myself and you another manner of heat and warmth, in the insisting upon the plainest principles of Christianity, and setting them home upon mine own heart and yours, than in dwelling upon any more abstruse speculations, in the clearest handling of which, the preacher may seem to be much like the winter nights—very bright, but very cold."

"But now, my brethren, I shall not with Paul call upon you so much to remember the resurrection of Christ, as the return of Christ. Behold he cometh in the clouds, and every eye shall see him; your eyes and mine eyes; and all the tribes of the earth shall mourn because of him, but we shall lift up our heads, because the day of our redemption draweth nigh. This is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone, my preaching in vain, and the bottom in which I have entrusted all my hopes is forever miscarried. But I know whom I have trusted. We are built upon the foundations of that sure word, we are not built upon the sand of mortality. Nor do we run so as uncertainly, but the word of the Lord abideth forever, upon which word do we hope. How fully doth this word assure us that this same Jesus that is gone up into heaven, shall so return, and that he shall appear the second time unto salvation to them that look for him. O how sure is the thing! How near is the time! How glorious will his appearing be!

"The thing is sure, the day is set; God hath appointed a day wherein he will judge the world by that man whom he hath ordained. The manner of it is revealed: Behold the Lord cometh with ten thousand of his saints: the attendants are appointed and nominated. The Son of Man shall come in his glory and all his holy angels with him. The thing you see is established, and every circumstance is determined. How sweet are the words that dropped from the precious lips of our departing Lord! What generous cordials hath he left us in his parting sermons, and his last prayer! And yet of all the rest these are the sweetest, I will come again and receive you to myself, that where I am there you may be also. What need you any further witness? you have heard him yourselves assuring you of his return. Doubtless he cannot deceive you, you who have not only known but seen and felt the truth of his promises.

"And will he come? Tremble, then, ye sinners; triumph, ye saints: clap your hands, all ye that look for the consolation of Israel. O sinners, where will you then appear? How will you look upon him whom you have pierced, whom you have persecuted, whose great salvation you have neglected and despised? Wo unto you that ever you were born, unless you should then be found to be new-born.

"But you, O children of the Most High, how will you forget your travail, and be melted into joy. This is he in whom you have believed, whom having not seen ye loved. But how will love and joy be working (if I may so speak) with pangs unutterable, when you shall see him, and hear his sweet voice, commending, applauding, approving of you, and owning you by name before all the world. Brethren, thus it must be; the Lord hath spoken it. See that you stagger not at the promise, but give glory to God by believing.

"Again, the time is near; yet a little while and he that shall come will come. Behold I come quickly, saith he, and again, The Lord is at hand. Sure ye are that death cannot be far off. O Christian, thou dost not know but the next year, nay, possibly, the next week, thou mayest be in heaven. Soul, believest thou this? If thou dost indeed, what remains but that thou shouldst live a life of love, and praise, studying to do all the good thou canst till thou come to heaven, and waiting all the days of thine appointed time till thy change shall come. O my soul, look out and long. O my brethren, be you as the mother of Sisera, looking out at the

windows, and watching at the lattices, why are his chariot-wheels so long a coming? Though the time till you shall see him be very short, yet love and longing make it seem tedious.

"My beloved, comfort your hearts with these words. Look upon these things as the greatest realities, and let your affections be answerable to your expectations. I would not have told you these things, unless I had believed them, for it is for this hope that I am bound with this chain. The blessing of the Holy Trinity be upon you. I am yours, and will be. The God of peace be with you. I rest, your ambassador in bonds.

JOSEPH ALLEINE.

"From the Prison of Ivelchester,
"August 5th, 1666."

The Hyde Park Riot.

A BILL having been introduced into the British Parliament by Lord Grosvenor to close all retail shops in London on the Sabbath, a mob of a hundred thousand people, assembled in Hyde Park, on a late Sunday afternoon, and demonstrated their opposition to the bill. What the populace meant in their assembling, they did not themselves definitely understand. What they did, was mostly performed under the impulse of excitement against the aristocracy, whom they supposed had started and supported the idea, since the bill came from one of the nobles, and was introduced into the House of Lords. They hooted the carriages of the upper class, which were driving out for pleasure rides on that Sabbath afternoon, when these same persons on account of their desecration of the day, were as much contemplated in Lord Grosvenor's bill as any other class of society. But the whole affair clearly reveals two things; first, that a growing feeling of indignation is pervading the popular mind in Great Britain against the aristocracy,—and, secondly, that the great city of London has a sufficient element of immorality in it to overawe the Parliament by its strength, and forbid that the Sabbath day shall be kept holy to the Lord.

The following is from *The Rock*, published in Edinburgh:

"We cannot imagine anything more disgraceful or dangerous to England than the way in which Lord Robert Grosvenor's attempt to diminish Sunday trading in London has been disposed of. Talk of America! No such scenes would be tolerated there. The furious mob of London, hounded on by the publicans and leading newspapers, and connived at even by prominent statesmen, have fairly overwhelmed the Parliament, and laid a forcible arrest on Lord R. Grosvenor's well-meaning although inadequate attempt to put down some of the enormous Sabbath profanation which abounds. The utter fanaticism of infidelity, and the miserable want of any fixed principle which prevails amongst so many of the various classes in England, could scarcely have been more appallingly illustrated. The natural question is, where is all this to end? The old heathen proverb, *Quem Deus vult perdere prius dementat*, seems every day more and more applicable to Britain. Men that can dare to raise and inflame infuriated mobs against an attempt, however feeble and imperfect, to maintain the authority of God, and secure to the people a day of rest, may perhaps find the same mobs repeating the same lesson in a less agreeable form, by tearing out the windows of Printing House Square, or demolishing the carriage of the Prime Minister."

The *London Record* gives the following, as an immediate result of the sudden unpopularity of the Sabbath day:

"We fear that the ever-watchful enemy, observant of the opportunity, is about to take advantage of the defeat of the Sabbath cause, in the case of Sir Robert Grosvenor's bill, and to make a forward move of the most mischievous kind. No trumpet has been sounded. The advance is made in silence. But in the time-bills of the Croydon and Epsom Railway, which have just been issued, there appears a notice, for the first time, of six trains to run to the Crystal Palace, and six from the Crystal Palace, each Sunday afternoon. We have not yet seen any announcement of the opening of the Palace on that day; but the sympathy which exists between the Palace company and the railway company, is so well known, that it may fairly be assumed that whatever is done by the one is approved by the other. Except, therefore, there is some error in the Railway time bill (a most improbable thing), the opening of the Crystal Palace on Sunday afternoon is just about to commence. Whether it will be possible to stop the mischief we will not attempt to decide. As to an appeal to the law, we fear, both that there is no law which an ingenious man could not contrive to evade, and also that, in the present temper of the times magistrates and legislators would frown on all attempts to vindicate the Lord's day."

In regard to the common guilt both of the populace, and those against whom their violence was directed, the *North British Mail* says:

"There are some remarkable points in this

question of the Sabbath. The multitude in Hyde Park were by no means particular about the means they employed, so that they only gained their end. Resolved to defend their right to buy, sell, work, and amuse themselves on Sunday, they turned out into the great mall of fashion to hoot, denounce, and persecute a class of persons exactly of the same opinions and habits in that matter as themselves. The butterflies who galloped in Hyde Park on Sunday afternoons are certainly not-Sabbatarians. The aristocracy of England have never been puritanical in thought, word, or example; and the authors and promoters of Sunday Trading Bills, as the *Times* declares, must be sought among quite other classes. The real Puritans, the religious Sabbatarian party, who had chosen Lord Robert Grosvenor as their instrument, must have been greatly edified at thus seeing the house of Beelzebub divided against itself. But the revenge of this London crowd, however blindly and rudely directed, has been successful. By dividing among themselves, the anti-Sabbatarians have gained the day. The Sabbatarian cause, we may be sure, must have been very badly guided, and in a very wrong position, when such is the result. But if the Sabbath-breakers conquered, when they mistook each other for enemies, what will they do when they are united? The Hyde Park aristocrats and Hampstead-Heath democracy will, no doubt, be firm allies for the future in opposition to Sunday Trading Bills."

TRIUMPH OF THE CROSS.—As the cross was the triumphal chariot of Christ, so was it likewise the pageant, as it were and table of his spoils. For though to a carnal eye, there was nothing but ignominy and dishonor in it, yet, to those that are called, there is an eye of faith given to see, in the cross of Christ, hell disappointed, Satan confounded, his kingdom demolished, the earthly members of the old man crucified, affections and lusts abated, and captivity already led captive. And, indeed, what triumph of any, the most glorious conqueror, was ever honored with the opening of graves, the resurrection of the dead, the conversion of enemies, the acclamation of mute and inanimate creatures, the darkness of the sun, the trembling of the earth, the shaking of the rocks, the amazement of the world, the admiration of the angels of heaven, but only this triumph of Christ upon the cross? And if He did so triumph there, how much more on the right hand of the Majesty on high, where he is crowned with glory and honor, and at that great day, which is therefore called the "day of the Lord Jesus," because He will therein consummate his triumph over all his enemies, when He shall come with the attendance of angels in a chariot of fire, with all the unbelievers of the world bound before his throne, and with the clamor, admiration, applause of all the saints.—*Bishop Reynolds*.

REDEMPTION BY CHRIST.—By the redemption which Christ hath wrought, God is placable, sin pardonable, the soul curable, the curse removable. And shall God offer mercy, and I refuse it? Am I bought with a price, and shall I not glorify God by accepting it? Do I not stand in need of Christ? Is He not provided for me? Is He not revealed to me? Doth He not invite, entreat, command me to come unto Him? Did He ever cast away any that did so? May I not reach forth an arm to embrace the sure mercies of David? Are there not examples of great sinners, who have been welcome unto great mercy? (1 Tim. 1:13, 16.) Lord, I am a great sinner; I confess it, I bemoan it, I hate it, I forsake it; I will throw away everything which keeps me and Christ asunder. Thou dost freely give Christ; I greatly want Him; I earnestly desire Him, I thankfully accept Him; I willingly follow Him; I am his ransomed servant, to be ruled by Him, and to live to his grace; I am bought with a price, therefore I will not be a servant of men, to captivate either my reason, my conscience, or my conversation to their will. I am bought with a price, therefore I will be a servant to him that bought me; that as he hath by his blood, purchased glory for me, so I may by my obedience bring glory unto Him.—*Ibid*.

SELFISHNESS, UNCHRISTIAN.—Live for some purpose in the world. Act your part well. Fill up the measure of duty to others. Conduct yourselves so that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner, that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved among a million on shore, and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich,

wanted by the poor, nor celebrated by the learned. Who has been the better of their life? Whose tears have been dried up? whose wants supplied? whose miseries healed? Who would unbar the gate of life, to re-admit them to existence? or what face would greet them back again to our world with a smile?—Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good, gets none. He is like the heath in the desert; neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.—*Rev. J. A. James*.

ARCHBISHOP USHER.—The celebrated Archbishop Usher was, in his younger days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of everything, he wandered to the house of a dignitary of the church, in search of shelter or relief, craving assistance as a brother clergyman. The dignitary, struck with his squalid appearance after the wreck, distrusted his tale, and doubted his character; and said that, so far from being a clergyman, he did not believe he could even tell how many commandments there were. "I can at once satisfy you," said the Archbishop, "that I am not the ignorant impostor you take me for. There are eleven commandments." This answer confirmed the dignitary in his suspicions: and he replied with a sneer, "Indeed, there are but ten commandments in my Bible; tell me the eleventh, and I will relieve you." "Here it is," said the Archbishop, "A new commandment give I unto you, that ye love one another."

Foreign News.

HALIFAX, August 1.—The steamship Asia, Capt. Lott, from Liverpool on the 21st ult., arrived here at half-past two this morning.

THE WAR.—The general view of the war, at home and abroad, is not very encouraging. Partial successes before Sebastopol have, however, revived the drooping spirits of the army, although the small reported losses of the Allies show that the successes were not of importance.

Gen. Pelissier, whose character suffered much after the repulse of the 18th, is regaining confidence, and from the strength of the French works, now closely advanced to the Malakoff, there is a probability of its early capture.

A dispatch is published from Gen. Simpson, giving an account of the embarkation of the body of the late Lord Raglan for England. Gen. Pelissier placed a garland of immortelles on the coffin, and the French troops formed an avenue of men from the camp to the sea, six miles in length.

General Simpson is confirmed in his command.

The latest dispatches are as follows:—

July 16, 11 P. M.—General Pelissier telegraphs: "The enemy, who had for some days in vain attempted to stop our left approaches in front of the Malakoff Tower, attempted last night to drive us back, but were repulsed by the first division of the second corps. Three times the Russians threw themselves upon our trenches, with their usual shoutings; after each attempt they were compelled to retreat by the steady fire and calm attitude of our soldiers, leaving behind them many of their slain."

July 17.—General Simpson telegraphs: "Nothing of importance. The army is in good health."

July 18.—General Simpson telegraphs: "A sortie made on the left attack was repulsed, with only three casualties on the British side."

July 19.—The *Paris Patrie* says: "According to the news received this morning, the Russians attempted another sortie last night, about ten o'clock, against the batteries of the Carreing Bay, and were vigorously repulsed."

Letters say that the Russian ships begin to suffer from the French mortar battery on the right side of the Quarantine Bay, and deserters say that the rations of the shipping are reduced to one-half.

The French have cleared Kamiesch of all suspicious persons, and have established a municipality.

General Eyre has had his leg amputated. General John Campbell died within Sebastopol, and a flag of truce returned his sword.

The Sardinian and Turkish forces have again withdrawn from the valley of Baidar and Balacaya. This may indicate either another manifestation in a plan of a campaign, or that field operations against the Russians have been abandoned.

It is confirmed that the Russians have received considerable reinforcements. Gortschakoff writes to St. Petersburg acknowledging their arrival.

THE BLACK SEA.—Another sea expedition is being fitted out, destination unknown, but supposed to be either against Odessa, or to relieve the Turks, who are pressed in Anatolia; per-

haps it may be for operations on the Danube. Four thousand Turks are in the Dobrujscha, where reinforcements of French and English are expected.

THE BALTIC.—From the Baltic we hear that Fort Svartholm has been destroyed—that 20,000 tons of Russian shipping have been burnt in the vicinity of Nystadt—that the blockade of the White Sea has been officially announced—that an experiment with the long range off Cronstadt has been unexpectedly successful. Whether, or when, any great operation is to be undertaken, we are not told, and it appears but too probable that it will be found, after all, that Admiral Dundas will have to return, as Sir Charles Napier returned before him, without having accomplished anything really important.

A letter dated off Cronstadt, July 9, says:—

A despatch, dated Kamiesch, July 5, states that a great number of gunboats were collecting at that port to be ready to start on some expedition, the destination of which was not generally known.

All the disposable ships of the allied squadron, including some large vessels of war, had been ordered to proceed to France, to take on board 25,000 men, to co-operate in a campaign on the Danube.

It was reported that the English Government had sent word for all the transports to return to England to embark troops.

The Paris correspondent of the *London Times* says: "Some of the private letters received from the camp of the allies yesterday are far more encouraging than for some weeks past, and to a certain degree the impression produced by the check of the 18th seems to be wearing off. The tone of despondency which marked so many previous communications is not now to be found in them, and they now speak hopefully of the moment not far distant for a glorious revenge. One letter of the 5th mentions that only one hundred metres separate the French from the Malakoff Fort."

On the other hand, the *European Times* says:—

"The tone of the recent letters from the Crimea is cheerless, and some of them are even desponding. The check of the 18th of June has lost General Pelissier his popularity, and there is no doubt that it was mainly instrumental in finishing poor Lord Raglan."

THE NEGOTIATIONS.—The *Weser Gazette* reports that Count Walewski, the French Minister of Foreign Affairs, has sent to the French Legation a circular, in which it is said that his government does not any longer consider itself bound to the four points, and that it has resolved to impose such conditions of peace as might be suggested by the result of the war. Count Buol has confined himself to expressing a fear that, under such circumstances, it was not possible to hope for a speedy re-establishment of peace.

A correspondent of the *Independence*—who writes under the signature "Y." and who is said to be a partizan of M. Drouyn de L'Huys,—puts forward, in a long letter, the idea that France has gained enough of military honor by the war, and hints that, if Sebastopol be not taken shortly, the negotiations for peace will be re-opened.

FRANCE.—The Emperor is shortly expected to leave town for Boulogne, where he will be joined by the Empress, and remain until the time fixed for her Majesty Queen Victoria's visit, unless some change in the present arrangements takes place. Their majesties will proceed to Calais, where their illustrious guests will disembark; and the reviewing of the troops assembled at Helfaut, and visiting garrisons, will take up the time of the august visitors from the 16th of August to the ensuing Monday, when their majesties and Prince Albert will proceed to Paris and St. Cloud.

The storm which visited Paris on Tuesday and Wednesday has been generally felt throughout the country, where it has done much damage. It has laid the corn to an extent which will prove most serious, if the hot, sunshiny weather of the following week do not speedily return; and in the wine districts the hail has proved most destructive. On one wine estate in Burgundy the damage is estimated at two hundred thousand francs; but there is still a hope that these reports are, as is generally the case, much exaggerated.

POLAND.—The Warsaw correspondence of the *Independence* refers at some length to important reforms about to be accomplished in Poland. In the first place, the Commission of Inquiry, which has hitherto held cognizance of all political offences, is dissolved, and such offences will in future be tried by the ordinary tribunals.—Secondly, the Polish language will be substituted for the Russian in all official business and proclamations. Thirdly, instead of the various commissions now charged with the title of minister will be appointed. "These reforms," says the paper referred to, "indicate to a certain ex-

tent the commencement of the reconstruction of the kingdom of Poland."

It appears that Austria, as well as Russia, is about to make some considerable concessions to its Polish states.

ITALY.—A Mazzini manifesto had been issued in Italy. The writer praises his compatriots for their courage and promptitude in the hour of danger—"a people sacredly bold, ready to rise at the first invitation, capable of drawing the knife against cannon, capable of daring and dying like Pianori." He advises a movement—"The moment is in the highest degree important. Austria, breaking her compact of the 2d of December, diminishing her army to allay the suspicion of the Czar, and thus leaving his forces free to the injury of the allies, has lost all claim to the protection of France and England."



The Advent Herald.

BOSTON, AUGUST 11, 1855.

THE READERS OF THE HERALD ARE MOST EARNESTLY BEAUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCRETION OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

A NEW WORK IN PRESS.

"THE TIME OF THE END."

This is the title of a new and important work, which we now have in process of being stereotyped, and will be completed at an early day. The object of it is to give the church and the world all the light that is in our possession respecting the termination of the prophetic periods, and the position we occupy in the Great Calendar of Prophecy. At the present moment we are only able to glance at its contents, which are as follows, viz.

- Watchman, What of the Night?
- The Expectation General that a Crisis is Impending.
- God reveals Coming Events.
- Prophecy not understood till near the time of its fulfillment.
- The Time of the End a subject of Prophecy.
- The Truth Applicable to each age, imperative on that age.
- Prophecies foreshadowing the End.
- Misapprehensions corrected.
- The Apocalypse an unveiling, or unsealing to Prophecy.
- Indifference to Prophecy Displeasing to Jehovah.
- The Prophetic periods necessarily obscure to the early Christians.
- Six thousand years, the expected Period of the World's Duration.
- The Cause of their supposing the end to be near.
- The Christian Fathers all Millenarians.
- The Decline of Millenarian Views.
- The Expectation of the church never came to a crisis.
- The Church became Apostate.
- The Millenarians excluded from the Papal Church.
- While the Bridegroom tarried they all slumbered and slept.
- Erroneous expectation in the 10th century.
- The Epoch of the Reformation.
- The Symbol of the open Book.
- Luther's first Prophetic Discovery.
- Luther's view of the nearness of the End.
- Views of the Reformers on the Time of the End.
- View of Melancthon.
- Shortening of the Time.
- Bishop Latimer.
- The Reformation under the Sixth Trumpet.
- The Anabaptists and Fifth Monarchy men.
- Their kingdom a temporal one.
- Seven Thunders uttered their voices.
- The Time not then.
- The word to be preached again to all the world.
- The Midnight Cry.
- The Year-day principle of Interpretation.
- The Periods of the Apocalypse were the key to the times of Daniel.

The half Century of Expectation of the church.

THE EPOCH OF A. D. 1836.

James Albert Bengel.

John Wesley.

THE EPOCH OF A. D. 1843-4.

Hans Wood, Esq.

William Miller.

William Cuninghame, Esq.

Rev. Matthew Habershon.

THE EPOCH OF A. D. 1847.

Rev. R. C. Shimeal.

Joseph Wolf.

Rev. Frederic Sander.

THE EPOCH OF A. D. 1864-6.

Rev. Thomas Scott, D.D.

Rev. Alfred Bryant.

Rev. William Cogswill, D.D.

Rev. George Stanley Faber, D.D.

Rev. John Cumming, D.D.

Rev. E. B. Elliott, A.M.

THE EPOCH OF A. D. 1868.

The Rev. Edward Bickersteth.

THE EPOCH OF A. D. 1871.

J. A. Brown.

THE EPOCH OF A. D. 1880.

THE REV. WM. HALES, D.D.

THE CONCLUDING CHAPTER OF MR. ELLIOTT'S HORSE.

APOCALYPTIC—GIVEN IN FULL.

Our Present Position in the Prophetic Calendar.

THREE LECTURES BY JOHN CUMMING, D.D.—Nature of the Millennium.—Two Resurrections.—Signs of the Near Coming of Christ.—Abstract of his course of lectures in Exeter Hall, in 1848.

THE NEW HEAVENS AND EARTH.

Sermon of Rev. Thomas Chalmers, D.D.

John Wesley.

Article by Prof. Hitchcock.

ONE HUNDRED WITNESSES ON THE STAND: TESTIFYING AGAINST THE MODERN WHITEBYAN THEORY OF A MILLENNIUM OF RIGHTEOUSNESS BEFORE THE COMING OF CHRIST AND RESURRECTION OF THE SAINTS.

The Temporal Millennium a Modern Novelty.

Those who sleep with Jesus.

The Testimony of the Reformers.

Testimony of Martyrs of the Church of England.

Testimony of Old English Church Divines.

Testimony of Sir Isaac Newton.

Testimony of the Westminster Assembly's Divines.

Testimony of Old English Dissenters.

Testimony of Samuel Rutherford.

Testimony of the early New England Divines.

Testimony of Baptist Divines.

Testimony of Distinguished Methodists.

Testimony of Scotch Presbyterians.

Testimony of Ministers of the Church of England.

Testimony of English Laymen.

Testimony of American Episcopal Divines.

Testimony of William Miller.

Testimony of Ministers and Lay Members of American Presbyterian and Congregational Churches.

Testimonies of Missionaries of the Cross.

The above notice is not perfect, but will give some idea of the work.

Works on the Prophecies.

DIVERSITY OF VIEWS—OURS UNCHANGED.

In my proposed plan for a wide dissemination of the works of Dr. Elliott, Dr. Cumming, Dr. Bonar, and others, I have a single object in view. And that is to bring within the reach of all who will read, the burden of the evidence of the speedy coming of Christ in his Kingdom. There are views in these works that we dissent from; such as the return of the Jews, &c.; but this view is held by these writers in subordination to the crowning truth. We can therefore circulate these works in good faith, in the belief of their real usefulness. Besides, these works are sound on all the great doctrines of the Bible, the divinity of Christ, the atonement, &c. There is a vein of piety that runs through them all, which gives wholesome food to all pious minds. Incalculable good must result from the perusal of these works, by all pious persons, seeking to improve their hearts in the cultivation of the Christian graces.

We have not changed our views on the great Advent question, and shall continue to advocate the same doctrine that we have done for the last fifteen years. Our friends may always know where to find us. Though as a publisher, we may give some things from which we differ, yet all good-minded persons will understand this. The time is near, when society will divide into

two great parties. The little, petty sectarian distinctions now got up, and kept up by selfish men, will pass away. It will soon be the church, and the world—Christ and Anti-christ. And we must take our position with one or the other of these parties.

Dr. Cumming has the following excellent remarks on this point:

"Oh, let us not quarrel about lesser things! There is love enough on Calvary to lift the earth to heaven; there is light enough at Pentecost to irradiate the wide world; there is warmth enough on the hearthstone of our Father's house to make every heart glow with ecstasy and thankfulness! Let us rather quench than kindle the fires of passion. Let us pray that the temperature of our Christian life may be so raised, that we shall neither see nor feel the petty scintillations of angry quarrels."—*Signs of the Times*, p. 72.

Again he says:

P 76.—"It is important to remark, that, on the great truths of Christianity, all true Christians of every persuasion are at one; on the interpretation of prophecy, it is fair to state, they conscientiously differ. Yet, in this field there is a deepening agreement among most. Differ from me, or any other Christian as such, on that which is vital and essential, and you so far denude yourselves of the claims of Christians; but should the reader differ from me on the interpretation of prophecy, and what appears to me most probable, I hope, in the spirit of brotherly love and of Christian charity, we shall forgive our differences in things confessedly difficult, and sometimes obscure, because of our harmony in magnificent and glorious things, which are so plain that a wayfaring man may not err therein."

THE MILITARY RESOURCES OF GREAT BRITAIN.

The *London Times* devotes a lengthy article to show that there are no grounds of misgiving of the real capacity of England to keep on foot a military force sufficient to the exigencies of the war. The writer says:—

"In the year 1813 we had been at war twenty years, with little or no interval of peace, and had been exposed to all the exhaustion contingent on such a struggle. The population of Great Britain in the year 1811 had been 12,596,803. Out of this population we raised for the said year of 1813, 140,000 sailors and marines, and 237,000 regular soldiers, besides which we kept in arms 83,000 regular militia, and could further rely upon the services of 288,000 local militia, and 65,000 yeomanry cavalry. The total sum of these numbers is 813,000. Now, in the year 1851, when the last census was taken, the population of Great Britain was 21,121,967, so that, allowing for increase since that time, we have probably a population at the present moment not much less than double that of 1813. The rest of the problem we may safely leave our readers to work out for themselves."

The *Times* then admits the vast area over which, for the number of colonies maintained by England, her military force has to be distributed, and asks, "Who can wonder that, with such calls upon our army, the force disposable for general and concerted action should not, especially at the commencement of a war, be found very large?"

The writer for the *Observer* says:—

"Not many years ago, it was calculated that voluntary emigration alone carried away from this country something like an average of 1000 persons a day; and yet such was then the public confidence in our resources—so decided at that time were the popular views on the subject, that it was conceived a matter rather for congratulation than otherwise, that we should be thus lessening our population by some 260,000 a year."

The *Times* argues that Russia, which, unlike England, had powerful and well-organized forces at the commencement of the contest, is already beginning to feel the pressure and exhaustion of war, while England, on the other hand, after starting from a peace establishment, and resolutely weathering all the dangers and difficulties arising from imperfect preparations, is gradually developing her resources with such success, that no less than 30,000 recruits—all, of course, by voluntary enlistment—have been added to the army since the beginning of the year.—*Traveller*.

THE EXPECTED POLITICAL MILLENNIUM.—It appears by the following, from the *New York Tribune*, that the expected "good time coming," to which politicians are anxiously looking, is after all as distant from any signs of development as ever:—

"With what slow and tortoise steps, by what weary and protracted stages, does Europe gravitate toward Republican Institutions. This inevitable advent, however remote, is still foreboded by all speculative observers, and philosophic historians. But beyond all, those who will be crushed in its coming, kings, the old aristocracies of birth, the new ones of money, and pusillanimous conservatives of every hue, all have a clear presentiment of their fate. It is, however, difficult accurately to define what will be the nature of this great movement, or into what governmental shape it will develop itself and be realized. The elements are of various kinds, variously distributed among the principal European nations, and extremely complicated. Hence it happens that whatever may be the aspirations and tendencies, however wide in general the diffusion of republican ideas,

few, if even the strongest and most ardent apostles of the faith, possess a clear, distinct and precise notion of the vital element which gives life and strength to a republican community."

DEATH OF FATHER LAMSON.—Silas Lamson, the venerable street preacher, whose personal appearance and eccentricities are familiar to all our citizens, died in Shelburne Falls, at the home of his son, on the morning of the 29th ultimo, aged 79, after an illness of five days. His disease was bilious colic, which, after two days, turned into dysentery. We learn from a cotemporary that he was a native of Boylston, Mass., and in youth became a resident of Sterling, where he married and settled in life. A few years after he embraced religion, and united with the Baptist church in Holden. He soon began to feel it his duty to preach—thought he would not, for want of an education—but after weighing the matter for some time, decided that the Bible did not require educated ministers.

From that time he embraced some peculiar views relative to Christ and religion—began to wear his beard and dress singularly, which he continued to do to his death.

He has been a man of large inventive powers, having originated many valuable things, and patented many articles; but scythe snaths have claimed most of his attention.

Having for several years led a somewhat nomadic life, he returned to reside with his wife and sons about one year ago, and has during that time been very quiet and laborious, affording great consolation to his family.

WAR OF THE GREAT NATIONS.—Mr. Lord has an interesting article on this subject in the July No. of his *Journal*, concluding with the following paragraph, relating to the future of Roman Catholicism:—

"Whatever the direction may be, however, in which the current of events is to run, it seems likely that the period of the present war is to be fruitful of great occurrences, and that the movement of the nations is to be rapidly towards that catastrophe from which the beast is to arise in its last form, adopt the Catholic church as its coadjutor throughout the ten kingdoms, and institute that persecution of the witnesses which, issuing in their triumph, is to lead on to the fall and destruction of Babylon, and the battle at length, in which the wild beast is to perish."

To Correspondents.

We have received an answer from Rev. A. Williams, to our reply to his article on the Abrahamic inheritance. A press of duties may delay our insertion and notice of it for a few weeks, but at the earliest practicable moment we shall attend to it.

MY JOURNAL.

Monday, May 21st.—This morning we find ourselves near the coast of Guatemala. The mountain scenery is lofty and grand. Most of the mountains are volcanic, and some of them are active at times, especially the Viejo. We have continued all day near the shore, still having a pleasant view of the coast of Salvador. This afternoon we have come to the Nicaragua coast, and are nearing the port of San Juan Del Sar. But for a heavy thunder storm and rain, we should have anchored in port this evening. But here we are, near the coast and port, in the midst of darkness, thunder, lightning and rain, and will have to keep off till it clears up, or the sun scatters the darkness. We have a careful Captain, and feel safe, yet in such cases there is always more or less peril. May that kind Providence, who has kept us thus far, keep us to-night.

There are three slaves on board—one woman, and two men. The woman is much wedded to her mistress, and delights in returning to New Orleans. She has all the good things she needs, but liberty, and this she does not appreciate. The two men are different. They do not wish to return. Their master told me they did not return willingly. He had given three of his slaves their liberty in California, who still remain in his employ there, and were worth more to him now than before. But these two had been very disobedient and expensive. He was taking them back to perpetual slavery. To-night they hid in the hold, to evade their master, but by close searching they were found and put in irons! Poor fellows!

To-day noon we were in lat. 12. 18, lon. 87. 31., and had made, the last 24 hours, 220 miles, leaving at noon 112 miles to San Juan. Our reckoning is now about out, and we are lying off, watching for more light.

Evening—Another thunder storm has come up, and we have no hope of getting into the harbor. We must stand off and throw the lead for soundings, lest we should, like other ships on this coast, run upon the rocks or beach. Our Captain is a

prudent man, and seeks safety by standing off shore.

Tuesday, May 22d.—This morning, it having cleared off, we find ourselves sixty miles from shore! Many seemed to be disappointed at a delay of a few hours, but I rejoiced that our Captain had been able to keep us far from danger; or rather that our Father who holds the destinies of all in his hands, had so guided him, who had the care of our ship, that he took a safe course. I felt that we were in peril, and slept not till the morning light, when all was found to be safe.

At 11 o'clock we arrived at San Juan Del Sur, which means St. John of the South. Juan is pronounced Wan.

The Pacific! I must now take leave of this vast ocean. I have spent a month on its peaceful bosom, in my voyage to and from San Francisco. I have been much delighted, and have enjoyed many happy hours upon it. I feel loth to leave it. The days have been most pleasant and delightful, and the nights have been calm and beautiful, with one or two exceptions. I could live a life on this unexampled and beautiful expanse of waters.

It was near this place, 342 years ago, that the bold and daring Vasco Nunez De Balboa, a Spanish adventurer, by the aid of the Indians, discovered this ocean. He landed at the Isthmus of Darien in 1514, and captured the principal native, or Indian villages, and robbed them of their gold, and other treasures. On making a treaty of peace with them, they informed him, that there was another ocean on the other side of the Isthmus. Balboa was elated to the highest degree, and resolved at once on an expedition to its shores.

"On the 6th of September, 1513, he took solemn leave of the main body of his forces, and after a prayer, suitable to the occasion, struck into the wilderness with his little band of explorers. For ten days they pursued their way amidst almost incredible hardships and fatigues, suffering intensely from hunger, torn by briars in the thicket, half drowned in the swamps, and daily exposed to the fierce attacks of the Indians, who hung on the march in great numbers, and every hour threatened to overwhelm them. Often the Spaniards had to fight their way for miles in the face of the most fearful odds, but their unconquerable valor, their fire-arms and blood-hounds, generally brought them unscathed through every encounter. At last they arrived, laden with booty, at the foot of the great mountain range, beyond which they were told lay the object of their search, and after resting here for one night, Vasco Nunez prepared to ascend in the morning early, to get the first glimpse of his new discovery. But of all his followers sixty-seven only were strong enough to climb the mountain to gaze upon the object of their toils and struggles.

"When the day dawned, they set forth from the Indian village, in which they passed the night, and by ten o'clock, by a toilsome ascent, through thick forests, they emerged upon the bare and rugged region, which lay below the summit. The Indian guides here pointed to a craggy eminence, from which the first view of the ocean might be obtained. Nunez commanded his men to halt, and now proceeded alone. With a throbbing heart he ascended the bare mountain top. The crisis of his fate had come, and he trembled with anxiety. At last he stood upon the summit and gazed eagerly westward. Below him lay a vast chaos of rock and wood, and pampa, and roaring torrent, and, Oh, joy unutterable! away in the distance, the long sought ocean danced and glittered in the morning sun.

"Ades, O desiderabilis,
Quem petebamus, in tenebris!"

"Vasco Nunez fell on his knees on the spot, and poured forth his heart in thanksgiving to God, who had so abundantly blessed him. Here was the great Indian Sea, which washed the isles of spice and of gems, where the golden dreams of the old world poets were living, palpable realities, and Vasco Nunez was the happy discoverer. His followers soon joined him, swore to follow him to death, and having chanted a *Te Deum* on the spot, they made preparations for descending to the sea coast. The way was long and difficult, and the tribes through whose territory they had to pass were fierce and hostile, and before he reached the end of the journey, Nunez was forced to leave behind most of his men, to take rest after their fatigues, and advanced himself at the head of a small band of the bravest and best armed, accompanied by the cacique who reigned over the adjoining district, and some of his chosen warriors. The thick forests which covered the mountains descended to the very margin of the sea, surrounding and shadowing the wide and beautiful bays which penetrated far into the land. The whole coast, as far as the eye could reach, was perfectly wild, the sea without a sail, and both seemed

never to have been under the dominion of civilized man. They had arrived on the borders of one of those vast bays to which he gave the name of St. Michael, the saint on whose day it was discovered. The tide was out, and so gradual was the incline of the strand, that the water was full half a league distant. Nunez seated himself under the shade of a tree until it should come in. At last it came dashing on to his very feet with great impetuosity. He started up, seized a banner on which were printed a Virgin and child, and under them the arms of Castile and Leon. Then drawing his sword he advanced into the sea until the water was up to his knees, and waving the standard, exclaimed with a loud voice,—

"Long live the high and mighty monarchs, Don Ferdinand and Donna Juanna, sovereigns of Castile, of Leon, and of Arragon, in whose name, and for the royal crown of Castile, I take real, and corporal, and actual possession of these seas, and lands, and coasts, and ports, and islands of the south, and all thereunto annexed, and of the kingdoms and provinces which do or may appertain to them, in whatever manner, and by whatever right or title, ancient or modern, in times past, present, or to come, without any contradiction; and if other prince or captain, Christian or Infidel, or of any law, sect, or condition whatsoever, shall pretend any right to these seas, I am ready and prepared to maintain and defend them in the name of the Castilian sovereigns, present and future, whose is the empire and dominion over these Indian seas, islands, and terra firma, northern and southern, with all their seas, both at the arctic and antarctic poles, on either side of the equinoctial line, whether within or without the tropics of cancer and capricorn, both now and in all times, as long as the world endures, and until the final day of judgment of all mankind!" His followers hailed this pompous declaration with loud acclamations, and declared themselves ready to defend his claims against all comers, and advancing to the brink, having tasted the water, and found it to be indeed salt, they returned thanks to God once more. When these ceremonies were concluded Vasco Nunez drew his dagger and cut three crosses on trees in the neighborhood, in honor of the Three Persons of the Trinity, and his example was followed by many of his soldiers."

The harbor of San Juan is protected on the south, and is safe, but is not as good as Acapulco, while it is much better than Mansanillo. We anchored before the town, which consists of between thirty and forty houses of the natives, together with the Company's buildings, and some good hotels. It is quite a pretty little town, and is being built up and improved by the Transit Company.

The U. S. frigate *St. Mary* is in port, looking finely. It was said that she is here to look after Walker's expedition from San Francisco, which is on its way to Nicaragua, to help the rebels; but it is thought he will not do better than in Sonora, where he made a complete failure. The people of Nicaragua would be glad to have good citizens of the United States, or of any country, emigrate here, and settle among them, as good and peaceable citizens. The land is before all such, and the hearts and houses of the people are open to all such. But filibusters will find no quarters. Even the Kinney expedition from the States, is looked upon as an aggressive movement. Intelligent men from the United States very well know, that white men will never till the soil to any extent, and can only hope to do so, with profit, by the introduction of slavery. And this is no doubt the plan of those men who seek the control of this beautiful country. Heaven help the natives. I may say more on this subject.

It was very warm in the village, so that I had no wish to remain long; and so I made arrangements to leave early in the afternoon. We had the privilege of riding a mule twelve miles, to Virgin Bay, or Lake Nicaragua, or to ride in a wagon. The most of the carriages were heavy two horse wagons, with springs, having pine box body with seats. Another class of wagons were covered, and had cushioned seats, for ladies and children. Either were decent and comfortable. I selected an old light Yankee wagon which had strayed away from home in some way. Several of the heavy wagons had gone on ahead. But with our light craft, I expected we should not only keep up, but get ahead of all. And so we did, for we were the first to arrive in town. Our driver was a young native. He fully understood his business, and passed one carriage after another in all good nature, though those left behind were cross, and whipped their mules in vain to regain their position.

Six miles of the road, from the landing to the half way house, is hilly. Some of the ascents were quite steep, but safe. With heavy loads, passengers have to get out and walk up the worst

of them; but our driver in the Yankee wagon, would not allow us to get out, though we offered more than once to do so. The balance of the road (six miles) to the lake, is level and very good. The entire road is Macadamized. The bridges are strong and safe, built of mahogany. The country through which it goes is very beautiful. Nature has lavished her riches here. We saw the pine apple, banana, lime, orange, lemon, mango, &c., as we passed. Birds of various kinds, dressed in the richest costume, parrots and paroquets, as also monkeys and baboons. I saw twelve or fifteen monkeys of various sizes, playing in the top of a large tree. The way was beguiled by new and beautiful scenes. We also passed, occasionally, the huts of the natives. They had their tables spread, in front of their doors, with fruit of every kind, and also drinks. They also had monkeys and parrots for sale. They seemed to feel disappointed if the carriages did not stop for the passengers to trade with them. The women made the sales, all of whom were neatly clad, and some tastefully. Their persons were neat and clean, quite unlike the natives generally, and especially in tropical climates.

We arrived at Virgin Bay at 4 o'clock P.M., having made the journey of twelve miles in three hours, four miles per hour. Mercury over 100. Here we found a pleasant village of thirty-five or forty houses, and a number of stores and hotels, some kept by Americans, some by Europeans, and others by natives. There was much competition among the hotel keepers of which there was no need, for they were all full, during the few hours of our stay. The natives had set up cake and fruit stands on the main street, and must have a good business. Some of the ladies who kept those stands were not only neatly and beautifully clad, but were among the most bright and intelligent, as also handsome specimens of the feminine race. The men are very good looking, and altogether, the Nicaraguans are the most handsome, as well as the most intelligent of the natives of any country I have ever seen.

The town is built on the western shore of the lake. Just in front of the town lies the beautiful island of Omotepa. On this island there are two volcanic mountains, in the form of cones, that rise to a great height. Their names are Omotepa and Madava. They are grand and beautiful, though not active at this time.

There are 3000 inhabitants upon this island. They are an industrious and happy people. They have one beautiful city, Pueblo Grande, containing 2000 inhabitants. They also have four churches on the island, of the Catholic faith.

Lake Nicaragua is a beautiful sheet of water, 90 miles long, 40 wide. The depth varies from two to fifteen fathoms. The level of the lake is 128 feet above the Pacific, at low water.

This basin is the receptacle of the waters from a tract of country 18 to 30 miles in breadth, on each side of it, thrown in by numerous streams and rivers, none of which are navigable, except the river Frio, having its source far off in the mountains of Costa Rica, which discharges a large quantity of water near the spot where the river San Juan flows out of it. There are several islands in the lake, but none of them hinder navigation. There is gold in the river Frio, and the natives have never yet permitted the white man to ascend it.

While at Virgin Bay, the Governor being informed that two slaves were in transitu through Nicaragua, sent and took them, with a view of delivering them from bondage. They were retained a few hours, when, through the timidity of the governor, they were again returned to their masters. So the poor fellows, that had a ray of hope to cheer them for a few hours, were again plunged into despair. The New Orleans market will be the next place where they will appear,—and then to hopeless servitude!

We all sympathized with them, save the Southerners, (of whom we had many on board) who were armed to the teeth, and ready to shoot the first man who should interfere!

There are two boats on the lake; the first was loaded, and sailed at 7 P.M. The balance of the passengers went on board the second boat, between 8 and 10 o'clock P.M., and sailed at 12 o'clock, as soon as they had got the specie and baggage on board. We had a terrific thunder-storm in the day, between 10 and 12 o'clock. We started at 12. The heavens were overcast with black clouds, making it very dark. Our pilot steered by compass, and by morning we were at the entrance of the River San Juan, having sailed 67 miles. Here the Captain went on shore, as is the custom, to report himself to the custom house established at this point. Here is the old fort San Carlos, built by the Spaniards in early time. It was a strong fortress in its day, but is now mostly in ruins. There

are a few houses, and several families of the natives, residing here.

Neither of the boats now on the lake are fitted with berths. So we had to camp on the decks, tables and chairs, as best we could. The ladies were well cared for in their Saloon. The company have a large boat, fitted up with 700 berths, which they intend to run up the river at high water, and place upon the lake. This will be all that travelers can desire, for their comfort.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXV.

And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of my mountains;
And mine elect shall inherit it, and my servants shall dwell there.
—Is. 65.

By a metaphor the spared portion of Israel are denominated a "seed." The "mountains" referred to, are the mountains of Judea, the inheritance of which is promised to the literal descendants of Jacob and Judah. They do not comprise all the descendants of Israel, but those whom Paul denominates (Rom. 11:5,) "the remnant according to the election of grace." v. 7—"Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Elsewhere he says, (Rom. 9:27,) "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

As among this saved remnant, Abraham, Isaac, Jacob, Moses, David, and the other worthies have their portion, it follows that the period referred to, is subsequent to the resurrection.

And Sharon shall be a fold of flocks,
And the valley of Achor a place for the herds to lie down in,
For my people that have sought me.—v. 10.

"Sharon" and "the valley of Achor," were two of the most fertile portions of Judea. The former extended from Cesarea to Joppa, along the coast of the Mediterranean, to the south of Mount Carmel.

The valley of Achor was to the north of Jericho, near Gilgal; and it was distinguished as the first tract of ground of which Israel took possession on their entrance into the promised land. As it gave them their first footing in that country, and encouraged them to hope for the possession of the whole, it is called "the door of hope." Respecting the final deliverance of Israel, God said, (Hosea 2:15,) "I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of Egypt."

The valley of Achor was also celebrated as the place where Achan sinned; and the name which denotes trouble and affliction, was probably given because of the distress which his sin caused Israel.

During the desolation of Israel, it is written of her favored places, (Isa. 33:9,) that, "Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits." But even in its present condition, Sharon excites the admiration of visitors. Rev. Mr. Thompson, an American missionary, who viewed it from a tower in Ramla, in 1824, writes:

"The whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza, is spread before you like a painted map, and is extremely beautiful, especially at evening, when the last rays of the setting sun gild the distant mountain-tops, the weary husbandman returns from his labor, and the bleating flocks come frisking and joyful to their fold. At such a time I saw it, and lingered long in pensive meditation until the stars looked out from the sky, and the cool breezes of evening began to shed soft dews on a feverish land. What a Paradise was here when Solomon reigned in Jerusalem, and sang of the roses of Sharon! And what a heaven upon earth will be here again, when he that is greater than Solomon shall sit on the throne of David his father; for in his days shall the righteous flourish, and abundance of peace so long as the moon endureth."

It is of this place that Isaiah says: (35:2,) "It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

The declarations in the text, that Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, illustrate the restored fruitfulness of those countries, in the regeneration, and affirm the existence of animals in the new creation.

"Have sought," is put by substitution for the endeavor of God's people to conform to his requirements.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

LETTER FROM S. CHAPMAN.

BRO. HIMES:—Directly after the date of my last, (Sycamore, May 1st,) discovering but little prospect of effecting much lasting good in that place, (yet a few individuals embraced the faith, and were especially blessed,) I went to DeKalb, some eight miles west of S., where we enjoyed a soul-reviving season. Entered upon our work there May 14th, and continued our labors, preaching evenings, and on the Sabbath, and visiting from house to house, just nine weeks to a day. In passing through those shortest nights in the year, I generally commenced preaching at 9 o'clock in the evening, and notwithstanding the house was frequently crowded to overflowing, the congregations listened to the word, and to exhortations from the brethren with undivided attention, till half past ten or eleven o'clock, and after the benediction it was no uncommon thing for me to go home with the brethren, a distance of from two to three and a half miles, and then, after taking a little refreshment, retire to my lodging room at one and two o'clock at night. This of course rendered it necessary for us to breakfast at a little later hour than usual in the morning. Our health in this way (excepting sore eyes with which I had been afflicted more or less for three months,) was but little impaired by that constant and protracted effort, which resulted in the happy conversion of some forty precious souls. Brethren James and Samuel Keyes, (late from St. Lawrence county, N. Y.,) who invited me there, with their families, were especially blessed. On Saturday, June 9th, we constituted a church (on entirely new grounds) consisting of twenty-one members. The next day administered the Lord's supper, in connection with Elder H. H. Janes, who with his family had just emigrated from Vermont. It was a refreshing season. After this our meetings were especially interesting. Several others received baptism, and united with the church. When I left on the 28th ult. to meet the brethren in Conference, the church numbered thirty-three members, just the number that received baptism at my hands while there. Bro. Keyes and others will unite with that infant church, when they receive letters of dismission from their respective churches. While on the way here, the day after we left DeKalb, three happy converts asked for baptism at my hands. We cheerfully met their request, and proceeded on our journey. This reminded us of the case of Philip and the Eunuch, (Acts 8:36, and onward). The DeKalb church appointed delegates, and was well represented in our late Conference, and united therewith on the 30th ult. This of itself rendered the Conference the more interesting. I think brother Janes will locate there, and take the pastoral charge of that flock, and labor in this region, in connection with brother Spencer. We hope therefore the "false teachers" will gain no foothold here. The Conference met in this grove, a fine place was fitted up for the purpose. The weather was fine; a large number attended; the best of order was observed, and love and union characterized all our meetings; so that a good, and we trust lasting impression was produced thereby. But as brother Spencer has made his report of the proceedings of the Conference, which will soon appear in the columns of the *Herald*, I need not recapitulate. And now as I am about to leave the West, I do most ardently hope that the brethren composing the churches we have established in this western field, will not cease to patronize and sustain the *Advent Herald*. Communication with Boston is now so direct, it reaches the "far West" within two or three days of its date. It is claimed by some that as Adventism has for the past few years greatly increased in the Western States, another paper is greatly needed. Being familiarly acquainted with the most current Adventism in Illinois, Missouri and Iowa, I am of a different opinion, especially if it is to teach and enforce doctrines that gender strife. I allude now particularly to the "death question," (i.e., the unconsciousness of the dead, and the utter destruction of the wicked.) Whether those views be true, or false, the final judgment will soon determine. And if false, the responsibility

resting on those who advocate them, must, like the advocacy of Universalism, be tremendous. For this reason I dared not, even when once I partially believed the doctrine, advocate it. And now, from much experience, and close observation, I know that to agitate the subject is injurious, and I am thankful that the *Advent Herald* is silent on the subject. For that, and other important reasons, I patronize it, and solicit subscriptions for no other Advent periodical, and hope my children in the gospel, (especially here in the far West,) will do the same. This I have said cherishing no disrespect for those who may differ with me in opinion on the subject, but speak with direct reference to the judgment of the great day, and I leave the subject.

On the 14th we held a religious celebration in the grove where the Conference was held. Had a large congregation. Brethren Pratt and Fenn preached on the occasion. After the morning service, a table being arranged of some twenty feet in length, was well supplied with refreshment, and made free to all. In this the ladies did themselves honor. All agree in saying, "This was the most interesting celebration of the 4th of July, ever witnessed in these parts." The next day I accompanied brother and sister Janes to Ogle Co., (30 miles west,) he having an appointment to preach to the Pain's Point church on the Sabbath, (7th inst.) It being very stormy, their new chapel was but partially filled. Brother J. had a good time in speaking, and the few brethren that attended were edified and strengthened. We spent a week in that community, visiting from house to house. Found things in a more hopeful state than we had anticipated. Distracting views and theories, including the "age to come," (the most absurd of all heresies,) had been pressed upon that people till the peace and prosperity of the church was nearly destroyed; and it was exultingly said by one of the converts to modern theories, that "more than half of the church (once numbering eighty happy souls,) had departed from Chapman's teachings and adopted those new and more enlightened views." But on investigation we found that statement almost as false as the doctrines they hold. There is in fact, quite a majority of the church, and I am happy to say, nearly all the prominent members, who remain steadfast in the Advent faith as they received it from our teachings in '52. But they are grieved, discouraged, and sorely tried, that any of their brethren whom they once so dearly loved, should depart from the faith, embrace what they conceive to be heresy, and employ a teacher of the same, who is to occupy their chapel desk for quite a portion of the time, and even one who has the impudence and presumption to say, that he is the only minister in the State that preaches the true gospel. These go against form in worship. Family prayer in most cases, is therefore abandoned. They deny the name of Adventist, (we wish the public to understand this,) have made an attempt to destroy or abandon the church covenant, denounce church organization entirely, and have re-baptized several of their converts into the new, and as they would claim, most glorious faith. I wonder that any brother of ordinary capacity should be thus led astray; but so it is, and yet, teaching Bible knowledge, they boastfully claim to be far in advance of us, and the common term among them is, "we go for the whole truth." So in order to secure "the whole truth," they must of course, drink down every delusive theory that the devil can suggest. Surely we are in perilous times. If the brethren in Ogle county did but realize their strength, would exercise suitable firmness, and independence of mind, they might, with care, counteract the evil that has been done, take the field again, and soon be in a prosperous state, and better prepared to meet the Lord at his coming. Should a minister of the right stamp be directed there, and they secure his services, the work would be done. My views, manner of preaching, success attending the same, &c., is well known to the household generally. I will therefore say, on my own responsibility, that should a ministering brother of acceptable talents, whose soul is burdened for the salvation of sinners more than for worldly prosperity, and whose views do not conflict with ours, be passing this way, seeking a location in the "far West," I would recommend that he call on Deacon O. Cheany, of White Rock. Joshua King, and Deacon H. Wood, of Pain's Point, or Sterling Blackman, Esq., at Jefferson Grove, Ogle county, Ill. In the several fields of my labors, many precious souls are suffering for the bread of life, and yet I had much rather they would remain without a shepherd, than be supplied as some are, with "wolves in sheep's clothing," whose business or habit it is to "feed themselves, and scatter the flock of God." The Lord save them from such influences, is my earnest prayer.

Here I will say to the praise of some, and for the encouragement of others, that I received a letter a few months since, from a brother S., in Wayne county, Pa., stating that the church we established there in '48, consisting of some twenty members, is in a prosperous state. He says, "We have no preaching, and yet we maintain our ground. Instead of meeting for worship on Wednesday evenings, and on the Sabbath, as you established us, we now meet three times every week, and sometimes four, Sundays excepted. Two of the brethren have 'gone out from us,' but the Lord in great mercy has added others, so that our present number is nearly double what it was when you left us. The signs are fast thickening that confirm our hope that the Lord is soon coming. We feel authorized therefore, by the Lord himself, to 'look up, and lift up our heads'—Luke 21:23, 31. The Lord is with us of a truth. Visit us again brother C. if you can. Pray for us." H. H.

I will now add a word. "And every man that hath this hope in him purifieth himself even as he (Christ) is pure."—1 John 3:2, 3. For the tendency of true faith in, and a desire for, the speedy coming of Christ, is to destroy a love of the world, and "purify the heart."

Returned to this place, from O. county, on Friday last. Since that, have mingled with the brethren in each section of the grove, and find them almost without exception, steadfast in the faith, "not forsaking the assembling of themselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."—Heb. 10:23-25. This is indeed "a peculiar people, zealous of good works," and the Lord is with them of a truth. I preached this morning to a crowded house, from Rev. 8:13, carefully comparing the sounding of the 6th and 7th angels, (chap's 9 and 10,) with the pouring out of the 6th and 7th vials in chap. 16th. The best of attention was paid to the word. After preaching (in connection with my true yoke-fellow, brother N. W. Spencer,) administered the Lord's supper. Witnessed the addition to their number of one happy soul. The church now numbers eighty-five members, and this indeed has been a day of mutual joy. In addition to the past winter and spring harvest, we are about to gather a few as the " gleanings." Several, who for months have indulged hope in Christ, ask for baptism at our hands. Shall meet their request next Sunday. Should six be ready thus to "put on Christ," (Gal. 3:27,) it will increase the number baptized at our hands since Jan. 1st, to one hundred. We most humbly thank God for the privilege of participating in such a work. But to his great and adorable name be all the praise. I know of nothing now to hinder me from going East, when I shall have recruited my strength a little. I did intend to visit the friends in Elk county, Pa., but hearing nothing direct from them, think I shall make no stop when I take the cars, till I get into the State of New York. The Lord direct, is my constant prayer. Will the brethren continue to pray, "Lord direct brother C.," and soon we will meet in the Paradise of God.

Truly yours, my dear brother, as ever,

SAMUEL CHAPMAN.

Shabbona Grove, Ill., July 15th, 1855.

P.S. After adding my signature to the above, and I had retired to bed, a friend came from the office and presented me a package of letters (kindly forwarded from Caledonia, Pa., by brother Luce,) for which I was truly thankful. Hearing direct from Elk county, Pa., at the same time, think now I shall go there on my way home. I regret that you should lose the \$14 mailed to you June 8th. Hope our liberal brethren who are able will make it up to you. S. C.

COLPORTAGE.

NO. II.

It cannot be successfully denied but that much good has been done by the publication and circulation of good books, on both moral and religious subjects. Still it is frequently urged by a certain class of persons that it prevents or supercedes the reading of the Scriptures, and that we should only circulate the Bible. I have often been asked if my books were better than the Bible. I could readily answer, No, not near as good. I have frequently been told, "We have the Bible in the house, and we don't want any other books." I have found in such cases that many of those Bible friends did not read that book enough to learn much about it, and could not tell whether the gospels were in the Old or New Testament, or whether Revelation was in the first or last part of the Bible; whether the flood was 1500 or 2000 years after the creation; could not tell whether Palestine was in Asia, Europe, or America. Such ones need the aid of "able ministers of the New Testament," for good books on the Scriptures will do

the work where ministers cannot do it. One volume of sermons, or discourses, or expositions, or treatises on the Scriptures, well written, will profit a whole family, with matter a preacher could not give them under several month's time. If it is not good to read well written works on the Scriptures, then it is not well to hear good preaching. Books are intended to give instruction, and enlighten the mind by "expounding the Scriptures." The ministry are to do the same thing, and those ministers who do not do this, fail in their duty. I have always in my acquaintance with men, found that class who read the most good books, read their Bible also, and are the most intelligent Christians. The proper use of good books leads to a more careful study of the Sacred Word, and thus men are led to the great standard of truth, "to see whether these things are so." There are books, many of them now, which do not have that tendency; they lead off to other fountains for information, or dissipate and intoxicate the mind, which unfits it for sound and sacred doctrine. Those who accustom themselves to read such works, neither love the Bible nor the good books written to improve its truths.

I have hope that we shall soon see hundreds of colporteurs in the field to circulate such works as are proposed in brother Himes' plan, together with some others. The works there mentioned are of much importance in this time of trial and conflict of sentiments, relating to the signs of the times, and the coming crisis, with the future destiny of the Church. There may be much done by ministers in selling books, if they will take the pains to do so. Those who do not preach except on Sundays, can spend two or three days in a week, in places where they stop, or pass through, and visit from house to house, and introduce such works as will do the people good, and at the same time become acquainted with the people whom they could not otherwise get at, and in many cases it will open new doors for preaching. I would recommend some other books to be carried with those of ours, for two reasons, such as the life of Adoniram Judson, D.D., and some other devoted veterans of the cross. Some good practical works, such as "Faith and its Effects," by Mrs. Palmer; "Death bed Scenes," by Clark; "Headley's Sacred Mountains;" also "Women of the Bible," "Life of Christ," and the Apostles, by Fleetwood. Such histories as Gibbon's Rome, Macaulay's England, D'Aubigne's History of the Reformation, and several other good histories. Now for the reasons.

1. Because by such a mixture of good substantial, well known works, with these new works, the people will not be so timid—so fearful that you wish to load them down with new and strange doctrines. They will see that you appreciate the works of those they know as good men, and the works they know to be useful; and while you offer all for sale, you can most heartily recommend those books you think the most useful, above those they value. This will help the sale of the books you wish to distribute. I have tried, and proved it.

2. Because the colporteur can sell many of the books where he calls, to such as will not buy the others, and they are useful works, and he will get just the profits of them extra, to assist him in his expenses, and gain a customer who may buy other works when he calls again.

Colporteurs should visit all classes of men in the city and country, and all families also when practical, and offer their books, and show samples of them when they will look at them. Should never be offended when reproached and scorned. Never be discouraged when ill treated and repulsed by the opulent or bigoted. Visit the ministers and leading men of places first. You should become familiar with the books you sell, so as to know how to recommend them, on what topics they each treat, and how they handle them who write them, and what kind of men they were, what qualifications, &c. All this helps one much in selling books. Always offer small books to those not able to buy large ones, and not be discouraged by hard day's work and no success; all days are not alike, all communities are not alike. Let your trust be in God, and you be determined to do what you can in his cause, and you will succeed in doing something. I. C. WELLCOME.

We like the suggestion of brother W. to add the works he has named. We can furnish them with others. We may add others from time to time. J. V. H.

LETTER FROM A. BENFIELD.

BRO. HIMES:—I feel to rejoice at your safe return from California, and that the glorious gospel has been proclaimed in that far off land.

I was some surprised that brother Bliss should have published the article I sent him last winter,

from a Cleveland paper, on the day of Christ's nativity, without noticing the chronological error which was the foundation of the writer's argument, who evidently was a Catholic.* The writer began his argument by having the courses of the priests in numerical order commence at the dedication of the temple, (Ezra 6:15,) in the 6th of Darius, and thus finds the time of the year for Zechariah's ministrations of the course of Abia. The error is here. The writer affirmed the temple to have been finished in the 6th of Darius Nothus, which was B.C. 418, whereas Ezra, in beginning the next chapter, following, says, "after these things," and this was in the 7th of Artaxerxes, 457 B.C. Aside from this, the argument was plausible, as he quoted from a sermon of Chrysostom on the same subject, elucidating from the courses of the priests. We should be careful about errors of chronology to give publicity to them.

In a late *Herald* you seem to be girding on the armor anew, and the bugle sounds to the charge again. Hitherto I had not considered the present war to have been very palpably referred to in prophecy. I have however come to the conclusion that it is especially indicated in Dan. 11:46. "But tidings out of the east and out of the north shall trouble him, therefore he shall go forth with great fury," &c. The party troubled is one or more of the sub-kings of the 4th kingdom, and very appropriately applies to England and France. This view may seem strange, at first. The argument sustaining this position would necessarily be very long, too much so, perhaps, for the columns of the *Herald*, as you propose to enter upon the publication of other important subjects.

Intimately connected and involved in this subject, is the passage in Revelation of drying up the Euphrates, "that the way of the kings of the East may be prepared"—not kings or their armies coming from the East, for, adjoining Persia eastward are the vast territories of British India. The destruction of the Turkish navy at the celebrated battle of Navarino in 1827 by the fleets of the combined powers, was subsequently characterized by the Duke of Wellington, as an "untoward event," a memorable phrase applied to it to this day in Parliament. This attack on the naval power of Turkey was the policy of Mr. Canning's administration. But the Euphrates must be "dried up."

It has been now forty years since the heavy war-clouds were dispelled, overhanging Europe. This period of forty years is somewhat memorable in Bible history, as one of peace or servitude. The celebrated Vienna Congress closed a seven month's session in 1815. It was the largest, numbering some fifty personages of Emperors, kings, ambassadors, &c., which the world ever saw, as it was the gayest and the most magnificent. The great battle of Waterloo was fought June 8th, 1815, just within the old Roman limits. Forty years have elapsed, and another Vienna Conference has set and closed, while just on the boundary line of the old Roman limits, again is a more deadly conflict and siege going on at Sebastopol than that which marked the field of Waterloo.

Our latest accounts from Sebastopol are to the great and terribly severe battle on the 18th of June, 1855, wherein the English loss alone is reported at from 30 to 50 per cent. Lord Raglan stating that it will take eight days to make up the accounts. Is not this exact coincidence of dates, as well as the battle-fields at the two periods being on the old Roman line, most wonderfully striking? It reminds of the destruction of the first and second temples on the same month (Vide 2 Kings and Josephus.) England and Russia were allied against France in 1815, and all three against Turkey in 1827. In 1855 against Russia. Time makes strange bed-fellows with nations.

A short time since, while giving much care and thought for the morrow, I was strongly rebuked by considering the case of brother Pinney, then living, who has for long years suffered so much. How is it, I asked myself, that he has to suffer so much, and more especially, when the laborers are so few, that God should, notwithstanding, lay his hand on one of his servants, and stop him from proclaiming his own glorious gospel. These reflections were most deeply affecting.

Sincerely yours, A. PENFIELD.
Cleveland, July 10th, 1855.

* Like the man who thought he might safely sleep in meeting when his own minister preached, knowing that the sermon then would not need looking after, so brother B. thought the brother from whence this article came, had looked out for all errors of this kind.

Who steals my purse, steals trash,
'Twas something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Steals that which not enriches him,
But makes me poor indeed.—Shakespeare.



Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, upon Caldwell's Manor, C. E., July 9th, 1855, TITUS, son of brother Samuel and sister Margaret YOUNG, in the 24th year of his age, after a painful illness of four days. When prostrated by sickness this young man was a hardened sinner, an influential one; and although not a malicious person, but naturally kind hearted, yet he was very rude and apparently thoughtless, and was in fact a leader of his class. But the near prospect of death made him ponder the past, and dread the future, yet he did not unbosom his feelings upon the subject, until his physician, discovering that his disease had become incurable, and that a few hours would close the scene with him, kindly and faithfully acquainted him with the fact; then it was that he fully awoke to the sad, the awful reality of his case. With despair written upon his features, he exclaimed, "Have I but a few hours to live, and must I then be lost?" He requested that some of the most devoted members of the Advent church be called to assist him. They came, when he anxiously asked them if they thought he might obtain mercy. They told him of Jesus' love that saved the repentant thief in the hour of death. They bid him look to him, talk with him; and having perfect possession of his mental faculties, he thoroughly confessed his numerous sins, and cried aloud for mercy. That God that delighteth not in the death of the sinner, at length heard his earnest cries, and accepted him, and he felt peace in believing, and lost his sense of guilt and condemnation, and said he believed Jesus would save him. After this he faithfully warned all his associates in sin that visited him, not to do as he had done, and extorted the promise from many of them, as they stood weeping by that bed of death, that they would seek and serve the Lord. He wished to hear singing, and when near death's portals, joined with those present to sing,

"Now here's my heart and here's my hand,
To meet you in that heavenly land
Where parting is no more."

In this state of mind he fell asleep.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

A very large and solemn concourse attended his funeral, and listened attentively to a discourse from the writer, founded upon 1 Thess. 4:18. May this sudden and painful bereavement be made a blessing to the sorrow-stricken parents, brothers and sisters, and more distant relatives of this young man, and also his former associates in sin, and tend to cause them without delay, to prepare to meet him when Jesus comes, in a land

Where they shall no more see
Death with his scythe stand by,
Nor hear that word, that bitter word,
That closed all earthly friendships,
—And ended every feast of love,
—Farewell."

C. P. DOW.

Chazy, N. Y., July 13th, 1855.

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FOR A FULL STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

FOR SCROFULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$6 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

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ADVENT HERALD.

BOSTON, AUGUST 11, 1855.

ITEMS.

At the shot tower in Baltimore, a large force is employed in the manufacture of bullets. It is believed that they are intended for the Crimea, "both inside and outside of Sebastopol," as Jonathan is quite ready to trade with either side for prompt payment. A large order filled some months since for a Greek house, was doubtless intended ultimately for the Russians.

The Columbus (Ohio) Journal relates witnessing some singular experiments by which mercury had been extracted from the body of a sick man in the form of quicksilver, by placing him in an electric bath. He had, while suffering from chronic rheumatism, taken vast quantities of mercury in the shape of calomel and blue pills, from the effects of which he had almost lost the use of his limbs.

RETURN OF THE JEWS.—We see it stated that Sir Moses Montefiore, who lately passed through Vienna on his way to Palestine, goes there to purchase a large district in the country, to settle upon it the Jewish paupers of Jerusalem. Eventually his purpose is to settle there also those Jews who feel inclined to return to the country of their ancestors. This is, perhaps, the first practical effort yet made at procuring a return of that widely scattered race.

POSTAGE ON BACK NUMBERS OF NEWSPAPERS.—The Post Office Department announces that back numbers of newspapers, if addressed to a regular subscriber, are chargeable with a postage of one cent each, payable either at the office of publication or the office of delivery; but if sent to a person not a subscriber, they are considered transient papers, and, as such, are chargeable with one cent each if prepaid, and with two cents if not prepaid. None but regular subscribers to newspapers are entitled to the benefit of quarterly or yearly prepayment.

LIVING WITHOUT FOOD.—The Medical Chronicle of Montreal says there is in St. Hyacinthe a young girl about seventeen or eighteen years old, belonging to a very respectable family of that place, who has for about three months taken no food of any kind whatever. Her health has not suffered, her complexion is fair, she is always lively, and busy about the house, or teaching the poor children of her own place reading, writing, sewing and praying: still she does not seem to enjoy a good constitution. Last Christmas, after an absolute fast of three months, she began to take some light food, which, however, she has never been able to keep on her stomach. This young person, who is said to be of a very amiable and candid disposition by those who know her, does not appear to have any intention of deceiving, and after strict surveillance it has been ascertained that there is no deception on her part.

A poor seamstress in Dundee, led away by religious monomania, has resolved to deny herself the comfort of a bed until she has converted the world. She now sleeps regularly upon some grass under a tombstone in "the auld kirkyard of the Manse."

The uniform of the colored soldiers of Liberia, as prescribed by President Roberts, must make a splendid show in contrast with ebony; yellow leather gaiters—spatterdashers—from the ankle bone to the knee; large red cloth pantaloons down to the gaiters; iron-gray cloth short coats with red laces; blue cloth waistcoats; and red felt caps with blue strings.

SAD MINING ACCIDENT.—The Pottsville, Pa., Journal gives an account of an explosion which occurred in that vicinity last week, by which four persons were instantly killed and seven others seriously wounded. It appears that fire-damp was discovered in one of the "breasts" of a coal mine at Five Points. One of the miners took a safety lamp and brushed it out, but unfortunately in so doing the gas, as it was driven out of the gangway, came in contact with the open lamps of a party of miners, and at once an explosion ensued, not only of the gas, but of two or three kegs of powder. The effect of the shock was felt at a

great distance from the scene, and the mines throughout trembled with the concussion. Coal, rocks, and material were hurled with dreadful velocity far out towards the slope, and the unfortunate miners instantly killed or horribly mangled.

ON Wednesday night, the watchman at the long bridge across Missisco Bay, on the Vermont and Canada Railroad, went to sleep, leaving the draw up, the noise of the train waking him only in time to drop one side of the draw. The engine plunged into the chasm, but fortunately the draw was sustained by the end of the pier sufficiently to prevent it from falling into the water. The engineer was somewhat hurt. The passage of trains was interrupted two days.

PRICES OF FOOD IN BOSTON.—New potatoes are sold at from \$1.50 to \$2 per barrel; marrow squashes, 2 to 2 1-2c per pound; cucumbers 75c per 100; apples, sweet and sour, \$2.75 to \$3.25 per barrel; green corn (poor) 12 1-2 to 15c per dozen; peas, \$2 to \$2.50 per barrel; tomatoes, \$1.50 to \$2 per bushel; shell beans, \$1 to \$1.12 1-2 per peck; onions, 4 1-2 to 5c per string; summer squash 10 to 12 1-2c per dozen; beets, \$1.25 to \$1.50 per barrel; turnips, \$1.35 to \$1.75 per barrel; peaches, (poor) \$1.50 to \$2.50 per basket; whortleberries, \$2.50 to \$3 per bushel; currants, \$2 to \$2.50 per bushel; watermelons, 37 1-2 to 50 cents each.

As to meat there is no great change, mutton is from 7 to 12c per pound; veal from 8 to 12 1-2c; lamb from 8 to 12; beef is about as high as ever; round stakes selling at 15 cents. Fish, cod 4c, halibut 3c per pound; mackerel from 6 to 12 1-2c each; tautog 8; perch 20 c per dozen; smoked salmon 30 c; tongues and sounds 8c; eels 3c.

In regard to flour, the downfall in prices so long predicted has not yet come, but it is to be hoped that it is near at hand. Good butter can be bought at 25 cents.

A NEW WORK.

A BOOK FOR THE TIMES.—"Spiritualism versus Christianity; or, Demonology Scripturally Exposed," by J. W. Daniels.

The contents of this work, briefly stated, are as follows:—The challenge of the "Society for the diffusion of Spiritual knowledge," to the people of the United States, to meet them "in the fight," to "draw the shroud away and expose" their "errors."

The Challenge Accepted.

Proof of the agency of Spirits in similar "manifestations," anciently.

Modern Spiritual Phenomena exhibited in every phase of development,—from Rochester knockings to Chinese spirit-writings—from table-tipping to bands of music, in palaces of the spirits, and promises of demons to raise the dead!

Ample proof, that spiritual phenomena are not the work of Holy Angels.

Modern Spiritual wonders are never produced by departed saints—the proof; objections considered—the transfiguration scene—the messenger of the Apocalypse—Samuel, Saul, and the Witch of Endor,—an argument from the Mosaic law.

The real character of the spirits, deceptive, arrogant, and malevolent. Spirits fulfill their own predictions. They cause diseases, to gain the reputation of healing the sick. A false Christ. Early Christian testimony that the most renowned heathen divinities confessed themselves devils. Converts to demons. Inconsistencies of the spiritualists—they claim to be Christians—ignore the Holy Spirit and acknowledge Simon Magus to have been their ancient "PRINCE."

Spiritualism an idolatrous devotion to heathen divinities. Pretended animation of a demoniac image. Creed of the Spiritualists.

Ancient heathen oracles identical in character with modern revelations. Satan's contest with Christ; the question at issue.

The works of Spiritualism Antichristian and Satanic. Evils of Spiritualism, its impositions and its multitude of demoniacs. A minister of the gospel became a demoniac. Demoniacal murder and suicide.

Spiritualists contend for the abrogation of all laws concerning marriage. Spirits and their devotees deny the existence of a God—commend Polytheism and the worship of heroes. Perversion of the apostolic injunction to try the spirits. History of Satanic and demoniac miracles.

New England witchcraft,—its evils. The work of witches and "mediums" identical. A devil in Glenluce.

Spirits seen going into Stromboli. Spiritualism forbidden by Jehovah.

This book will present a full expose of Spiritualism, and serve as an antidote to the influence of demons.

It will contain about 400 12 mo. pages, printed

in good clear type, on fine paper, illustrated with several fine engravings and neatly bound in muslin. Price, \$1 per copy; the usual discount by the quantity.

A copy of the work will be sent by mail, post paid, to any part of the United States, on the receipt of \$1. It will be issued about the first of September; and it is desired that those who want the book will send orders without delay, that we may know how many copies to print. Orders should be sent to J. W. Daniels, 108 Second Street, Williamsburgh, Long Island, N. Y.

A New Musical Work.

"BAKER'S CHURCH MUSIC; a Collection of Hymn Tunes, Chants, Sentences and Anthems, selected and arranged from the works of both ancient and modern masters. Together with Many Original Compositions. By B. F. Baker. Boston: Published by John P. Jewett & Co. 1855."

This work has just been issued. Its author, Mr. Baker, is an eminent teacher of music and chorister of this city, and his musical compositions, so far as we have heard, are excellent. The typography of this book is superior, every part being printed in a separate staff, and in clear, large notes, very different from that of several books of Psalmody which have been issued lately, which have been complained of as having more than one part on a staff, and as being very much crowded together. Having examined the work but cursorily we are not prepared to speak of the tunes it contains in comparison with those of previous works of the kind.

The Youth's Guide.

The Youth's Guide for August is just issued.

The following are its contents:

All is vanity. "I want to be an Angel." (Poetry.)
Alberto: or the Child of the Wave.
Not ashamed of Ridicule.
Teasing.
"It is all Right there."
A Bird Story.
Varieties.
The Bible (editorial).
A Moslem Fast.
Idle Young Men make Needy Old Ones.

Whiting's Testament.

"THE Good News of our Lord Jesus, the Anointed; from the critical Greek text of Tittmann." We have a few more copies of this work on hand, which we will supply to order.

ARTHUR'S PATENT, AIR-TIGHT, SELF-SEALING CANS, for preserving fresh fruits and vegetables. These cans are so constructed, that the covers fit into a channel filled with adhesive cement. On heating the cover, and pressing it into this cement, which immediately hardens again, the can is sealed hermetically, but it may again be opened with ease by slightly warming the top. They may be used in the same manner, with the same cement, year after year, without the aid of a tinner; while ordinary cans have to be soldered up, and when once opened, are generally spoiled for future use.

All kinds of ripe fruit, vegetables, meats, butter, &c. &c. may be kept in these, fresh and sweet, for any length of time, or sent any distance. Thus the perishable fruits of summer may be kept for luxuries, to be eaten in winter or spring.

The cans are all prepared for sealing, and are accompanied with full directions.

PRICES—Pints, \$2 per dozen; Quarts, \$2.50; half Gallons, \$3.50; Three Quarts, \$4.25; Gallons, \$5 per dozen,—with discount to Dealers. The different sizes nest, for economy in transportation.

Sole manufacturer for the New England States, Springfield, Mass. A sample may be seen at this office.

GENERAL NOTICES.

MISSIONARY TOUR.—Elder Wesley Burnham will commence a missionary tour in Canada West commencing at Coburg, August 15th, and continuing over the 16th. Brother John Pearce will arrange for meetings from August 18 to 21, in Toronto. Brother Karnes in his neighborhood, near Wellington Square, Aug. 23 to 27, over the Sabbath; Westminster and vicinity, August 28th to Sept. 18th; Southwhorl, from the 20th to the 26th.

Brethren Campbell, and others acquainted, will accompany brother B. to his appointments, and see that full and extensive notice is given.

MISSIONARY NOTICE.—Bro. Himes—I propose to visit, in the order and time here given, the following places, Holden, 7th, to Sabbath evening, 12th; Lawrence, 15th, to Sabbath evening, 19th; Truro, 22d, to Sabbath evening, 26th.

G. W. BURNHAM.

Kingston, N. H., July 11th, 1855.

Bro. Burnham will receive subscriptions, and money for the Herald. Friends will arrange, so

as to pay him when he visits their respective places.

J. V. H.

CAMP MEETINGS in Centre and Elk Counties, Pa.—In McKean county, Penn., on land owned by Mr. Chancy More, near the bank of the Portage Creek, one quarter of a mile from the Valley road, leading to Smithport, a camp-meeting will commence, on Friday, the 24th of August, and continue over the Sabbath. The friends of the cause in the adjoining counties are solicited to bring tents with them, and those coming from a distance can obtain board at Mr. Phelps' Hotel, near the ground. We trust every Christian heart will breathe a prayer in behalf of this effort to advance the cause of Jesus. The following ministering brethren will be in attendance—J. Litch, L. Osler, I. R. Gates, and others, Committee of arrangements.

J. L. LEWIS,
P. SMITH,
S. NORCROSS,
J. D. BOYER.

In Elk county, Pa., on land owned by Mr. Webb, two miles from Caledonia, and twenty-four miles from Clearfield town, there will be a camp-meeting, commencing on Friday, the 31st of August, and continue over the first Sabbath in September. We trust an increased interest will be manifested by those professing to be co-workers with God's servants in his vineyard. The following ministering brethren will be in attendance.—J. Litch, L. Osler, I. R. Gates, and others. Committee,

D. WINSLOW,
C. F. LUCE,
J. D. BOYER.

In Centre county, Pa., on land owned by Mr. Joseph Eakley, near Marsh Creek church, three miles from Milesburg, a camp-meeting will commence on the 6th of September, and continue a week or more. The following ministering brethren will attend.—J. Litch, L. Osler, I. R. Gates.

In behalf of the Conference,
J. D. BOYER.

Appointments, &c.

I have appointments to preach at London Ridge, Sunday, July 29th; Canterbury, Sunday, Aug. 5th; also a Conference at Waterloo—Warner—to commence Saturday, Aug. 11th, at 10 o'clock A. M., and continue over the Sabbath.

If Providence permit, I will preach in West Parisfield, Me., Aug. 12th, as my father may appoint. I shall remain in that vicinity a number of days, and if brethren in towns adjoining wish me to lecture in their places, they will please inform me by letter. My Post-office address is South Weymouth, Mass.

CHAS. TAYLOR,
CYRUS CONSIGMAN, Jr.

Elder Wesley Burnham, will preach at Albany, N. Y., Sunday, August 12th, on his way to Canada West.

I will preach at Allenstown, N. H., Sunday, August 12th.

L. D. THOMPSON.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. B. Cryderman \$2.12—Sent books by mail Aug. 1st, also paid L. H. Shipman—Sent book. Have sent another bundle of Herald. "Some fault in the mail."
E. T. Butman—The \$2 were credited from No. 723 to No. 776. The figures were a mistake in the type.
J. J. Wiglow—Received. Credit you to 750.
J. W. Daniels—The paper to Mrs. D. Hunt is sent regularly by mail to Brooklyn, N. Y.
J. L. Clapp—Received. Thank you. Sent book.
J. R. Gates—Received. There is now \$1.02 due you. Have charged you with the book sent S. Rider. You can collect it of him. The amount is 48 cents.
L. T. West—How shall we send the books to you?
M. C. B. F.—Has gone to H., but is so well that it may be necessary to return to B. without going to T.—yet not decided.

DELINQUENT.

C. P. Kilbourn, of Waterloo, C. E., refuses to take his paper from the P. O. He owes.....\$1.20

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

Z. Wilson.....1.00
S. Lang.....1.00

PROPOSITION OF S. M. WOOLAN.

To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Woolan.....\$5.00
A Friend.....Paid.....5.00
D. Prescott.....5.00
J. Vose.....5.00
A Friend of the cause.....5.00
J. Pearce.....5.00
Mary Stratton.....5.00
B. F. Brownell.....5.00
J. L. Clapp.....5.00
A. Coburn.....5.00
William Nichols.....5.00
T. Hasbury.....5.00
A sister.....5.00

RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1856.

J. Morgan, 763; R. Andrews, 742; J. P. Dixon, 763; H. Holland, Jr., 763; Dr. D. Barber, 763; D. Van Horn, 763; D. B. Whitman, sent book; S. G. Jeffers, 742; Mrs. A. Baker, 763; S. A. Blanchard, 763; S. Rider, 763; M. Tietts, 763; O. Rockwell—will send you books by Cheney's express at Shelton, Vt.; M. G. Danham, 763—each \$1.
L. D. Thompson, on acc't; A. Loomis, 763; J. Robison, 800; Wm. Luther, 794; T. Dodge, 794; G. Cutting, 789; S. K. Low, 789; M. F. Eaton, 789; P. Scott, 763; J. Hallet, 637, and book—each \$2.
G. W. Randall, 763—\$3.—E. McWilliams, 641; M. A. Fonda, 763; J. D. Botsford, 754; J. O. Tucker, hal. acc't., and 808—each \$4.—J. J. McKendie, 967—\$5.—P. V. West, on acc't.—\$6.

ADVENT



HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 744.

BOSTON, SATURDAY, AUGUST 18, 1855.

OFFICE, No. 46 1-2 Kneeland-street.

VOLUME XVI, NO. 7.

LONGINGS FOR THE ADVENT.

Rejoice, all ye believers,
And let your lights appear;
The evening is advancing,
And darker night is near.
The Bridegroom is arising,
And soon he draweth nigh—
Up, pray, and watch, and wrestle,
At midnight comes the cry!

See that your lamps are burning,
Replenish them with oil,
And wait for your salvation,
The end of earthly toil.
The watchers on the mountain
Proclaim the Bridegroom near—
Go, meet him as he cometh,
With hallelujahs clear.

Ye wise and holy virgins,
Now raise your voices higher,
Till in songs of jubilee
They meet the angel choir.
The marriage feast is waiting,
The gates wide open stand—
Up, up, ye heirs of glory,
The Bridegroom is at hand!

Ye saints, who here in patience
Your cross and sufferings bore,
Shall live and reign forever,
When sorrow is no more.
Around the throne of glory,
The Lamb ye shall behold,
In triumph cast before him
Your diadems of gold.
Palms of victory are there,
There radiant garments are,
There stands the peaceful harvest,
Beyond the reach of war.
There, after stormy winter,
The flowers of earth arise,
And from the grave's long slumber,
Shall meet again our eyes!

O our Hope and Expectation,
O Jesus! now appear;
Arise, thou Sun, so longed for,
O'er this benighted sphere!
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption
That brings us unto thee!

LAURENTIUS LAURENTI.

History of the Life and Miracles

OF SISTER PATROCINIO.

(Translated from the "National," of Brussels, for the Christian Intelligencer.)

'Tis an edifying history—this one of the nun, whom the Spanish Government has just exiled to Baeza. Her story shows that fanaticism is the natural ally of absolute monarchy, and how a saint can be made for the use of royalty by divine right. True Christians will comprehend how much hurt religion receives by these exposures of credulity of the public; the friends of liberty will see what they have to expect from those who stop at nothing to secure their own power; and as long as devotees, true or false, believers or hypocrites, ready to groan over or to laugh at the impiety of the age, shall find spiritual edification in the relation of the miracles and temptations of a nun, all sensible people will understand once more, what interest society ought to take in the instruction of the masses, for the sake of preserving them from being victims of similar intrigues. It would be inexcusable not to publish the biography of the celebrated Monja, and it is here compiled from the judicial proceedings and depositions of her mother and herself.

Donna Maria de los Dolores Quiroga, is of a noble Spanish family. Her father, the Marquis of Quiroga, a distinguished patriot, was one of the victims of clerical reaction of 1823. Her brother fell in the civil war, fighting for the cause of liberty. Her mother, who remained a widow, relates herself how her daughter was carried away: "Several of my friends prevailed upon me to intrust my eldest daughter to the sisters of the convent of St. Jago. She remained there three years under the direction of a chaplain named Don Joaquin. During this time the

chaplain succeeded in heating the imagination of the child (Dolores) to such a point that she was entirely upset, and became the prey of a mysterious fever. Her relatives, and especially I, her mother, were alarmed at this; but in vain I called upon her to come home. 'God commands me,' she answered, 'to abandon father and mother, and to follow Him.' The poor widow soon learned the quarter whence the blow came. With bitterness of heart she denounced the intrigues of the chaplain and of many other persons interested in making a saint out of the daughter of Quiroga. Resistance was useless. Silence was enforced by 'fear,' and the daughter of Quiroga, RICHLY ENDOWED, took the veil in the convent of Sisters of Cabellero de Gracia, under the name of Sister Patrocinio. Already the young girl was marked for a saint in the bud. The whole community, according to the deposition of the mother, hailed with warmth the plans of father Joaquin, who reserved the girl for miracles. A new confessor appeared. He was known only by the name of The Saint. As he was a Franciscan, the affair took a Franciscan form. It was soon announced that Sister Patrocinio bore the holy 'stigmata.' A word of explanation is necessary for worldlings: Christ, during his passion, had his hands and feet pierced with nails, and a soldier with his lance, stabbed him to the heart. These five wounds and the marks of the crown of thorns upon his forehead, which Christ, after his resurrection, showed to St. Thomas, the incredulous, constitute the 'stigmata,' and it is thought a miraculous blessing, revealing one of God's elect on earth, when an infant is born with scars or stains like these wounds or when the stigmata themselves appear upon the body of a believer.

St. Francis invented this miracle for his own use, and its repetition has often been attempted. The dissolute father Dirrag, notorious in France for his depravity, is not yet forgotten.

Public notice was given that a nun of Gracia, the daughter of Quiroga, had received the stigmata. The young nun herself said that she had five wounds, namely: one on the left side, and the other four in her hands and feet; that the mark of her left side shewed itself when she was a novice, and that the others appeared all at once, on the eve of Ascension day; and, finally, that she knew no other cause for these wounds than the will of God. (Declaration before the magistrate, November 17, 1836.)

These marks, it was further said, appeared every time the Father Provincial came to the convent. The Mother Prioress, the Sister Vicar, the grand officials, and the other nuns had seen them. The physician of the convent had declared them supernatural. All the world could see the marks on her hands, and nobody told who saw the wound over the heart of the young girl when she was yet a novice.

It is easy to imagine the effect this story produced upon eager and superstitious minds. People came from sixty miles around to see the saint, or at least to pray in a convent where God had manifested himself in so wonderful a way. The sick hoped to be cured of all their diseases; the well have always something to pray for where there are miracles. Offerings and alms rained down, and the object of the capuchin, so pleasantly advanced by the sisters, began to be realized. The convent was in the 'odor of sanctity,' and in the high road to fortune. This, however, could not last. They had a saint, but certainly not merely to edify and enrich one convent. Very soon new miracles were announced. The sister had trances, and prophesied. A Pythoness that was at once Catholic, Apostolic, Roman, could be consulted. Some few persons only were admitted to these consultations, which were by no means gratuitous. 'Sundry persons,' says her mother, 'consulted her on political matters, and always left rich presents at the convent.' After these trances or ecstasies came adventures. One night the devil carried her off and bore her away to Aranjuez; thence, after many revelations, he brought her back to Madrid, by the gate of Guadamarra, where she met a troop of evil spir-

its, and the next day, about half past ten o'clock in the morning, she was found on the roof of the convent, where the devil had left her, 'covered with dust and a greenish filth, and sadly maltreated.'

All this, visions, prophecies, revelations, had a political meaning, and served the cause of Don Carlos. The holy nun predicted terrible defeats to the liberal armies, and victory to the legitimate king. She never failed to see in vision the populace rising in favor of the Pretender, and upsetting the throne of Isabella. During the journey to Aranjuez the devil revealed to her that the daughter of Maria Christina is not and never can be, Queen of Spain. In her trances she heard from God himself that 'Spain belonged to Carlos V.' The people had believed in the stigmata. They tried the prophecies. The bait took. The saint was recruiting soldiers for the civil war. At last the authorities bestirred themselves. An inquiry was ordered, proceedings were judicially had. The miracles could not stand before the tribunals. Let us look at the back of the cards.

The first point to examine was the marks. Contrary to the assertions publicly made and confirmed by false depositions before the magistrate, the doctor of the convent, Don Raphael Costa, declared that 'being called to visit another young nun, he saw the hands of sister Patrocinio, observed that the wounds on them did not come from supernatural causes, and declared them artificial and factitious.' Three physicians of honor and celebrity were summoned before the judge, Don Diego Argumosa, Don Mateo Seone and Don Maximiliano Gonzalez. Not only did they certify that these wounds came from natural causes, not difficult to heal, but, being employed to cure them, they accomplished the cure, says the official report, in one month and a half, completely. But doctors are generally clever-witted, unbelieving men; prejudiced against miracles, willing to cure every thing, and seeing nothing in a man's body but material substance. It will be safest to believe nobody but the saint herself.

Maria Dolores was scarcely fourteen when she entered the convent. Trusting, credulous, of a lively imagination and ardent character, her confessors had a good bargain in their novice, and persuaded her easily, that if she behaved well, God had great things in store for her. By the help of a conventual life, she quickly became a docile instrument. When she was arraigned, however, before the courts, threatened with the law, and when under oath, removed from the influence which had surrounded her, the daughter of Quiroga dared not deceive very long. After a false testimony, an example of which the prior had given her, she became troubled. She opened her heart, and the truth was at last known. Let her tell her own story.

Sister Patrocinio, after having manifested repentance, and implored the clemency of the Queen, deposed: that her first confessor after she had professed, was Father Fr. Benito Carrera; that afterwards she confessed to the vicar of the convent, and once or twice only to brother Jose de la Cruz, but that she soon abandoned the latter, having observed immediately that his head was weak, for he had proposed to her to quit the convent and go to Rome, where they could establish another convent together, with many other things as foolish, and had given her a pretty, rare engraving, quite full of allegories; that one day, while she was yet a novice, one of the nuns being sick, a capuchin monk of the Prado, Father Alcaraz, who had come to visit her, saw the deponent and talked to her about indifferent things; that a few days afterwards she was called into the parlor, where she found herself alone with the same Father Alcaraz, who presently, in the tone of a preacher, said to her that St. Paul, in his epistles ardently exhorted Christians to repentance. Then, drawing a purse from his pocket, he told her that it contained a relic, which, if applied to any part of the body, had the virtue of producing a wound; that the relic must be laid open to accomplish this, and that by offering up her anguish to God,

in penitence for the sins that she had already done, or might thereafter commit, her pains would insure pardon; that after this, he forced upon her the terrible duty of applying the relic to the palms and backs of her hands, to the soles of her feet, to her left side, and around her head in the form of a crown, enjoining on her most rigorously, in the name of her vow of obedience, and under the most terrible penalties of the future world, never to confess to any one how these wounds were caused, and, if she was asked, to reply that they had come in a supernatural manner. Finally, that frightened by the threat of eternal punishment and of divine wrath, the deponent obeyed, without saying one word, either to the abbess, or to her confessor, or to anybody. Fortunately, it is well known that the new personage introduced upon the scene by this deposition, the Rev. Father Fr. Firmin De Alcaraz, had been professor of chemistry at Onate. The relics had the desired effect. The fear of hell made the secret safe, and the whole convent, added the witness, 'believing in the possibility of the prodigy, nobody ever thought of trying to cure it. Curing a miracle would have been a sacrilege even to think of, and the sister kept open the wounds with acute pain, every time they began to dry up, till she was taken away from the convent, and then they healed up completely.'

Father Alcaraz does not tell whether he had his secret from Saint Francis.

The devil's journey to Aranjuez was explained in the same way. The accused went to sleep in the cell of the Prioress, and waked up in the act of coming down from the roof, led by two sisters who had easily taken her there, after having stupefied her with drugs. The two sisters confessed their guilt, and the Court of justice, during a visit to the place, saw one of them, Sister Maria Vicenta de la Concepcion, pass from the hall of recreation, by a window, out upon the roof of the convent, and then come down without difficulty. The trances and prophecies when the nun was consulted now remain to be explained. She declared that she had never seen the result of battles, nor had knowledge of the events which could determine into whose hands the crown of Spain would fall. 'When the persons who sought audience,' said her mother, 'did not appear to be safe people, they were told that she could not go into trances then,' as often occurred to her mother. At such times she was consulted directly, and the responses were suited to the character of the person who consulted her. The nuns and the vicar knew how to manage that. As a matter of course, when the people were safe she encouraged them to revolt.

'To sum up the whole,' said her mother; 'the unhappy young girl had been the instrument of the infernal cupidity of a wicked priest, who had turned the whole convent up-side-down, and who employed all the resources of intrigue and sedition to wage criminal war upon the government of Isabella.'

Sister Patrocinio was condemned to be transported at least forty leagues from Madrid, 'for the purpose of undeceiving the people,' ran her sentence. Father Alcaraz was exiled, and declared unworthy, on account of his sacrilegious conduct, to obtain any ecclesiastical dignity whatever.

The daughter of Quiroga had been well attended. Friar, The Saint, the getter up of her miracles, being accused, with all his monks, of having poisoned the fountains, was killed in a popular insurrection; Father Jose tried to carry off the young nun, in the flower of her beauty, under a mere pretext; Father Alcaraz laid upon him severe penalties. Another priest, one of his intimates, but not named in the law proceedings, was shot.

But to resume her adventures: Sister Patrocinio, on her condemnation, retired to Talavera, and at once the fraternity established a courier between Madrid and Talavera, to correspond daily with the persecuted saint. From this moment the scenes change. Sister Patrocinio has ripened in years and wisdom; the age of

miracles has passed. She is no longer willing to be anybody's instrument; she will act for herself; she abandons pretended prophecies for political intrigues. Having returned to Madrid after the Convention of Vergara, she became the Egeria of the Absolutists, the soul of the Catholic intrigues, and she displayed in that capacity a cleverness and power that soon gave her an influence which she knew how to use. It is said that the ministry of Bravo and Murillo caused the records of her trial and conviction to be taken out of the judicial archives and destroyed. Father Alcaraz, who had taken refuge at Rome, hastened back to Madrid. His fair penitent, in spite of the sentence which declared him unworthy, and in remembrance of her wounds, had him named Bishop of Cuenca. The Revolution of July found him at this post, and left his mitre to this man! A little while before the attempt of Merino, one of the highest ecclesiastical dignities having become vacant, public fame once more attributed the nomination to the influence of the nun. An obscure priest was appointed. He was a relative of the Sister Vicar who had watched over the stigma wounds. The reaction went on bravely; meanwhile new trials awaited the saint. Martin Merino struck the Queen of Spain, and the very day on which Isabella, cured of her wound, returned from mass, Sister Patrocinio was exiled by a royal decree in the Queen's own handwriting.

History alone can lift some veils. History will tell what connection there is between these two facts—the assassination attempted and the exile. This time, the liberal philosophers cannot be accused of persecution. The ministry was ultramontane—Italian. A new confessor then appeared in connection with our heroine. The project of the journey of Father Jose was reserved for Don Faustino Losa. Sister Patrocinio profited by her exile to see Rome; her confessor went with her. While on the way, the tourists easily found an occasion to visit France. They had time enough before them. A high personage had given ten or fifteen thousand duros to repair the convent of Montserrat, which she had chosen as a retreat, to make it worthy of her. The revolution came on. Scarcely had it broken out, when these travellers hastened back to Madrid, and it is said that they re-entered the city in an open carriage, disguised as mountebanks. Sister Patrocinio found free opportunity for her political intrigues. She resumed her work, harder than ever, and with that violence of fanaticism which saints alone dare to allow themselves. The law granting religious toleration especially stirred up her hate, and the miracle-working nun was in her element when she contended for what they called religious unity. The Government, however, took the alarm, and she was exiled for the third time. Nobody had advised her to resist her former sentences, but now Spain is fresh from a revolution made in the name of right, and styled the "Reign of Justice." Such governments have a weak point, well understood, and which never missed being ripped up: the LEGALITY of any proceeding. The history of the nun's resistance ought to be known everywhere. As soon as sentence was pronounced, the celebrated traveller plead that it was forbidden to nuns, by the holy canons, ever to leave their cloisters. She appealed to the Pope's Nuncio, and she demanded to be released from her vows if her sentence should be executed. Government persisted; but time was gained—the Nuncio authorized her to go to Baeza. She had nothing left but to protest.

M. Sagasti, Civil Governor of Madrid, whose duty it was to execute this decree, had invited the Ecclesiastical Vicar to accompany the exile, with him, as far as Baeza. The Vicar being prevented going, sent as his substitute, his treasurer, M. Tejada.

Messieurs Sagasti and Tejada arrived accordingly at the convent to escort Sister Patrocinio. They found the inmates all assembled to take leave of the saint. A nun "lifted up her voice" and read a discourse, in which she denounced against the Government the pains of full excommunication, incurred by whoever drags a virgin from the altar of her inviolable asylum—a nunery. The favorite confessor, Father Faustino, stands by silently, as his part of the scene. He is inseparable from his penitent. M. Sagasti politely replies, that this is the fourth time the good sister has quitted her convent, and that never before had such a difficulty been raised. The business would have ended here, had not a young sister presented herself to accompany the exile. M. Tejada observed that the rules did not allow her to leave the cloister, except from necessity, and that it was her duty to submit to the canon just invoked in the protest against the Government. Then Father Faustino could no longer refrain. He answered the old man by the grossest insults, with all the indignation of a pet confessor avenging a saint. The carriages were waiting. M. Sagasti put an end to this pious scene, and began the journey. Sister Patrocinio arrived without any other delay at Baeza.

Thus forcibly brought back to private life, what will the Pythoness give us next? Will she commence once more in her exile, her course of miracles in favor of some anti-revolutionary prophet? Will she write her memoir, like Lola Montez or M. Veron. Or will she start anew upon her travels with her latest confessor? Will some reverend Merino take up arms to avenge the religion of the State?

Who can tell what is hatching in the brain of a would-be Saint Theresa, in the days that have produced the Immaculate Conception and Our Lady of Salette?

For the Herald.

Adventism in the First Century.

BY D. T. TAYLOR.

That Christians in the early ages differed very materially in their views of the kingdom of God from the majority of the church at the present day is evident to every close student of history, and among other multifarious testimony which might be presented, the following will serve to establish the fact. An old apocryphal work is now extant, called "The Testament of the Twelve Patriarchs," which purports to be the predictions and dying instructions of the sons of Jacob. This work is undoubtedly not genuine, but Dr. Care, Dr. Lardner, Dr. Grabe, Prof. Stuart, and others, date its production in the first century, and suppose that not unlikely it was written by a Christian Hebrew. Dr. John Chapman, Archdeacon of Sudbury, England in the last century, remarks that, "It was written in the ancient Hebraistical Greek, with great primitive simplicity, and apparently, I think, by a Christian Jew, not much later than the Apocalypse itself," and in his "Eusebius," Vol. II, pp. 68-73, gives the following interesting extracts from it, the substance of which the reader may also find presented in chapter second of the "Voice of the Church."

Dan is represented as saying to his children, "There shall arise to you out of the tribes of Judah and Levi the salvation of the Lord; and he shall war against Belial—i. e. Satan. He shall avenge you to a man upon him victoriously, and the captive spoils shall he take from Belial, the souls of the saints; and shall turn the disobedient hearts to the Lord, and shall give to them that call upon him everlasting peace. And the saints shall rest in Eden, and in the New Jerusalem shall the just rejoice, which shall be to the glory of God forever. And Jerusalem shall no more undergo desolation, nor shall Israel be led captive, because the Lord shall be in the midst of her, conversing with men, and the Holy One of Israel reigning over them in humility and meekness of spirit; and he that believeth on him shall reign in truth in the heavens."

Benjamin foretells the rise of a great man whom he calls, "the Star of Jacob, the Sun of Righteousness, the offspring of the Most High God, and the fountain of life to all flesh: then shall shine out the scepter of my kingdom, and in him shall ascend a rod of righteousness to the nations, to judge and save all that call upon the Lord; and after this shall rise from the dead to life Abraham, Isaac and Jacob, and they shall worship the King of heaven, who had appeared upon earth before in the form of a man, and then shall be one people of the Lord and one tongue; there shall be no more a spirit of delusion from Belial, because he shall be cast into fire forever. And they that have died in grief shall rise again in joy, those who died in poverty shall be enriched, and they who have suffered death for the Lord shall be awakened from the dust to life. But the wicked shall mourn and sinners shall weep, and all people shall glorify the Lord forever."

Levi prophecies of Christ as being "the King and High Priest to come," and says of him, "He shall give the greatness or glory of the Lord forever to those who are his sons in truth. And there shall be no more succession to him—as priest and king—to all generations forever. And in his priesthood shall all sin be extinct. And he shall open the Gates of Paradise and remove the menacing sword against Adam, and shall give his saints the power of eating of the tree of life, and a spirit of holiness shall be upon them. And Belial shall by him be bound in chains, and he shall give his children the power of trampling upon the evil spirits. And the Lord shall be delighted in his children and well pleased with his beloved forever. Then shall Abraham, Isaac and Jacob exult and I also shall have joy, and all the holy shall be clothed with gladness."

Thus for the pseudo Twelve Patriarchs. The writer, though anonymous, appears to have been a decided Millenarian. Dr. Chapman, who held to a spiritual reign of Christ, styles his testimony "a plain description of the future state,—of the second Eden or Paradise, where the saints are to rest and rejoice; but nothing of a temporal or carnal nature." Putting this evidence with that of the Apostolic Fathers,

with Clement, who "every hour expected God's Kingdom," with Hermas, who said the home of the elect was "in the world to come," with Polycarp and Ignatius, whose hope lay in "the resurrection from the dead," Barnabas, who looked for Christ's coming and the "renewing of all things" at the expiration of six thousand years from the creation, and last, but not least, with that of the relatives of our Lord, who, according to Hegesippus and Eusebius, when brought before the Emperor Domitian, testified of Christ's kingdom, "that it was not a temporal nor an earthly one, but celestial and angelic; that it would appear at the end of the world, when, coming in glory, he would judge the quick and the dead," and it does seem that more evidence need not be produced from church history to demonstrate to the most sceptical that the Christians of the first century looked for no carnal or mixed millennium either before or after the Lord's last advent, but, instead, expected the millennial era—which they always identified with the Redeemer's kingdom—to be a pure and holy period, when all the saints raised from the dead, together with the changed living ones, should reign with Christ on the renovated earth.

And ought not the churches of God in the nineteenth century to look these truths in the face and weigh them well; and renouncing the modern Whittyan millennial hypothesis, the tendency of which is to postpone the Advent for a thousand years, "seek for the old paths, and walk in the good way?" And should we not preserve the millennial doctrine inviolate, avoiding the rock of Judaism on which so many have split and which led Augustine and Luther and so many other eminent divines of the reformation to locate the thousand years in the past and reject millenarianism altogether as being of a carnal tendency? Let us seek earnestly for the truth, ever cherishing that charity which shall lead us to say to all men, in the warm, parting words of Archbishop Usher to Joseph Mede, "I hope we shall meet in the FIRST RESURRECTION."

Worcester, August, 1855.

Extracts from Sermons of Rev. J. K. Lord.

(Late pastor of the First Orthodox Congregational Church in Cincinnati, O.)

"It is a principle of moral government that the whole course of Providence tends towards the judgment of the great day of the Lord. . . . all will come right at last. Sin and misery, holiness and happiness—these shall be, not the laws that may be broken, but the facts without exception, without interruption, without abatement, that will signalize the era of triumphant justice and glorified grace. All is coming right now, not by the tricks of politicians, or the outbursts of the populace; not by the achievements of science, or the waking up of old philosophy; not by the facilities of commerce, or the spread of civilization; not by the right arm and wise device of man; but after the intention and by the might, and according to the methods of Jehovah of hosts. God is casting down kings, and princes, and the mighty ones of the earth, those suns and stars that have shone in the firmament of time, and which the nations have worshipped with oriental devotion. God is reducing human legislation and human governments to their first principles—the sovereignty of the people and the rights of the individual—so that unsanctified human nature may have the fullest possible scope, and work out its appropriate destiny with uncumbered and resistless energy. God is pressing the hierarchy of Rome to the verge of the precipice, and Christendom is waiting for the fall of the modern Babylon. God is drawing the teeth and withering the sinews of Mohammedanism and Constantinople and Rome, the empires of the crescent and the cross will perish together. God has let loose the pestilence, and the black cloud is gathering over our heads. The wail of famine-struck multitudes has not died from our hearing. The earth is filled with wars and rumors of wars. Hardly have the blast of the trumpet and the roll of the drum died upon our own borders when a new temptation is opened, and the curse of war is gilded over, and thousands of the young and enterprising are stretching out their hands for sudden riches, forgetting how hard it is for rich men to enter the kingdom of God; for their gold and silver is cankered, and the rust of them shall be a witness against them, and shall eat their flesh as it were fire."

"And there are no revivals, and but few conversions, and the fathers are dying from our midst, and many are falling away, and the righteous scarcely can stand."

"But all is coming right now. The judgment is hastening on, and the hosts of earth and hell are marshalling therefor. Ere long the ends of moral government will all be answered, and 'the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be

given to the people of the saints of the Most High God."

"So be it! let this system end,
This ruined earth and skies:
The new Jerusalem descend,
The new creation rise."

Sermons, pp. 368-370.

Respecting the introduction of the millennium, he says:

"We stand on the threshold of the millennium. Through what scenes the predicted day of a thousand years will be ushered in we know not. But they are rapidly rising upon our field of vision. We tremblingly expect the development of prophecy, and the actual explication of those symbols to present which heaven, earth and hell were exhausted of the imagery. Relieved against the back-ground of history stands the great image of gold, and silver, and brass, and iron, looming up like a mighty pillar between us and the sky from which the sun has just descended. Right opposite, with beams of the morning reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its sides a living stone. It trembles on its poise, and the pathway along which it must speedily rush that monument of the empires is reared. Who can conceive or describe the terrors of the collision! The solid earth will shake. The sea shall depart from its place, and unwrap itself from its dead. The heavens shall be rolled together as a scroll, and the stars shall be thrust into the bottomless pit, and the angel shall lock them in. And Christ shall come. Already he makes ready his coming. The chariots of salvation are gathering for the triumphant career. The attendant hosts are waiting for the signal. Christ is coming."—Sermons, pp. 182-3.

"In due time the world shall be purged by fire, swept by the besom of Divine vengeance; and no ark can ride on that molten sea, no power can stay that terrible overthrow. The supremacy of Jehovah shall be maintained, his glory shall be assured. He will be glorified in his enemies; glorified in the old heavens and earth that shall pass away before the lightnings of his wrath, and glorified in the new heavens and earth in which the lost harmony of the first creation shall be restored and Christ shall dwell with his ransomed church."—*Ib.* p. 335.

In a sermon on "Retribution, according to law," he says—

"The beast and the false prophet, the one trampling on the cross and the other perverting it into a symbol of all abominations, and both making merchandise of the souls of men and turning the earth into an Aeldama;—is there no judgment, no stored up wrath, no gaping pit of hell for them? Is not heaven to be opened, and he, the many-crowned, the unnamed One, clothed in his vesture dipped in blood, is not he to ride forth with his armies, thousands upon thousands and ten times ten thousand at his feet? Is not he, that King of kings, and Lord of lords, to tread the wine-press of the fierceness and wrath of Almighty God, and vindicate the outraged honor of the law?"

"My hearers, yes! For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. That day cometh; it will come. It is the seventh day of prophecy; the seventh decade of centuries; the Sabbath for which the earth groans; the day which the angels which kept not their first estate are expecting and dreading in the midst of their darkness and chains; the day of the revelation of the Son of man bringing forth judgment unto victory; The great the terrible day of the Lord."

"Sinner, can you abide the day of Christ's appearing? Are you ready for it; its terrors and its triumphs? It is near, and hasteth greatly; even the voice of the day of the Lord. 'I hear the bruit thereof, I see the sign thereof.' See you the saint stretched on his dying bed! What light is that which flashes in his eye? What sound is that which startles his ear? What change is that which passes upon his brow and thrills through his wasted frame? Not death, not death! No, but life, immortal life, the sound of the trumpet, the vision of Emmanuel; the Lord has come!"—Sermons, pp. 338, 339.

The Seen and the Unseen.

"The things that are seen are temporal, but the things that are not seen are eternal."—2 Cor. 4:18.

Ha! you burst of crystal splendor,
Sunlight, starlight, blent in one;
Starlight set in arctic azure,
Sunlight from the burning zone!
Gold and silver, gems and marble,
All creation's jewelry;
Earth's uncovered waste of riches,

Treasures of the ancient sea.
Heir of glory,
What is that to thee and me?

II.

Iris and Aurora braided,—
How the woven colors shine,—
Snow-gleams from an Alpine summit,
Torchlight from a spar-roofed mine.
Like Arabia's matchless palace,
Child of magic's strong decree,
One vast globe of living sapphire,
Floor, walls, columns, canopy.

Heir of glory,
What is that to thee and me?

III.

Forms of beauty, shapes of wonder,
Trophies of triumphant toil;
Never Athens, Rome, Palmyra,
Gazed on such a costly spoil.
Dazzling the bewildered vision,
More than princely pomp we see;
What the blaze of the Alhambra,
Dome of emerald, to thee!

Heir of glory,
What is that to thee and me?

IV.

Farthest cities pour their riches,
Farthest empires muster here,
Art her jubilee proclaiming,
To the nations far and near.
From the crowd in wonder gazing,
Science claims the prostrate knee;
This her temple, diamond-blazing,
Shrine of her idolatry.

Heir of glory,
What is that to thee and me?

V.

Listen to her tale of wonder,
Of her plastic, potent spell;
'Tis a big and braggart story,
Yet she tells it fair and well.
She the gifted, gay magician,
Mistress of earth, air, and sea;
This majestic apparition,
Offspring of her sorcery.

Heir of glory,
What is that to thee and me?

VI.

What to that for which we're waiting
Is this glittering earthly toy?—
Heavenly glory, holy splendor,
Sum of grandeur, sum of joy;
Not the gems which time can tarnish,
Not the hues that dim and die,
Not the glow that cheats the lover,
Shaded with mortality.

Heir of glory,
That shall be for thee and me!

VII.

Not the light that leaves us darker,
Not the gleams that come and go;
Not the mirth whose end is madness,
Not the joy whose fruit is woe;
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.

Heir of glory,
That shall be for me and thee!

VIII.

City of the pearl-bright portal,
City of the jasper wall;
City of the golden pavement,
Seat of endless festival,
City of Jehovah Salem,
City of eternity,
To thy bridal-hall of gladness,
From this prison would I flee.

Heir of glory,
That shall be for thee and me!

IX.

Ah! with such strange spells around me,—
Fairest of what earth calls fair,—
Now I need thy fairer image,
To undo the syren snare!
Lest the subtle serpent-tempter
Lure me with his radiant lie;
As if sin were no longer,—
Life were no more vanity.

Heir of glory,
What is that to thee and me?

X.

Yes, I need THEE, heavenly city,
My low spirit to upbear;
Yes, I need thee, earth's enchantments
So beguile me with their glare.
Let me see thee,—then these fetters
Break asunder,—I am free;
Then this pomp no longer chains me,—
Faith has won the victory.

Heir of glory,
That shall be for thee and me!

XI.

Soon where earthly beauty blinds not,
No excess of brilliance palls,

Salem, city of the holy,
We shall be within thy walls!
There beside yon crystal river,
There beneath life's wondrous tree,
There with nought to cloud or sever,—
Ever with the Lamb to be!

Heir of glory,
That shall be for thee and me!

London "Quarterly Journal of Prophecy."

A Short Sermon upon Diotrephes.

"I wrote unto the Church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not."—John 3:9.

Macknight's translation reads, "I should have written," &c. Either translation sufficiently shows us the mischievous influence of this ambitious spirit in that Church.

In one case, he prevented an inspired apostle from sending the church a letter. In the other he nullified the letter actually sent.

DOCTRINE.—Many a minister's labors are nullified by a Diotrephes in his Church.

I. I will first show you who is not Diotrephes.

1. He is not, whose godly walk and conversation secures for him the entire confidence of the brethren, and thus gives him great influence.

2. Nor he whose talents and education necessarily make him a man of influence.

3. Nor he whose well known and oft proved wisdom and prudence make him much sought unto in counsel.

These men generally do not seek influence. It is unavoidable. It follows them as their shadow.

II. I proceed, in the second place, to show who Diotrephes is.

1. Sometimes, he is a man who never had his will broken. As a child, he expected the whole household to give way to him. As a church-member, he expects the household of Christ to give way to him. He is wilful and headstrong; often, as unreasonable as a mere animal.

2. Sometimes, he is a man of wealth. His riches give him authority in the world; and he takes it for granted they ought to do so in the church. He can't at all comprehend the idea that the vote and opinion of his poor brother are worth as much as his own. He is verily persuaded that, because he has been a great worldling, and scraped together much wealth, the household of Christ ought to defer to him.

3. Sometimes, he is a man of some learning and much volubility; who fancies that his capacity ought to give him opinion authority.

III. In the third place, I proceed to set forth Diotrephes in action. If the minister do not take him for counsellor, he is his enemy. His preaching is not right. His measures are not right. "His usefulness is at an end." In questions of policy in the church, he never suspects that there are others whose opinions should carry as much weight as his own. The will of the majority is no rule for him. With every movement does he find fault, unless he originated it.

IV. In the next place I remark upon Diotrephes' character.

1. He is very unlike Christ, who was meek and lowly.

2. He is very disobedient to the word. "Let each esteem others better than himself."

3. He was against that equality which Christ established in his church.

PRACTICAL OBSERVATIONS.

1. Diotrephes is most of the time in trouble, always looking for deference, he is always liable to think it wanting.

2. The church can take no surer road to trouble than to give way to Diotrephes.

3. Diotrephes will scarce be the friend of the minister. The natural influence of the religious teacher disturbs him.

4. It is best to look for Diotrephes in his own pew. Perhaps he may find him in his own seat.

5. Diotrephes is sometimes married; and his partner is a true yoke fellow. The mantle of the ancient troubler in Israel sometimes falls upon a sister in the church.—Ohio Observer.

Christ in the Storm.

One dark, stormy night, we were tossing in a rude little native boat, near the coast of Ceylon.

As I lay on my low bed in the bottom of the boat, and saw the red flashes of lightning through the thatched covering, and heard the rapid peals of thunder, while the rain was pouring in on all sides, and our boat tossing like a bubble on the angry waves, I could not but think of our dangers; for I knew that the native boatmen were timid and ignorant, and that many such little barks go down every year on that coast.

Trembling and afraid, I raised my head to catch the words of my companion, as he inquired for the master of the boat. "He is

in the hinder part of the ship, asleep," was the reply.

Little did the rude heathen who uttered these simple words, know how they made my very soul thrill. In a moment I was carried back to that night when Jesus, perhaps in just such a rude little boat as ours, lay tossing on the stormy lake of Gennesareth. Never did I so realize that our blessed Saviour was once a man, a suffering mortal, and one with us in nature.

Far from home and kindred, weak, helpless, and full of fear, for a moment I had forgotten that Jesus was just as near to us as he was to those fearing disciples, and that he could as easily say to the foaming billows about us, "Peace, be still," as he did on that night when they cried, "Master, carest thou not that we perish?"

My fears were gone. I felt that Jesus was near, that I could almost put my hand in his, and hear his voice, "It is I; be not afraid." Often, since then, in hours of darkness and trial, have I lived over night, and been comforted by the same sweet thoughts.

Afflicted, sorrowing child of God, forget not him who was a man of sorrows and acquainted with grief. Do heavy burdens press you down, fear not to carry them all to Jesus. None are too heavy for him to bear, none so small as to be beneath his notice. In him all fulness dwells. Are we poor? he is rich. Are we weak? he is strong. Are we sinful and unworthy? he is righteous and infinitely worthy. If we are Christ's then he is ours, and in him we are complete.

Amiability without Godliness.

Let us beware, then, how we entertain the hope of acceptance before God, either for ourselves or those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family life, where, with affectionate rivalry, all the members vie in the work of making each other happy. Such examples shine as lights in the darkness, and the homes which exhibit them look like cultivated spots redeemed from the vast spiritual waste—faint images of what earth for a brief space was, and of what man might have forever been. Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to set up the exactitude with which he discharges the duties of the second table, in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve for an ornament to religion, but they will not do as a substitute for it. They may dignify the Christian character, but they will not make one. The carved work of the temple would ill suit for a foundation; and the reed, which bows gracefully to the passing wind, will pierce the hand that makes it its support and staff. "These things oughtest thou to have done," we would say to one of this estimable class, "and not to have left the other undone."—Moore's Cambridge University Sermons.

DRESS.—Many years ago, when I was at Oxford, in a cold winter's day, a young maid (one of those we kept at school) called upon me. I said, "You seem half starved. Have you nothing to cover you but that thin linen gown?" She said, "Sir, this is all I have!" I put my hand in my pocket; but found I had scarce any money left, having just paid away what I had. It immediately struck me, Will thy Master say, "Well done, good and faithful steward! Thou hast adorned thy walls with the money which might have screened this poor creature from the cold!" Oh justice! Oh mercy! Are not these pictures the blood of this poor maid! See thy expensive apparel in the same light: thy gown, hat, head dress? Everything about thee, which cost more than Christian duty required thee to lay out, is the blood of the poor! Oh be wise for the time to come! Be more merciful! More faithful to God and man! More abundantly adorned (like men and women professing godliness) with good works!—J. Wesley.

Riot at Louisville.

This is one of the most serious riots in the history of elections in this country. There is some reason to believe that the riots were partially disconnected with the election, from the fact that none of the accounts mention disturbances of any consequence at the polls. The riot appears to have been premeditated.

The following remarks from the Baltimore Patriot must commend themselves to the judgment of all right thinking men;—

"It matters not that the occasion was one of great political ferment; it matters not who were the aggressors, the assailants and the assailed are alike deserving of indignant reprobation, since they were both guilty of violating the law, by usurping the authority of the ju-

diciary, and avenging with their own hands their real or fancied injuries. It is from such shameful riots as these that our institutions are brought into disgrace. It is not one city alone which suffers from the effects of sanguinary lawlessness, the whole country shares in the opprobrium. If such outrages are continued; if the majesty of the law is not rendered paramount to the acts of individuals; if in broad day, and in the midst of a crowded city, we are to settle our quarrels with the bowie knife, the revolver and the firebrand, we had better close our tribunals, ignore all government except that of force, and be prepared to try conclusions with the first person we encounter in the street.

It is strange that the people of the United States, a people so sensitive of the opinion in which they are held abroad—who pride themselves on the freedom they enjoy, on the tolerance they avow, and especially on their capacity for self-government, should suffer themselves to become guilty of acts which are semi-barbarous in their character, and so utterly destructive of all those conservative elements, upon the permanence of which depends the existence of the Republic."

The only intelligence we have in regard to the riots, is contained in the following dispatch to a New York paper. It is not materially different from other accounts, but it gives some new facts. The dispatch is dated 12 M. of the 6th inst.

"In the First Ward about nine o'clock yesterday morning, while the election was going quietly on, some disturbance arose at the polls. Mr. Burge, an American, was insulted, stabbed and beaten until it was supposed he was dead, by a party of Irishmen. The assailants were immediately arrested and lodged in jail. In the afternoon, three Americans were fired upon while quietly passing a German brewery, several squares from the polls. One gentleman, who was riding along with his wife, was fired on at the same time, several squares below. A perfect shower of shot and bullets was rained from the windows of German houses, and many people were wounded. The foreigners seen in the whole vicinity were armed, and attempted the indiscriminate slaughter of Americans. An immense crowd of infuriated Americans assembled, and were fired at from the windows, when they burned the German brewery and sacked several houses.

"The most serious rioting occurred in the Eighth Ward. About 6 P. M., as three Americans were quietly passing along Main street, they were set on by ten Irishmen, and fifteen shots were fired by the latter. One American, named Rhodes, was killed, and both the others wounded. The Irish then took refuge in a house on the corner of Chappell and Market streets, whence they fired and wounded several Americans, and killed two, named Graham and Hobson. The firing from the houses was continued for half an hour, until the Americans procured arms and reinforcements, and broke open the house. They succeeded in capturing the murderer of Graham, and immediately hung him. A policeman cut him down while still living, but he died this morning.

"In the meantime there was a perfect fusillade from rifles and guns from a row of Irish houses on the corner of Eleventh and Main streets, on all passing Americans, several of whom were badly wounded. The whole row was filled with Irish, all armed. A crowd of Americans assembled, and failing to dislodge them, fired one of the houses, and sent for reinforcements, which soon arrived with muskets and a cannon. Several Irishmen in the burning building were shot and others captured. Reports were heard in buildings, but no attempts were made to put out the fire, and two or three blocks were burned down. Several other fires also occurred last night.

"On leaving the Eighth Ward, the infuriated mob marched to the Times office, which was only saved from demolition by the efforts of Mr. Prentice, and others of the American party.

"This morning there were rumors of more disturbance, and large crowds were assembled in the streets. About 11 o'clock a mob started to the levee and attacked a row of Irish houses, whence it was reported shots were fired this morning. The crowd, however, were restrained, and every effort is being made to restore peace.

"The accounts of the scene of the riot are most horrible. There were in all about twenty persons killed, besides a great many badly wounded.

"Twelve buildings were burned, and several charred human bodies were taken from the ruins.

"The mob finally dispersed last night, after burning the signboard of the Times Office.—There has been no issue of the Times this morning.

"There is a large crowd at the Court House this morning, where the dead bodies are collected.

"Three o'clock P. M.—The city remains quiet. Fifty extra police have been sworn in,

Judge Bullock and others have made speeches at the Court House to the mob, which has tended to calm the excitement. It is rumored that two or three have been killed to-day.

Five o'clock P. M.—Another outbreak is feared to-night, in consequence of a large quantity of gunpowder having been found in possession of the Irish in the Eighth Ward. Large numbers of Irish are leaving the city.



The Advent Herald.

BOSTON, AUGUST 18, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

SOBER THINKERS.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of his faith."—Rom. 12:3.

There is much comprehended in this injunction of the apostle to sober thinking. It is contrasted with an over-estimate of one's self, and it is in equal contrast with an undue estimate of any subject.

The sober thinker is one who weighs well the subject under consideration. He examines it in all its parts, aspects, and bearings, and in its relations to other subjects. He neither over-estimates, nor fails to attach a due value to any question. He is never rash or hasty in his judgment. He decides no question till he has well considered it; and when his judgment is once matured on any point, he is under no necessity to change it for slight causes. The sober thinker is never carried away by his feelings. His head ever governs his judgment, and not his heart. He is not swayed by the opinions or conduct of others; but judges from well established premises, which he studies to comprehend. His mere wishes are never the father to his conclusions; but he decides in opposition to his own preferences, whenever facts make it necessary.

Sobriety of thought requires a proper estimate of one's self—whether in respect to his weight of character, the soundness of his judgment, his knowledge, or abilities. There is a great tendency on the part of the uninformed to over-estimate themselves: they boldly walk "where angels fear to tread." The difficulty consists in not realizing how little they know. They fear not to decide positively, where wiser men hesitate and confess their doubts. They pronounce dogmatically, where those better informed would venture no opinion. And why is this?—it is not, surely, because they know more, and have better considered the question—but because they know less; and they decide upon the little they do know, simply because they are oblivious of how much there is to be known. While they decide positively, questions respecting which there is nothing by which to form accurate judgment, they are equally ready to question any well established fact, or clearly settled principle—not being able to distinguish between what is within, and what is beyond man's power of comprehension. Thus things which can only be guessed at, he thinks he knows to a certainty; and those which may be known by careful research, he regards as incomprehensible, and of an uncertain nature.

In giving credence to the testimony and opinions of others, it is necessary to know their relative value.

A teacher of history needs himself to be well-taught. He should know whereof he affirms. His facts should be culled, not from secondary, but from the original sources of information, so that he shall not be misled by the errors of transcribers. His researches should extend over the whole field of history, that he may perceive the relation of events to each other, and compare those of each age with like events in preceding and subsequent times. He who has only a partial knowledge of the records of this world's history, is very liable to misjudge in his estimate of occurrences. Know-

ing only in part, what he does know is unduly magnified, and it assumes an importance in his eyes which additional information would speedily dissipate. The interpreter of language must be possessed of a knowledge of the language he would interpret—of its structure, its laws, its usages, and idioms. To distinguish between the literal and that which is tropical, or symbolical, he must understand what constitutes a trope and symbol, and be able to designate them, to classify them, to unfold their laws, and to explain their significance. Without a knowledge of these he can only guess at their import. And however shrewdly he may guess, a mere guess is no progress in the demonstration of any problem. He needs to be familiar with the habits and customs of the people where, and the history of the times when the writing which he would interpret was written. He must know their modes of thought, their forms of expression, the figures of speech then current, their proverbial sayings, the ideas which were conveyed by current phrases, and the current significance of the terms they employed. In chronology, the adjuster of disputed dates must have studied the various chronological systems which have prevailed, the evidences by which they were severally supported, and their respective defects. He must know the elements by which their adjustment is to be effected, and be able to harmonize the various independent eras with each other, so as to locate the events recorded in any given era, in the corresponding years of the other eras. In dissenting from the conclusions of others, he must be able to give an intelligent reason for his dissent; and to do this he must familiarize himself with the processes by which those from whom he dissents have arrived at their conclusions, and be able to show wherein they have misapprehended, disregarded, overlooked, or over-estimated some element that affects the calculation differently than has been supposed.

And so, to teach in any department of science requires a corresponding preparation for the performance of such function. We do not entrust our children to those who teach only the simplest elements of knowledge, without such teachers have first given evidence of their qualifications to communicate such instructions. A teacher with incorrect notions, instead of instructing, will only mislead those whom he attempts to instruct. When the blind lead the blind, both will surely fall into the ditch together. When those who lead us cause us to err, we need to refrain from such leaders; and it becomes us, before we entrust our minds to others' guidance, to know whether they are competent to instruct us aright.

It has been our fortune to listen to teachers, who could speak flippantly and confidently; and who yet knew little more whereof they affirmed than the parrot who repeats by rote the sentences that it has learned. The most simple-minded may profitably repeat the story of the Saviour's dying love, and successfully urge sinners to come to Christ; but no one has any excuse for going beyond their depth, and attempting to talk learnedly on subjects respecting which they still need to be taught. While they mislead those who know less than themselves, those who know more are never deceived by their pretensions.

This is one reason why no teacher can collect and hold a congregation much superior in abilities to himself: such being repelled and driven from him by his inaccurate statements; while at the same time a mere preacher, of very humble abilities, who confines himself to the scriptural teachings respecting man's need of a Saviour, the provision made for his redemption, the glory that awaits the redeemed, the resurrection, the judgment, the new creation, &c., &c., may chain the attention of profound intellects, and profitably instruct them in the way of salvation.

The man, therefore, who knows himself, will never attempt to teach metaphysics, nor mathematics, nor any subject requiring a long and careful study, till he has first qualified himself, by the necessary mental discipline, to think soberly respecting it, and to be able to give utterance to thoughts which shall accord with facts, and shall endure the test of criticism. Then his teachings may be profitable to the uninformed, and instructive to the intelligent. But till he can do this, he should limit his instructions to the inculcation of the Christian graces,—man's duty to God, and to his fellow man; and as motives to this, to hold up the cross and crown, as the way and the hope of mortals.

It should not, however, be inferred from this that every one is competent to preach—far from it. The preacher needs to be called of God, and to be endowed with those qualities of the heart without which he is unfitted for the sacred office. He must evince by his daily walk and conversation that he has been regenerated by the Holy Spirit; and must

manifest that heavenly-mindedness, familiarity with the Word, and desire for the salvation of souls, which can be obtained only by frequenting the closet, and by studying the Scriptures. A man thus qualified may instruct in the things concerning the kingdom of God, which will make men wise unto eternal life; and yet be entirely incapable to teach scientific truths; while the most gifted teacher of human wisdom is no better able to bring things out of the Scriptures—"new and old," than the most ignorant, unless he is also possessed of those spiritual graces which alone can qualify him for a successful dispenser of the word.

The offices of preacher and teacher, are thus distinct and independent callings. He who is possessed of the necessary spiritual graces alone can aspire to the former; and he only who is possessed of the requisite intellectual abilities and the necessary mental cultivation and discipline, should aspire to the latter. For if he do, he only exposes his pretensions to the keen and merciless eye of criticism, which will penetrate his lion's skin. Also, if the mere teacher assumes to lead souls in the way which he has not himself travelled, both alike may be allured to perdition.

There are, however, those who are possessed of both these qualities—the spiritual and intellectual. Such are the best adapted to the pastoral office, being qualified both to dispense the Word, and to meet all infidel cavils. But where either of these qualifications is wanting, the one thus deficient should never presume to encroach on the office, where those abilities in which he is deficient are needed.

CALIFORNIA CORRESPONDENCE.

San Francisco, July 14th, 1855.

DEAR SIR:—The times are hard, and the heavy church debts, and extravagant expenses of some, are crushing the people, of which they complain bitterly. We have no revivals at present, dull and hard times, in the churches.

All the Methodist preachers in this city were changed at the last conference, and the new ones give general satisfaction.

There is a deep feeling on political matters, and the American and Democratic parties are so nearly balanced that in the race they will come out neck and neck. The temperance ranks are increasing, but some of the voters will not face the music, but will allow other questions to be paramount at the polls.

The grasshoppers have swept the very heart of Sacramento Valley from the Sierra to the coast range of mountains, consuming fruit trees, gardens, grain, vegetables, and grass,—a terrible scourge.

Some grain and flour have been shipped to New York, Europe, and Australia, leaving but a small surplus. There is about the usual quantity of fires, thefts, robberies and lynching here. Theatres and drinking saloons are well patronized; while churches and gambling houses are on the wane. Distilleries are increasing, in consequence of being driven out of the east, as they think they can safely invest their capital here. One distillery is about going into operation here, said to be the largest in the United States. They are making a sad mistake, and will find themselves engaged in a bad speculation. We shall give them a broad hint next September. Yours, &c., EUREKA.

ELDER H. CUMMINGS, of San Francisco, Cal., writes, under date of July 16th, 1855:—"I have been studying hard to make up lost time. I have given the Advent doctrine its portion of my attention in study, and in the pulpit. Since you left us, I have preached once to a full house on Christ's second, personal coming. I am strongly impressed with the opinion that your views are correct. There is but one point on which I doubt, and that is not very essential. I intend to give advent views their true place in the great work of the gospel ministry. Saving souls by preaching the whole truth, is the work."

I am anxious to sustain the Free Chapel enterprise in this city. It requires a considerable sacrifice, which I am willing to make, if we but succeed. Some interest is being created at present, by a letter from a Roman Catholic lawyer, requesting me to give several lectures on the character of the Romish church. I gave one last evening to a large audience, and shall continue them. Hope good may come out of it. Yours, &c.,

San Francisco, July 19th, 1855.

BRO. HINES:—Since you left this city, the meeting at the Free Chapel, has been kept about as usual. Brother Cummings has preached regularly, and has accomplished about all that could be done under the circumstances. He recently gave four lectures on the unity of the church of God,

and its primitive organization. It seems he had a Catholic lawyer for one of his auditors; who, on hearing the argument, wrote the following note to Elder C.:—

REV. MR. CUMMINGS, SIR:—Having attended your church a few times and received new light on the important subject of the Christian religion; and having been educated in the Roman Catholic Church, and been a believer in their faith, and based my hopes of future happiness upon it, I have come to the conclusion to seek for and to follow the truths of God as revealed in his holy word, and would therefore be greatly obliged to you, and have no doubt but you will confer a favor on others also, if you will consider and answer publicly the following propositions:

1. Is the Roman Catholic Church the true Church of God on earth? if so, why?
 2. If it is the true Church is it not to be regarded as infallible and of supreme authority in matters of Christian faith and practice?
 3. If it is not the true Church, on what can we rely as a sure guide and infallible basis for our faith and hope of eternal life?
- I am desirous of knowing and embracing the truth, as deception in matters of religion involves consequences of vast moment.
- Yours respectfully, ADOLPHUS G. VIARD.
San Francisco, July 13th, 1855.

San Francisco, July 13th, 1855.

MR. VIARD, Dear Sir:—I acknowledge with emotions not easily described your note of this morning, in which you request me to answer publicly, certain interrogatories propounded therein, touching the Roman Catholic Church, its faith, &c. To this I will cheerfully assent, and shall endeavor to answer your inquiries in the same spirit of candor and frankness with which they have been propounded.

I will commence the discourses next Sunday evening (15th inst.) at 8 o'clock, in the Free Chapel on Pine street, and continue them on each Sabbath evening following, until the subjects embraced therein shall be fairly and fully met and explained. Respectfully yours, H. CUMMINGS.

He gave his first lecture last evening. The chapel was thronged with a deeply attentive audience. He showed what constituted a true church. The argument was clear and strong. Mr. C. never appeared to better advantage, and has made a powerful impression. One Popish priest was in attendance.

Next Sabbath he will show what the Roman Catholic Church is. The people seem to be highly delighted with this effort to expose Rome. Mr. C., I learn, intends, when he shall finish his lectures on Romanism, to take up several important prophecies relating to the present and the future, and show their fulfillment.

Your lectures have done much good. If you could have remained longer, a much deeper and effectual impression would have been made. We all wish you were here to aid in this controversy with Rome. Yours, J.

MY JOURNAL.

Wednesday, May 22d.—We entered the river San Juan about 8 o'clock A. M. We sailed in this boat to the Toro Rapids, 23 miles down the river. It would be impossible for me to attempt a description of this enchanting almost paradisaical view of nature. It would require an abler pen than mine to do it justice.

At eleven o'clock we reached the Toro Rapids, where we were to embark upon a smaller boat. But here we were destined to wait for the boat five hours, at which some were impatient. At length we heard the whistle of the boat, which caused cheers from nearly all, making the air vocal. When she appeared in sight, her decks were crowded with men, women and children, from New York, bound for California. They were soon placed upon the lake boat for Virgin Bay, and we upon our boat for Castillo Rapids, twelve miles below, where we were to take another boat. So we glided down the river again like a fairy boat, amid fairy scenes, and at dusk we were at the Rapids of Castillo all safe.

There are several hotels at this place, of the first order. The village contains only fifteen or twenty houses of the natives. There is also in this place a large fort. It was built by the Spanish to protect the interior. No vessels of the English, or others, have been able to pass this fort. Lord Nelson met with a repulse here.

At 9 o'clock we embarked on the light boats for Machuca Rapids, twelve miles below. Here the men got out and walked around the rapids, a distance of about two miles. We then embarked permanently on the boat that was to take us to the ship in Greytown harbor, 72 miles. It was now 10 o'clock P. M. We had a good moon, and went on very pleasantly for a few hours, when a thick fog prevented us from proceeding further till morning, of which I was glad, as I wished to behold the scenery on the banks of the river by daylight.

We all encamped on the decks. Those who had blankets were very comfortable. But it was not

bad without them. The mercury stood about 80. I had got but little sleep for several nights, so I took my carpet bag for a pillow, and my pallet for a blanket, and the hard deck for a bed; and never did I have so sweet and refreshing sleep. I awoke in the midst of the waving foliage of eternal summer.

Thursday, May 24th.—We re-commenced our voyage, and sailed on amid the new and increasing beauties of nature, which continually appeared to our view, till we came to the harbor of Greytown.

The following description of the foliage on the Chagres river, on the Isthmus of Panama, is so truly descriptive of the general scenery on the San Juan, that I here give it.

"There is nothing in the world comparable to these forests. No description that I have ever read conveys an idea of the splendid overplus of vegetable life within the tropics. The river, broad, and with a swift current of the sweetest water I ever drank, winds between walls of foliage that rise from its very surface. All the gorgeous growths of an eternal Summer are so mingled in one impenetrable mass, that the eye is bewildered. From the rank jungle of canes and gigantic lilies, and the thickets of strange shrubs that line the water, rise the trunks of the mango, the ceiba, the cocoa, the sycamore and the superb palm. Plantains take root in the banks, hiding the soil with their leaves, shaken and split into immense plumes by the wind and rain. The zapote, with a fruit the size of a man's head, the gourd tree, and other vegetable wonders, attract the eye on all sides. Blossoms of purple and yellow, of a form and magnitude unknown in the North, are mingled with the leaves, and flocks of paroquets and brilliant butterflies circle through the air like blossoms blown away. Sometimes a spike of scarlet flowers is thrust forth like the tongue of a serpent from the heart of some convulsion of unfolding leaves, and often creepers and parasites drop trails and streamers of fragrance from boughs that shoot half-way across the river. Every turn of the stream only disclosed another and more magnificent vista of leaf, bough and blossom. All outline of the landscape is lost under this deluge of vegetation. No trace of the soil is to be seen; lowland and highland are the same; a mountain is but a higher swell of the mass of verdure. As on the ocean, you have a sense rather than a perception of beauty. The sharp, clear lines of our scenery at home are here wanting. What shape the land would be if cleared, you cannot tell. You gaze upon the scene before you with a never-sated delight, till your brain aches with the sensation, and you close your eyes, overwhelmed with the thought that all these wonders have been from the beginning—that year after year takes away no leaf or blossom that is not replaced, but the sublime mystery of growth and decay is renewed forever."

Here we found the *Star of the West*, our noble ship, waiting for us, all ready for sea. Our boat landed us directly at the ship, without the least inconvenience. And very soon, we, with our baggage, were on board, and at 12 o'clock we were on the bosom of the great Atlantic, "homeward bound."

I have given a full account of the changes from boat to boat in coming down the San Juan river, but these changes are necessary only when the river is low, which is about three months in the year. The rest of the year they go directly without change, and cross in one day. We were less than two days in crossing.

The steamship *Daniel Webster* was also in port, and took the New Orleans passengers. She accompanied us for two days. In the night time she made a magnificent appearance, keeping at our side a little distance from us. She looked like a floating city.

Our first day out was rather rough, and a goodly number were on the sea-sick list. All else was pleasant.

Friday, May 25th.—It is more calm and pleasant. Have made 205 miles.

Saturday, May 26th.—Clear, and fair wind. Made 236 miles.

Sabbath, May 27th.—A very beautiful day, and all well, except a few, who are rather overcome with the heat.

At 11 o'clock I held a religious service. There was good attendance and attention. I learned that a few of the passengers had not much interest in hearing, on account of my "Millerism," and so it gave me a chance to read them one of Dr. Cumming's Lectures. I selected the discourse on "The Sorrowful State," from Rev. 21:2, 3. It was well received by all, so far as I know. Some enjoyed it much.

There is a certain class of men and women both, who live only for one world. All they desire, or

seek is in the "present evil world." Give them its riches, honors, and pleasures, and this is all they ask till the death-bed scene, and then they would give all the world for a good hope in Christ. We have many such on board. May God be merciful unto them.

This is my last Sabbath at sea, and from home, on this voyage. I have spent four Sabbaths on the Pacific, and three on the Atlantic, in my late visit to California. In these I have had an opportunity to speak to many of all classes, of things pertaining to the kingdom of God. I hope to find some fruits in the day of Christ's appearing.

This afternoon, about 4 o'clock, I saw the Captain look through his glass intently to the north-east, and soon we heard the cry, "Land, ho." It was the Cape of San Antonio, on the westward of Cuba. We sailed near it for several hours. Here also we saw two of our national ships, placed here for the protection of the California, and other steamers in these waters.

At five o'clock a self-conceited man of some little ability, proposed to give a lecture on the prophecies of the latter time. He said the views that he was about to give were entirely original with himself! I may here remark, that the speaker had told me he wished to show the falsity of Millerism, and intimated he should like to discuss the matter with me; and failing to get my attention, he took this latter mode, of giving a lecture on the forward deck. Among the many things he told us, were, 1. That God had designedly hid the meaning of the latter day prophecies from the world, till about now. 2. That the four great monarchies of Daniel, were all rightly understood. 3. The fifth kingdom had not been understood till now. He told us that this kingdom was the United States! He then proceeded to show that the world was not to be burned up, but only the wicked. To prove this, he referred to Mal. 4th. They were to be "burned up root and branch." "But to them that fear my name the Sun of righteousness shall arise with healing in his wings." The "Sun of righteousness" was the sun of American liberty. The "proud," and all who "did wickedly," were the office-holders and aristocracy, who were to be "burnt up" with "unquenchable fire;" that is, the fire of the cannon, which cannot be quenched. He applied the same principles to 2 Pet. 3d. The heavens passing away with a great noise, was the noise of cannon! He continued his talk over an hour, having very few to listen to him for the last half of it. Well, in the estimation of this man, Millerism is down, and new light has burst upon our dark globe, which is to spread over the earth, and the United States is to rule the world! Well, what next!

We have had a very beautiful day. Soft and balmy breezes from the Cuban Isle have refreshed us. This evening the moon shines brilliantly, the air is cool, and the decks are thronged with happy and cheerful passengers. We made 244 miles the last twenty-four hours.

A NEW WORK IN PRESS.

"THE TIME OF THE END."

This is the title of a new and important work, which we now have in process of being stereotyped, and will be completed at an early day. The object of it is to give the church and the world all the light that is in our possession respecting the termination of the prophetic periods, and the position we occupy in the Great Calendar of Prophecy. At the present moment we are only able to glance at its contents, which are as follows, viz.

Watchman, What of the Night?

The Expectation General that a Crisis is Impending.

God reveals Coming Events.

Prophecy not understood till near the time of its fulfillment.

The Time of the End a subject of Prophecy.

The Truth Applicable to each age, imperative on that age.

Prophecies foreshadowing the End.

Misapprehensions corrected.

The Apocalypse an unveiling, or unsealing to Prophecy.

Indifference to Prophecy Displeasing to Jehovah.

The Prophetic periods necessarily obscure to the early Christians.

Six thousand years, the expected Period of the World's Duration.

The Cause of their supposing the end to be near.

The Christian Fathers all Millenarians.

The Decline of Millenarian Views.

The Expectation of the church never came to a crisis.

The Church became Apostate. The Millenarians excluded from the Papal Church.

While the Bridegroom tarried they all slumbered and slept.

Erroneous expectation in the 10th century.

The Epoch of the Reformation.

The Symbol of the open Book.

Luther's first Prophetic Discovery.

Luther's view of the nearness of the End.

Views of the Reformers on the Time of the End.

View of Melancthon.

Shortening of the Time.

Bishop Latimer.

The Reformation under the Sixth Trumpet.

The Anabaptists and Fifth Monarchy men.

Their kingdom a temporal one.

Seven Thunders uttered their voices.

The Time not then.

The word to be preached again to all the world.

The Midnight Cry.

The Year-day principle of Interpretation.

The Periods of the Apocalypse were the key to the times of Daniel.

The half Century of Expectation of the church.

THE EPOCH OF A. D. 1836.

James Albert Bengel.

John Wesley.

THE EPOCH OF A. D. 1843-4.

Hans Wood, Esq.

William Miller.

William Cuninghame, Esq.

Rev. Matthew Habershon.

THE EPOCH OF A. D. 1847.

Rev. R. C. Shimeal.

Joseph Wolf.

Rev. Frederic Sander.

THE EPOCH OF A. D. 1864-6.

Rev. Thomas Scott, D.D.

Rev. Alfred Bryant.

Rev. William Cogswill, D.D.

Rev. George Stanley Faber, D.D.

Rev. John Cumming, D.D.

Rev. E. B. Elliott, A.M.

THE EPOCH OF A. D. 1868.

The Rev. Edward Bickersteth.

THE EPOCH OF A. D. 1871.

J. A. Brown.

THE EPOCH OF A. D. 1880.

THE REV. WM. HALES, D.D.

THE CONCLUDING CHAPTER OF MR. ELLIOTT'S *HORROR APOCALYPTIC*—GIVEN IN FULL.

Our Present Position in the Prophetic Calendar.

THREE LECTURES BY JOHN CUMMING, D.D.—Nature of the Millennium.—Two Resurrections.—Signs of the Near Coming of Christ.—Abstract of his course of lectures in Exeter Hall, in 1848.

THE NEW HEAVENS AND EARTH.

Sermon of Rev. Thomas Chalmers, D.D.

" " " John Wesley.

Article by Prof. Hitchcock.

ONE HUNDRED WITNESSES ON THE STAND: TESTIFYING AGAINST THE MODERN WHITBYAN THEORY OF A MILLENNIUM OF RIGHTEOUSNESS BEFORE THE COMING OF CHRIST AND RESURRECTION OF THE SAINTS.

The Temporal Millennium a Modern Novelty.

Those who sleep with Jesus.

The Testimony of the Reformers.

Testimony of Martyrs of the Church of England.

Testimony of Old English Church Divines.

Testimony of Sir Isaac Newton.

Testimony of the Westminster Assembly's Divines.

Testimony of Old English Dissenters.

Testimony of Samuel Rutherford.

Testimony of the early New England Divines.

Testimony of Baptist Divines.

Testimony of Distinguished Methodists.

Testimony of Scotch Presbyterians.

Testimony of Ministers of the Church of England.

Testimony of English Laymen.

Testimony of American Episcopal Divines.

Testimony of William Miller.

Testimony of Ministers and Lay Members of American Presbyterian and Congregational Churches.

Testimonies of Missionaries of the Cross.

The above notice is not perfect, but will give some idea of the work.

PRaise of all things is the greatest excitement of commendable actions, and supports us in our enterprises.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXV.

But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.—v. 11.

This is an apostrophe to the mass of the nation who were sinners and idolaters in distinction, from the pious few who should receive the promised inheritance.

To forsake the Lord, is a metaphor illustrative of the neglect of his ordinances and worship. The "holy mountain" is the mountain of the Lord's house where the ordinances and ceremonies of the law were observed, and "to forget" the locality, is put by substitution for the non-observance of those ordinances.

The words "troop" and "number," are in the margin, "Gad" and "Meni," of the meaning of which there have been various conjectures. It has been supposed that the word "Gad" signifies a "troop," because of Gen. 49:19, "Gad, a troop shall overcome him;" but it is evident, from the connection, that the words are here used in reference to idolatrous worship. It was customary, both among the Jews and Gentiles, after some part of the sacrifice had been offered on the altar, to make a feast of the remainder. Thus the command in Ex. 29:31-33, "Thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them; but a stranger shall not eat thereof, because they are holy." And Israel was commanded to destroy all other gods, for the reason given. Ex. 34:15—"Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice." It is in view of this that Paul writes, (1 Cor. 10:27, 28,) "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof."

That "Gad" and "Meni" are the names of two heathen gods, there can be no doubt; and to prepare a table for the former, and to pour out drink-offerings to the latter, were acts of heathen worship on the part of idolatrous Jews, who had forsaken the ordinances of Jehovah.

The word "Gad" is rendered by the Seventy, "Fortune"—meaning the god of fortune. Whether it referred to the sun, or to Jupiter, and Meni, to the moon, or to Venus, or both perhaps to some other deities, it is difficult now to determine. According to Jerome:

"In all cities, and especially in Egypt and Alexandria, it was an ancient idolatrous custom on the last of the year, to spread a table covered with various kinds of viands, and a goblet mixed with new wine, referring to the fertility either of the past or coming year. The Israelites did the same, worshipping all kinds of images, and pouring out libations on such tables," &c.

Herodotus thus describes the celebrated table of the sun in Ethiopia:

"What they call the table of the sun was this; A plain in the vicinity of the city was filled to the height of four feet with roasted flesh of all kinds of animals, which was carried there in the night under the inspection of magistrates; during the day, whoever pleased was at liberty to go and satisfy his hunger. The natives of the place affirm that the earth spontaneously produces all these viands; this, however, is what they call the table of the sun." Book iii. 18.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: Because when I called, ye did not answer; When I spake ye did not hear; but did evil before mine eyes, And did choose that wherein I delighted not.—v. 12.

Commentators have remarked that here is what rhetoricians denominate a "paronomasia," or use of the word "number" in different senses: because they had offered libations to a god, the name of which signified "number," they were to be numbered to the sword, i.e., counted out and set apart for destruction—for which sword is used by a metonymy.

To "bow down" to slaughter, is put by substitution for being subjected to it. "Called," "spake," "not answering," and "not hearing," are put by the same figure for the acts of God's providence which should have been heeded by them as admonitions from God, and their neglect to recognize them as such or to make a suitable acknowledgment of them. And God's "eyes" by a metonymy is put for his omniscience, by which he was cognizant of all their evil conduct.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

LETTER FROM GEO. W. BURNHAM

LOWELL.

BRO. HIMES:—I preached to the church of Elder Sherwin's charge on the evening of July 23d. From himself and many of the members received proof of their interest in sustaining our mission. Found them unitedly laboring to maintain the wholesome order of the gospel, and hope for continued efforts by the tried friends in Lowell, to assist in spreading the good news of our coming King in other places.

SOUTH READING.

Commenced labor here, evening of July 24th, and continued each evening, excepting one, and gave three discourses on the Sabbath. Brother C. Cunningham rendered me assistance during the 14th day. The Adventists in this place have been for several years in an unorganized and tried state. They are but few in number. I think there may be more than a dozen who earnestly desire that "the things which are wanting" among them may be "set in order," and the church hereafter pursue a united and systematic course of action.

The influence of injudicious and fanatical persons, it is to be feared, has been one main cause of the existing prejudice to our faith in that community. This evil will be guarded against with more vigilance in the future, there is reason to hope. The labors of brother Cyrus Cunningham, W. Burnham, and others of late have been productive of good,—encouraging their hearts. And their gratitude, as also that of others whom I have visited, to the Conference of churches for their assistance, rendered, and to be hoped for hereafter, should move our hearts and open our hands wide to make this mission live. Just let the people about us know that we appreciate the goodness and greatness of our cause, and it will, with divine help, prosper.

As the meetings progressed, an interest to hear the word was more and more apparent. Members of other churches were present on the Sabbath, and listened with earnestness and it may be with profit. The friends seemed ready to pursue their way without fainting, hoping for better days. Heaven bless them.

ABINGTON.

On the evening of August 1st, agreeable to notice, commenced a series of meetings with the church in this place. Gave seven discourses, including three on the Sabbath. Brethren C. Taylor, and M. L. Jackson, gave me all the help they could during my stay, and rendered the service of feeding "the little flock of God" exceedingly pleasant. The number of members here and in neighboring towns, who meet for worship in Abington, is about thirty. There is lacking somewhat a deep devotional spirit among them, yet they hold fast to the faithful word as they have been taught, and are desiring brighter prospects.

Elder Chase Taylor is compelled to devote himself to other business during the week to support his family, but extends his labors on the Sabbath as far as he can in that section.

O how dishonoring to God, that his servants, yea, the little handful of ministers among us for whose service in the gospel-harvest there is so much demand, should be thus crippled and disheartened. In the name of our Lord Jesus Christ, my brethren, let us as individuals, arise in our strength, and once and forever, till the last "reaping time shall come," be worthy of the glorious gospel which we profess to love.

The brethren and sisters connected with this church live quite scattered, but I had the pleasure of calling on a number of families with brother M. L. Jackson, although we were subjected to the healthful exercise of a several miles walk.

Meetings on the Sabbath were fully attended, and I hope the serious countenances of the hearers, were an index to troubled consciences, and the cheerful faces of saints a token of comforted and strengthened hearts. A liberal contribution was given by the church and other friends in aid

of our local mission. May they be blest with all spiritual blessings in Christ Jesus.

GEO. W. BURNHAM.

Boston, August 6th, 1855.

LETTER TO MINISTERS.

BELOVED OF CHRIST:—It may not be found amiss at this time, when the death of Elder Pinney is still fresh in mind, to pen a few lines for your comfort, (though from an unworthy one,) in this your loss. The death of a righteous person is a general loss, I know, but he was a fellow-worker with you. Though unable to preach for some time past, on account of his painful sickness, yet his work is but just accomplished; you had his prayers, his kind and frequent letters, but now he is entombed with the dead.

"Gone dearest brother, pastor, friend,
What! gone so soon from Zion's walls?
No more the truth of Christ defend!
No more announce the gospel call!
Alas! no more, shall thy sweet voice,
In prayer or praise be heard below."

No more! well, it is his gain!

"Asleep in Jesus, blessed sleep."

Soon he will live again, but you are left. Methinks I hear you saying, "Seeing we have this ministry, as we have received mercy, we faint not." Outward circumstances may tend to wear you down; be not wearied, "in due season ye shall reap if ye faint not." "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed!" Ah yes! you have something to buoy up your spirits, even now! Need I say, take courage, your labor will not be in vain in the Lord. A glorious reward is in store for you, a delightful rest from the care and anxiety that is now wearing upon you. I shall be glad, for your sakes, when the "warfare is over," watching over us, busy for Christ, employed in his service night and day. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Then you can say with Paul, "For what is our hope, or joy? are not even ye in the presence of our Lord Jesus Christ at his coming?" Not one passage in God's word, but what is familiar to your mind, still it is ever new, ever blessed; what enjoyment you must have in your studies, while pondering the sacred text, and the sublime truths of God's word are revealed in their true order. I love to look upon those faithful ambassadors for Christ, speaking with boldness, and fearlessness, the great truth of the soon coming kingdom of Christ. They do not omit the weightier matters, but give meat in due season. "Blessed is that servant whom his Lord when he cometh, shall find so doing." Your people do indeed count you worthy of double honor, and will not forget to minister to your carnal wants. It is no great thing certainly, for you sow unto them spiritual things, and it is ordained that they who preach the gospel should live of the gospel. You are oftentimes compelled, as it were, to seek more lucrative employment for the maintenance of loved ones. This is very hard, for you must adopt the language of Paul, and say, "For necessity is laid upon me; yea, woe is me, if I preach not the gospel." Do, then, keep on in your pastoral duties. Feed the sheep and lambs with the bread of life. Proclaim a free salvation to poor sinners. Be wise, and win souls to Christ, the shepherd of the flock, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." It is the high calling of God in Christ Jesus. "Afflictions abide you," yet once more with Paul you will exclaim, "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

I fear I have trespassed on your patience, but I will close, praying the spirit of Christ may rest in the hearts of all his people continually, till he come to change us into his own lovely image.

July 4th, 1855.

Letter from S. Palmer.

BRO. HIMES:—I am reminded by the number of the *Herald* received to-day that two more will be all I have paid for, and I would not be without it for twice the subscription price, for it is all the information I get on the doctrines connected with the advent of our blessed Saviour and his everlasting kingdom then to be set up, (except what I get from the Bible,) as I do not know of another Adventist in this vicinity, or one who would be willing that the Saviour should now come and restore this sin cursed earth to its Eden state, but to the contrary. I have within the last twelve years been frequently hooted at in the (Baptist)

church of which I am a member, as being a Millerite, and at our last covenant meeting I was branded as being a Millerite in 1844.

Now I want to say to friends and foes, that if it is meant by the term Millerite, a belief in all the extremes which have been run into by some who profess to be Adventists, such as miraculous gifts, the annihilation of the wicked, &c., &c., held by such as embraced the time theory, (which I never embraced even in '43 and '44,) then I am not a Millerite. But if by that term is meant the pre-millennial advent of our Lord Jesus Christ, the first resurrection, and that all who are then living on the earth who are found watching, waiting, and desiring the coming of their Lord will be caught up together with those that are raised to meet the Lord in the air, and that they will live and reign with Christ (not merely a thousand years, but) for ever and ever, and that all the wicked with this sin cursed earth will then be burned up, and though the wicked become ashes under the feet of the righteous, yet at the end of a thousand years they shall be raised in the second resurrection, that this earth (renewed) is to be the everlasting inheritance of the saints, and that the beginning of these events is just at hand, and that the coming of the Saviour is even at the door—as the signs of the times clearly indicate—now I say if a belief in these clearly scriptural doctrines constitutes a man a Millerite, then, by the grace of God, I am a Millerite, and glory in the name; and the more persecution I receive from a worldly church, and the more severe my trials, the more fervent is my daily prayer, "Come, Lord Jesus, come quickly." Yours, in hope of a soon-coming Saviour,

SHELDEN PALMER.

Orangeville, Ohio, July 7th, 1855.

Letter from D. W. Sornberger.

BRO. HIMES:—Through the mercy of our heavenly Father we are still in the land of perils and trials. I never saw the time when I prized tried friends as I do now, there are so many that appear well one day and perhaps the next prove traitors, dishonor God, and reproach his cause.

According to appointment, we lately held a meeting in Sutton, C. E. Brother P. V. West was present with us to take part in the services. He is much esteemed for his work's sake, though the brethren, I fear, do not do their duty fully as they should, in helping him, so that he might be more at liberty, and devote more of his time to the cause. Brother Isaac Blake was also present, and truly came to the people like a cloud full of rain to a thirsty land. We think good was done. The brethren were comforted, and the tear of contrition was often seen to fall from the eye of the sinner. It really was comforting to meet with some of the brethren and sisters that are not seeking to be like this world, but are above its pleasures and fashions, and looking for a reward in the kingdom of God.

I see that some are behind on the *Herald* still. How is it that so many who profess to love the cause, and the *Herald*, and who pay enough for needless indulgences to relieve you at once do not think of it? In so doing God would be honored, and a treasure laid up in heaven. If less was laid out for needless dress, and live a little plainer, and drink good pure, cold water, and not pay anything for costly drinks, much might be done for the cause. God will call men and women to an account for these things. May the Lord incline the hearts of his people to do right, and give the conductors of the *Herald* grace to keep humble, and in these days of peril may it be more than heretofore, in every respect the herald of the advent of Christ at the door. Yours in hope,

D. W. S.

Letter from a Young Man.

BRO. HIMES:—It was with pleasure that I read in the *Herald* a few weeks since, your plan for spreading broadcast through the land the truth concerning the coming and kingdom of our blessed Lord and Master; and I have been much pleased to see, from subsequent numbers, that an interest is being waked up, and that in some places the work is already begun. I think it will work well.

I hope there will be found among us a sufficient number of devoted young men, that will feel an interest in the cause, and a desire to spread the truth, enough even to sacrifice a little of this world's profit or pleasure, (if need be,) that they may further the cause of their Saviour, and perhaps induce some soul to turn from the evil of its way, and seek an interest in his kingdom.

I have ever felt deeply interested in this glorious cause. It is now rising fifteen years since I first found peace through faith in Christ; and two years after, I heard and embraced the doctrine which I now love and cherish. I was then but a little child; I have grown up in it, and God grant

his rich grace that I may never depart from it until faith shall be changed to sight, and hope to fruition.

I have ever been desirous of doing more than I have thus far been able to do, for the want of money and talent. But a way seems now to be opened, in which any one having a disposition can labor with little means. And if the Lord will, I hope to improve the opportunity before long, not to make money, but to serve the Master.

Yours, as ever.

Extract of a Letter from Dr. J. Lull.

"In the place where I live, and the region round about, I stand entirely alone, except my wife leans in the same direction. I can say, by the grace of God, that from the first of my embracing the Advent doctrine to the present moment, my faith has never wavered from the great and glorious principles advocated in the *Herald*. May God continue to bless, prosper and sustain you in your work of mercy, unto the end. Yours in hope."

Montreal, July 16th, 1855.

Extract of a Letter from Chas. Dow.

BRO. HIMES:—I wish to express my gratitude to you for your indulgence in waiting so long for what is your due, and also for the blessed instruction that I receive through your valuable paper. Your "Journal" has been very interesting to me, and the hints on the use of tobacco, I would like to see more of; for I believe it is the sin of the age in which we live. How a man or woman can offer their morning and evening sacrifice through the perfume of tobacco smoke, is a mystery to me. I hope the time is not far distant, when all Christians will see the sinfulness of that habit, and touch not nor taste the deadly poison.

I believe it is the duty of Adventists especially to be temperate in all things, having our conversation more on our inheritance, and our affections on things that are eternal.

Stratford, Ct., July 21st, 1855.

Extract of a Letter from G. B. Markley.

"BRO. HIMES:—We have in Lancaster, a few only, who believe as you do in the near Advent. We have no preaching here, nor near us. But we long to hear such preaching. We long for it, we pray for it. We cannot, since our failure some years ago, get a house to hold our meetings. All the churches are opposed to us, and of course, as no place can be got, we cannot invite any one of the brethren to stop with us as before. We once had a house, and for a time we did rejoice and our hearts were made glad. But distraction was introduced among us and broke us up.

If any of the brethren come this way, I wish them to call upon me. I will do the best I can for them, and to get them a hearing."

Lancaster, Pa., July 20th, 1855.

Extract of a Letter from S. H. K.

"THE Lord bless and aid you in all your efforts, and cause his truth to have free course and run and be glorified, is my sincere prayer and desire. I cannot but believe the Lord will soon wake up his slumbering children to this subject, and that the dust of educational prejudices will be wiped from their eyes, and that they will see the truth in its beauty and arise and trim their lamps, and come forth to meet the Bridegroom. I believe there are a great many dear children of God in darkness on this subject, and that you have great reason to take courage in your labors, trusting in God."

Harvard, July 22d, 1855.

SISTER S. HADDOCK writes—"Bro. Himes:—Having accidentally become acquainted with your excellent paper, and feeling that I could not well do without it in these perilous times upon which we have fallen, I enclosed a dollar in a letter to you last March, and received the paper in April. "I occasionally see in the *Herald*, extracts from Dr. Cumming on the 'Signs of the Times,' and prophecies, subjects in which I am deeply interested, and I wish to procure both works.

"I love your paper. It breathes a blessed spirit. It is like cold water to a thirsty soul, and bread to the hungry. It is a light shining in dark places; and I hope every Christian heart will respond to the call to pay their indebtedness to the *Herald*, and not let the hearts of God's faithful servants become sad in consequence of their delinquencies. I know the times are hard, but I feel it to be duty to do all we can to help the *Herald* on its way, for it bears the lamp of truth to many a benighted household.

"I feel gratified to know that there are some standing on the walls of Jerusalem, who are able to tell us of the night. May the Lord speed you in your labors of love, is the prayer of your sister in Christ."

Prejudice.

As the result of the various range and irresponsible teachings of some who go under the name of Adventists, we give the following case:

"Did you receive a *Herald* from me?"

"There has been one lying about. I believe they told me it came from you."

"Yes, I sent you one containing the proposal to publish valuable extracts, &c., did not know but you might like to take it."

"O, it is too much backslidden for me, and I am backslidden bad enough. I looked it over some, it is no better than an old Baptist Register."

On further inquiry, I could not learn that he had read a single column, or even knew that it contained brother Himes' address to "Fellow Laborers." It was then gone as I had requested to another brother, where it will probably meet with a similar reception. I proposed letting him take another, but did not urge, being persuaded that reading it in his present state of mind would not alter his judgment. Now what I wish to say, is this. I am pained when I hear such remarks.

For I have had opportunity for several years past to observe the course of a considerable number who have got so far in advance of the *H.*, and in my view it has been anything but prosperous. They have been excited for a time with some new view, or "present truth," and seemed in their own estimation to outstrip all others. But their course has been irregular. They have become unsettled, and dissatisfied with themselves, and almost every one else. And feeding upon their discontent and disaffection, has produced its legitimate results. Indeed, in some instances, I have been satisfied at the time of making this complaint, they were in the condition complained of, and that this was the reason.

Things which I like to see.

1. I like to see professors of religion much engaged while in meeting, and then talk and live like the world while out of it, for it looks as though they could turn their hand to anything.

2. I like to see one or two members of the church bear all the burdens, for it looks as though the others were looking out for themselves, which must be the duty of all.

3. I like to see a church employ a minister to preach for them, and then nearly starve him, for it is good for ministers to practise self-denial.

4. I like to see a church appoint prayer meetings, and then one half of its members constantly stay at home; for it looks as though they were striving for one world at least.

5. I like to see a professor absent himself from the sacrament, because he thinks his brother has done wrong, instead of going and being reconciled with him; for it looks as though he would not fellowship error.

6. I like to see people at once embrace all the new messages that may chance to come; for it looks as though they would not get behind the times.

7. I like to see people come to meeting, and sleep well through the service; for it looks as though they believed the Sabbath to be a day of rest.

8. I like to see in meeting, when some new idea is advanced which he does not fully endorse, some professor get up and dispute; for it looks as though he had a combative head.

9. I like to see a people cast off their preacher, though he be a holy, devoted man, unless he constantly preaches some new and exciting topic, for it looks as though they were fond of improvement.

10. I like to see people come into the sanctuary with their mouth full of the filthy weed, or a substitute, for it looks as though they had great respect for their own gratification, if not for sacred things.

July 15th, 1855.

A SINNER.

My Brother Sleeps.

TREAD softly, it is death you see in that wasted form and bright eye that turns on us as we enter. Do you hear that cough? Do you see that hectic flushed cheek? Yes, consumption has done its work; but hark! he is praying! That voice so hollow and broken, says, "Christ was crucified for me, Jesus saves me." Death, O death, and he is gone!

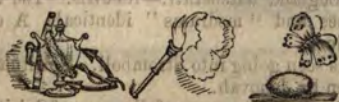
Yes, my brother sleeps. Beside two others he is lying, that died when I was too young to feel their loss. No proud monument marks their quiet resting-place, but the soft zephyrs sigh their requiem by night, and the birds warble their notes of praise by day. He heeds not the hearts that are almost broken. He does not know that we listen at twilight hour for his well known footsteps, but it comes not; and for the sound of his voice, but we do not hear it. It is then the feeling comes rushing over me, my brother, Thou art

dead. The film of death covers that eye that was wont to light up at meeting us, and the hand that clasped ours is cold and lifeless. That voice that so often mingled with mine in song is hushed and silent. I shall never hear it again. Never, did I say! O may I hope to sing with him in that better world.

"Where death and the tomb can divide us no more!"

and where the soft hand of Jesus will wipe the tears from every weeping eye, and sorrows will be no more.

LINA.



Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Lee, N. H., June 9th, of consumption, JOHN G. PALMER, son of James and Sarah Palmer, of Lee, aged 29 years 8 days. Brother John was a worthy child from his infancy, and was known to be as candid a young man as any other; and in 1843 he heard the cry of the Lord's coming, and gave his heart to God, and was truly converted, and never since that time has given up the faith. In his last days I was with him often, and always found him holding on to the hope of soon seeing the King. His death was quiet, and being asked by his father how his hope was, he answered, "It is bright," and fell asleep.

Lee, July 30th, 1855.

P. C. SEAVEY.

DIED, of consumption, upon Isle Lamotte, Vt., July 13th, sister DELILAH, wife of Carini Holcomb, in the 40th year of her age. For four months past, our sister suffered severely, yet patiently, until worn out at last, she found rest in the grave, having left satisfactory evidence, that she died in the Lord. A sermon was preached on the occasion of her funeral, from Rom. 2:7, and her bereaved husband and orphan children do not sorrow without hope.

C. P. DOW.

Chazy, July 13th, 1855.

Dr. Litch's Medicines.

I WAS afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIHU HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmuth street, Philadelphia, January, 1855.

JOHN L. FULTON.

I have had a cough for ten years past; one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
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<i>Fassett's Discourses on the</i> <i>Jews and Millennium</i>	.33.	.05.
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<i>Preble's 200 Stories for</i> <i>Children</i>	.38.	.07.
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" <i>Matthew</i>	"	.19.

" <i>Mark</i>	"	.14.
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The postage on the above tracts is one cent each.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price 50 cts.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to or derivin any quantity, by the subscriber at his manufactory, Gasper street, Providence, R. I.

JAMES WOLSTENHOLME.

Sole Manufacturer.

Providence, June 30th, 1854.

[July 29.]

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J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

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Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

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The above medicines and books are for sale also at this office

Dr. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the *Herald* office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

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OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

For COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

For DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourburn of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

For A FORT STOMACH, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

For NERVOUSNESS, Sick Headache, Nausea, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

For SCROFULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

To PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILLS this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

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May 1, to Sept. 1, '55.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, AUGUST 18, 1855.

ITEMS.

EMANCIPATION IN LOUISIANA.—The New Orleans Delta of July 8, says:

"Two very likely looking mulatto slave girls, were emancipated yesterday by a jury of slave holders, on the application of their owner, who was also a mulatto; they were also allowed to remain in the State and enjoy their liberty, upon the master giving bond and security that they should never become a burden to the Commonwealth. This is the first case under the law which was passed by the last Legislature. Hitherto the Legislature alone had the power."

ATTENTION! SLAVE HUNT IN AMERICA!—"Two or three days since, a gentleman of the parish, in hunting runaway negroes, came upon a camp of them in the swamp on Cat Island. He succeeded in arresting two of them, but the third made fight, and upon being shot in the shoulders, fled to a sluice where the dogs succeeded in drowning him before assistance could arrive."—*St. Francisville (La.) Chronicle.*

There are but few countries in the world where such noble game can be found. And it has this peculiarity, also: There is no season when it is not lawful to pursue it!—*Albany Eve. Journal.*

It is stated that the peach crop in New Jersey, this year, will be very heavy in proportion to the number of trees; the trees are, in fact, too full. Many trees it is said, were killed last winter, and there are not probably one half the peach trees in the State there were four or five years ago.

The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day. Total freedom from error, but this is the prerogative of omniscience alone.

GRAVESTONES are being prepared, with daguerreotypes of the deceased set in marble. The idea, says a New Hampshire paper, is poetic, and if generally adopted, would make living galleries, through which the eye would delight to wander.

A SINGULAR case is related by one of the Crimean correspondents. A soldier was brought to a surgeon with his jaw broken, and a part of it projected from his face. It turned out that the bone belonged to a comrade, whose head had been knocked to pieces by a cannon shot, and one of the splinters, a jaw-bone, had fastened into his cheek!

A curious monument was erected last winter, to the Swedish poet Tegner. The students of Lund moulded a gigantic figure out of snow, which they were pleased to call an effigy of their beloved bard, and which, according to the latest reports, is still standing most majestically in the square before the University, in spite of the sunshine.

PHILADELPHIA is likely to have a new currency soon, something like shin plasters. The school teachers are now receiving warrants on the city for the amount due them for their services; but so bare is the city treasury that not a cent can be obtained upon them. It is probable that these warrants will be offered in payment for groceries, dry goods, &c.

ANOTHER letter has been discovered in a lot of waste paper purchased of the Baltimore Post Office, by Peter Shanek, of Howard country. The letter above mentioned was addressed by Alexander Blag of New York, to the Cashier of Exchange Bank of Virginia, of Abingdon, and contained a note of five hundred dollars for collection.

The Mobile Tribune says that in November, 1848, a gentleman in Baldwin mailed a letter to a grocery house in that city. It was not received or heard of until last week, when it came exactly to its destination, after an absence of nearly seven years! It would be pleasant to hear that letter give an account of its travels during that period.

A PRINCELY GLUTTON.—A Mr. Rolftone recently died in London, who, in ten years, literally eat up a fortune of 150,000 pounds sterling. This singular person traversed Europe for the sake of his appetite. In 1849, he actually seduced the cook of Prince Potemkin, in Russia, from his service. He had agents in China, Mexico, and Canada, to supply him with the rarest delicacies. A single dish sometimes cost him fifty pounds sterling. A rival of Apicius, but wiser than the Roman, he waited until all his patrimony was consumed before he quitted life. On the 15th of April, nothing was left him but a solitary guinea, a shirt, and a battered hat. He bought a wood-cock with the guinea, which he had served up in the highest style of the culinary art. He gave himself two hours of rest for an easy digestion, and then jumped into the Thames from Westminster Bridge.

New Chart.

APOCALYPTIC SEVEN-SEALED SCROLL, WRITTEN WITHIN AND WITHOUT.—We have just got out Mr. Elliott's Apocalyptic chart, which brings his whole scheme of exposition under review at a glance. Of this chart, Mr. E. says:—"I venture to hope that the plan of apocalyptic structure thus exhibited to the eye will, from its obvious simplicity and completeness, as well as from its perfect agreement with St. John's primary description of the scroll, that it develops as written within and without, presumptively commend itself for truth to the mind of the reader."

This chart is now ready, and orders may be sent in for it. An edition has been printed on thin paper for mailing, to our subscribers who may take an interest in reading Dr. Elliott's work, as published from week to week in the Herald. It will be an important aid to all such. Price, on thin paper for mailing, 36 cents, or 12 postage stamps, (including postage.) Mounted, on rollers, 75 cents.

To Correspondents.

W. H. R.—We shall have a supply of brother Daniels' new work on Spiritualism, when out.

DR. ELLIOTT'S WORK will be commenced next week.

ELDER WESLEY BURNHAM left this city on Friday last, on his way to Canada West. He has a supply of books, for any who may wish. He will also receive subscriptions for the Herald.

NEW EDITION of an important tract, by N. N. Whiting, entitled a "Prophetic view of the Condition of the Nations, which is immediately to precede the Second Advent." \$3.00 per 100, for distribution.

BRO. HINES:—Please announce in the Herald that I have resigned the pastoral charge of the church at Montgomery, Vt., and accepted a call from the church at Magog, C. E., where I now reside.

Yours fraternally,
Magog, C. E., August, '55. ADDISON MERRILL.

Whiting's Testament.

"THE Good News of our Lord Jesus, the Anointed; from the critical Greek text of Tittmann." We have a few more copies of this work on hand, which we will supply to order.

A NEW WORK.

A BOOK FOR THE TIMES.—"Spiritualism versus Christianity; or, Demonology Scripturally Exposed, by J. W. Daniels."

The contents of this work, briefly stated, are as follows:—"The challenge of the Society for the diffusion of Spiritual knowledge," to the people of the United States, to meet them "in the fight," to "draw the shroud away and expose" their "errors."

The Challenge Accepted.

Proof of the agency of Spirits in similar "manifestations," anciently.

Modern Spiritual Phenomena exhibited in every phrase of development,—from Rochester knockings to Chinese spirit-writings—from table-tipping to hands of music, in palaces of the spirits, and promises of demons to raise the dead!

Ample proofs that spiritual phenomena are not the works of the Holy Angels.

Modern Spiritual wonders are never produced by departed saints—the proof; objections considered—the transfiguration scene—the messenger of the Apocalypse—Samuel, Saul, and the Witch of Endor,—an argument from the Mosaic law.

The real character of the spirits, deceptive, arrogant, and malevolent. Spirits fulfill their own predictions. They cause diseases, to gain the reputation of healing the sick. A false Christ. Early Christian testimony that the most renowned heathen divinities confessed themselves devils. Converts to demons. Inconsistencies of the spiritualists;—they claim to be Christians—ignore the Holy Spirit and acknowledge Simon Magus to have been their ancient "PRINCE."

Spiritualism an idolatrous devotion to heathen

divinities. Pretended animation of a demoniac image. Creed of the Spiritualists.

Ancient heathen oracles identical in character with modern revelations. Satan's contest with Christ; the question at issue.

The works of Spiritualism Antichristian and Satanic. Evils of Spiritualism, its impositions and its multitude of demoniacs. A minister of the gospel became a demoniac. Demoniacal murder and suicide.

Spiritualists contend for the abrogation of all laws concerning marriage. Spirits and their devotees deny the existence of a God—commend Polytheism and the worship of heroes. Perversion of the apostolic injunction to try the spirits. History of Satanic and demoniac miracles.

New England witchcraft,—its evils. The work of witches and "mediums" identical. A devil in Glenluce.

Spirits seen going into Stromboli. Spiritualism forbidden by Jehovah.

This book will present a full exposure of Spiritualism, and serve as an antidote to the influence of demons.

It will contain about 400 12 mo. pages, printed in good clear type, on fine paper, illustrated with several fine engravings and neatly bound in muslin. Price, \$1 per copy; the usual discount by the quantity.

A copy of the work will be sent by mail, post paid, to any part of the United States, on the receipt of \$1. It will be issued about the first of September; and it is desired that those who want the book will send orders without delay, that we may know how many copies to print. Orders should be sent to J. W. Daniels, 108 Second Street, Williamsburgh, Long Island, N. Y.

MESSEIAH'S THRONE, and Millennial Glory, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the earth.

Earth restored, to the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all new eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts., and discount by the quantity. Postage to any part of the United States this side of California, 12 cents.

GENERAL NOTICES.

MASSACHUSETTS Conference of Churches, we believe, is to meet the first week in September. Hope to receive the notice of time and place next week.

CAMP MEETING AT NORTH WILBRAHAM.—We are requested to give the following notice:

The Lord will, a general camp-meeting will commence August 20th, and continue over the Sabbath, at North Wilbraham, 10 miles east of Springfield, on the Western railroad, on the old ground occupied for such purposes for a number of years. All that love the appearing of our Lord are invited to attend, and try to advance the interests of the gospel and get sinners converted to God.

HIRAM MUNGER.

I have been requested to attend the above meeting, and speak. If Providence permit I shall try to do so.

MISSIONARY TOUR.—Elder Wesley Burnham will commence a missionary tour in Canada West commencing at Coburg, August 15th, and continuing over the 16th. Brother John Pearce will arrange for meetings from August 18 to 21, in Toronto. Brother Karnes in his neighborhood, near Wellington Square, Aug. 23 to 27, over the Sabbath; Westminster and vicinity, August 28th to Sept. 18th; Southwold, from the 20th to the 26th.

Brethren Campbell, and others acquainted, will accompany brother B. to his appointments, and see that full and extensive notice is given.

MISSIONARY NOTICE.—Bro. HINES—I propose to visit, in the order and time here given, the following places. Holden, 7th, to Sabbath evening,

12th; Lawrence, 15th, to Sabbath evening, 19th; Truro, 22d, to Sabbath evening, 26th.

G. W. BURNHAM.

Kingston, N. H., July 11th, 1855.

Bro. Burnham will receive subscriptions, and money for the Herald. Friends will arrange, so as to pay him when he visits their respective places.

J. Y. H.

CAMP MEETINGS in Centre and Elk Counties, Pa.—In McKean county, Penn., on land owned by Mr. Chancey More, near the bank of the Portage Creek, one quarter of a mile from the Valley road, leading to Smithport, a camp-meeting will commence, on Friday, the 24th of August, and continue over the Sabbath. The friends of the cause in the adjoining counties are solicited to bring tents with them, and those coming from a distance can obtain board at Mr. Phelps' Hotel, near the ground. We trust every Christian heart will breathe a prayer in behalf of this effort to advance the cause of Jesus. The following ministering brethren will be in attendance.—J. Litch, L. Osler, I. R. Gates, and others, Committee of arrangements.

J. LEWIS,

P. SMITH,

S. NORCROSS,

J. D. BOYER.

In Elk county, Pa., on land owned by Mr. Webb, two miles from Caledonia, and twenty-four miles from Clearfield town, there will be a camp-meeting, commencing on Friday, the 31st of August, and continue over the first Sabbath in September. We trust an increased interest will be manifested by those professing to be co-workers with God's servants in his vineyard. The following ministering brethren will be in attendance.—J. Litch, L. Osler, I. R. Gates, and others. Committee,

D. WINSLOW,

C. F. LUCE,

J. D. BOYER.

In Centre county, Pa., on land owned by Mr. Joseph Eakley, near Marsh Creek church, three miles from Milesburg, a camp-meeting will commence on the 6th of September, and continue a week or more. The following ministering brethren will attend:—J. Litch, L. Osler, I. R. Gates.

In behalf of the Conference,

J. D. BOYER.

Appointments, &c.

J. M. Orrock will preach in Lawrenceville, C. E., Sunday, Aug. 28th; Melbourne, 30th; Brompton, 31st, and over the Sabbath. Week day meetings will commence at 5 o'clock p. m.

I have an appointment to preach at Lake Village, Sabbath, Aug. 19th.

T. M. PRABLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. P. Wallace—It paid to No. 815.
J. M. Orrock—Received. Thank you.
G. Bangs—Gave over to present date, \$4.75.
L. Witherell—744.
D. T. Taylor—We credit you \$11.79, as per bill.
R. Call—The money was received and credited as you desired.

DELINQUENT.

Peter Greenleaf, of Perry, Ill., has his paper returned by the Post-master of that place. He owes

\$1.90.

Herald to the poor—P. Burns.....\$1.00

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

S. F.\$5.00

Miss Brevender2.00

PROPOSITION OF S. M. WOOTAN.

To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan,\$5.00
A Friend,5.00
D. Prescott,5.00
J. Vose,5.00
A Friend of the cause,5.00
J. Pearce,5.00
Mary Stratton,5.00
B. F. Brownell,5.00
J. L. Clapp,5.00
T. Wardle,5.00
Dr. Lye,5.00
O. E. Noble,5.00
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William Nichols,5.00
T. Hasbury,5.00
A sister,5.00

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

Mary J. Collis, 737; O. Vaughn, 757; A. Bliss, 768; W. Dyche, 787; Geo. Perry, 768; C. M. Goodenough—cannot find your P. O. address—you did not mention it. J. Morrill, 763; J. V. Gordon, 768; H. Smith, 763; I. C. Wellcome, G. and account; J. Dudley, 763; J. Huber, 763; M. Fox, 763; H. House, 755; J. Merry, 766; Dr. G. O. Somers, 763; I. Vess, 763 Mrs. J. Fleck, 744; J. Wilson, 749; Z. Harvey, Sen., 766; J. R. Norton, 768; W. Cifton, 766; Rev. O. T. Sprague; J. L. Witherell, 737; D. Barnes, 768; E. Sabins, 768; D. Mixer, 763; J. Kelsey, Jr., 763; Mrs. H. Winslow, 764; J. Barnshaw, 763; H. B. Skinner, 763; A. Smith, 763; and 25 cts. for G. J. Hooper, 746, and 25 for G. E. H. Sherman, 763—each \$1.
Wm. Chandler, 743; F. R. Mayers, 795; Wm. Frost, 796; R. K. Bridge, 795; Mrs. O. Pollard, 795; A. H. Johnson, 795; S. D. Barker, 795; F. Sears, 795; D. Lawrence, 795; Dr. H. W. Buxton, 795; Rev. C. G. Munger; 795; J. E. Phelps, 795; W. S. Goodwin, 795—each \$1.50.
H. Hazen, 794; A. Fox, 737; L. Perry, 767; O. Caswell, 794; R. A. Holden, 763; J. E. Hurd, 763; C. D. Lord, 646; R. Chamberlain, 750; B. Wakefield, 750; E. G. Wright, 794; D. Colburn, 794; M. Hazen, 768; O. E. Noble, M. D., sent books; Thank you, R. K. Stark, 768; A. C. Abell, 794; M. Carter, 763; Miss L. Miller, 795; E. Backus, 763; J. Hatchinson, 763; M. G. Metcalf, 794—each \$2.
C. Rollins, 763; J. Thomas, for G. 794—we cannot send back Nos. D. McKimney, 699—each \$3.—N. E. Orent, sent books; G. W. W. H. Riley, 698, 773, L. C. Wellcome, sent books; G. W. W. H. Baker, \$3.25; sent books; W. M. Atwood, 744—\$1.19; H. Currier, 789—\$2.25; Z. Reynolds, 800—\$2.50; R. Cross, 767—\$1.12; P. McKinley, 746—69 cts.; E. Locke, 692, and postage paid—\$2.50; S. S. Remick, 795—\$2.25.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 745.

BOSTON, SATURDAY, AUGUST 25, 1855.

VOLUME XVI. NO. 8.

PSALM XXIX.

You that are of princely birth,
Praise the Lord of heaven and earth,
Glory give, his name proclaim,
Magnify and praise his name.
Worship, in the beauty bless,
Beauty of his holiness.
From a dark and showering cloud,
On the floods that roar aloud;
Hark! his voice with terror breaks,
God, our God, in thunder speaks!
Powerful in his voice on high,
Full of power and majesty;
Lofty cedars overthrown,
Cedars of steep Lebanon;
Calf-like skipping on the ground,
Lebanon and Sirion bound,
Like a youthful unicorn,
Laboring clouds with lightnings torn.
At his voice the desert shakes;
Kadesh, thy vast desert quakes.
Trembling hinds then calve for fear,
Shady forests bare appear.
His renown by every tongue,
Through the holy temple's sung.
He the raging floods restrains,
He a King for ever reigns.
God his people shall increase,
Arm with strength, and bless with peace.

George Sandys.

DR. ELLIOTT'S GREAT WORK.

HORE APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge.—Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

PREFACE TO THE FOURTH EDITION.

The work of which the 4th edition is now presented to the public was begun in the autumn of the year 1837. Its first edition was published in January 1844; the second in May 1846; the third in April or May 1847. In the present preface I retain whatever it seems to me useful or desirable to retain from the several prefaces to those three several editions.

Of the origin, progress, and general character of the work an account was given in the first preface, as follows:

At the time when the authors thoughts were first seriously directed to the study of prophecy, the Rev. S. R. Maitland's publications had begun to make an evident impression on English theological students, more especially such as were investigators of prophecy; and had caused doubts in the minds of many, not only as to the correctness of the old Protestant anti-Romish views of the Apocalypse, and of the prophetic year-day theory therewith essentially connected, but doubt whether the Apocalypse had as yet received any fulfillment in the past history of the Church and Christendom. The circumstance of a periodical on prophetic subjects, called *The Investigator*, having been started about this time by a near neighbor and intimate and valued friend, the Rev. J. W. Brooks, then Vicar of Claborough, near Retford, now Vicar of St. Mary's Nottingham, and of his wishing the author to contribute papers to it, rendered it necessary that he should acquaint himself with the controversy, and form some decision of judgment as to the correctness or incorrectness of Mr. now Dr. S. R. Maitland's theory. And the result of his inquiries was of a two-fold character. On the one hand the untenableness of many statements and opinions of Apocalyptic Interpreters of the Protestant school, such as Dr. M. had ex-

posed, appeared palpable. On the other hand the general truth of their view of the Apocalyptic prophecies concerning Babylon and the seven-headed Beast, as having fulfillment in Papal Rome and the Popedom, appeared to him indubitable; and consequently that any theory of the prophecy which repudiated all idea of such fulfillment could not be true. His conviction to this effect was confirmed by consideration of the obvious and very striking chronological intimation given to St. John at the outset of the visions, (Apoc. 4:1.) "Come up, and I will shew thee what must happen after these things;" i. e. after the state of things previously depicted as then existing, in the Epistles to the Seven churches of Asia. For it seemed to him that it would have been almost a direct violation of this intimation, (as well as a departure from all the precedents in Daniel,) had the prefigurations thereupon given represented no events of earlier occurrence than such as were to happen in a distant futurity of at least 1800 years after St. John; indeed none earlier (according to Dr. Maitland) than the very eve of Christ's second Advent.

Under this impression he could not but feel persuaded that there must have taken place in reality, although apparently up to that time undiscovered, some more exact fulfilment, in accordance with the year-day principle, of those several Apocalyptic prophecies against the Protestant interpretations of which, previously offered, exceptions had justly been made: more especially of those of the *Seals*, of the Vision of the rainbow-crowned Angel of Apoc. x, of the *Witnesses' Death and Resurrection*, of the seventh Head of the seven-headed Beast, of the *Beast's Image*, and in fine of the structure of the *Apocalypse itself*.—It so happened that after a while he had occasion to direct his careful attention to one of those prophecies, viz. that of *Witnesses' Death and Resurrection*, which by reason of its own varied details, and from its intimate and necessary connection alike with the figurations that precede and that follow it, appeared almost more than any other to involve in its solution the true principles of Apocalyptic interpretation; and that he found in history what seemed to him to be precisely the explanation that had been wanted:—an explanation which he thereupon published in the *Investigator*, and which was afterwards substantially adopted by Mr. Birks and Mr. Bickersteth. By this discovery, as he supposed it, and another that some time afterwards followed, of what appeared to him the true meaning of the *Image of the Beast*, he was confirmed in his belief and hope, that through careful investigation the right solution of other more obscure points might be discovered also. But it was evident that for such investigation prolonged and careful researches were necessary; researches such as he had neither time nor facilities for in a village retirement, and amidst the avocations of a parochial ministry.

Soon after this however, in the year 1837, he was providentially called, in consequence of the dangerous illness of one most nearly allied to him in domestic life, to quit his living in Nottinghamshire for a warmer climate. Thus the leisure and opportunity for research that he had needed were brought unexpectedly within his reach: and the strongly-urged request of his excellent friend Mr. Bickersteth of the previous inclination of his own mind, in deciding him to apply himself seriously to the work.

In prosecuting this, the difficulty of the *Seals* met him at the outset. For the most careful reconsideration of the subject only confirmed him in his conviction of the utter untenableness of the several solutions of them offered by the best-known Protestant Expositors: alike that by Mr. Faber on one theory of Apocalyptic structure, that by Messrs. Woodhouse, Cuninghame and Bickersteth on another, and (in so far as regarded the three *Seals*) that by Mede and Bishop Newton also, on yet a third. Thus he felt himself positively compelled on this introductory part of the prophecy, to seek a truer solution. And

in commencing his researches after it, there were two preliminary presumptions on which he judged that he might safely proceed. The one presumption was that, supposing the fortunes of the Roman World and Christendom, from St. John's time down to the consummation, to have been the subjects of Apocalyptic figuration, the æras successively chosen by the Divine Spirit for delineation must have been the most important and eventful in the history of Christendom:—the other, that the emblems introduced into and constituting each successive prefigurative picture, must have been emblems in every case suitable to the æra and subject, and in considerable measure characteristic and distinctive. Were the problem proposed to any student or artist of competent attainments to depict a nation's history in a series of pictures, what should we think of him were he to select other than the most important æras for delineation? What if, in the delineations themselves, he were to introduce emblems or costumes inappropriate to the æra; or so to generalize in them that the pictures might equally well refer to twenty other æras and subjects, as to those intended? And if, with reference to any superior human artist, such a handling of the subject would be deemed discreditable, inasmuch as a priori scarce to be believed of him,—how much rather should the idea be rejected as incredible, of the *Divine Spirit* having so handled the subjects of the Apocalyptic prophecy!—Proceeding on these principles and persuasions, light soon began to dawn on the author's mind, as he prosecuted his researches into the pictures of the earlier Apocalyptic *Seals*; and, as he still went on somewhat laboriously, to complete what seemed wanting in order to a more perfect understanding on the subject, the twilight gradually brightened into day.

Thus far the investigation had been almost purely literary in its character. And it was the author's original intention to have confined himself to these and other such-like literary subjects of investigation; omitting others that might be rather of a theological nature: especially if involving controverted questions; those only excepted which concern the grand differences between Protestantism and Popery. On this plan the work would have been a series of Essays, in illustration of such of the obscurer parts of the Apocalypse as the author, by critical historical or antiquarian research, might deem that he had been enabled to unravel; and in extent one within the limits of a single volume. But, as he proceeded, he found that the several parts of the sacred Book were so intimately connected together, that however successfully he might have explained certain detached passages of importance, he would almost certainly fail of working any thorough conviction of the truth of his explanations, in the minds of his more accurate and cautious readers; because of the conclusions thereon involving conclusions also on other closely-connected passages, the correctness of which, prior to proof, they might by no means be prepared to admit. Moreover, as he seemed to himself to have perceived in some of those self-same more directly theological parts of the prophecy a meaning quite different from any that had before been supposed to attach to them,—and this in matters of no slight importance,—it became a serious question with him whether he would be justified in shrinking back, through fear of controversy, from declaring what he believed, on apparently clear evidence, to be the revealed truth of God. Nor was this voice of conscience one which he dared resist.

Thus the work became not only materially different from what he had first intended, and very much extended beyond the limits originally proposed, but one also to which, from the circumstance of its involving questions of theology as well as literature, he could not but feel that a vastly increased amount of responsibility into the execution of the work: not grudging time or trouble in seeking out the true meaning of each part of the prophecy; and carefully watching lest any wrong prejudice or pre-possession should warp his judgment concerning it. It was his habit always in the first instance to consider

the simple grammatical meaning of the prophetic passage, comparing Scripture with Scripture; then to consult the most authentic histories to which he might have access of the period supposed to be alluded to, and, where necessary, works of antiquarian illustration. This done, and his own independent judgment formed thereon, his next step generally was to the most approved and elaborate commentators on the subject, more especially those of different views from his own; and to weigh their arguments, ere coming to any final conclusion. One thing, he may say with Pascal, was in the execution of the work ever and above all things his object; that was, the discovery of THE TRUTH.

Conscious of the worthlessness of any unsubstantiated dictum or opinion of his own, it was his conclusion, in order to the reader's better satisfaction, to submit the evidence with somewhat more than usual fulness, on which in each case that opinion might have been grounded. Hence the notes, which in large part contain it, swelled at times to an extent for the most part undesirable. But the Apocalyptic subject is one altogether peculiar;—being at once so important, so difficult, and so controverted. Consequently he has no fear of this being made a matter of complaint by any of the more judicious and intelligent of his readers; but the contrary. And there is yet another point in which he thought it right to enlarge, beyond what may by some persons be deemed the proper limits of prophetic exposition; viz. in the political and historic sketches which he has here and there introduced: sketches drawn up however as briefly as might consist with their proper distinctness and comprehensiveness; and only introduced in order to fill up the historical lacunæ, which in certain cases might seem to exist between consecutive Apocalyptic figurations; so as, conjointly with them, to make up altogether a general connected view of the history of European Christendom, alike political and ecclesiastical. No doubt, in the case of a reader thoroughly conversant with history, this may have been superfluous. But a conversancy like this can scarcely be expected in the majority of readers. And of those who possess it not, it is but few, he is persuaded, that would have either time or inclination to turn to historians or other writers, simply named in notes of reference, for the requisite information or authority. In which case they would necessarily be at a disadvantage in judging of the whole subject. For, as the Spirit of Omniscience made choice of each particular æra of history for prefiguration, and planned the fittest mode of figuring them severally, while contemplating in its comprehensive glance the then whole future as one great present,—so they alone can be expected at all adequately to appreciate the justness of this its selection of æras, or the truth of its prophetic pictures, who may in a general way have become tolerably well informed on the main history.

The Engravings given from medals of the age supposed in any case to be prefigured, or from other coeval monuments, will, the author doubts not, be universally valued and approved as alike interesting and illustrative. It is a kind of evidence unimpeachable, supposing the medals authentic; and as hard to be forgotten as it is convincing. An *Apocalyptic Chart* too has been appended, which will bring the whole scheme of his Exposition under review at a glance. And he ventures to hope that the plan of Apocalyptic structure thus exhibited to the eye will, from its obvious simplicity and completeness, as well as from its perfect agreement with St. John's primary description of the scroll that it develops, as "written within and without," presumptively commend itself to the mind of the reader:—the rather if compared with other Apocalyptic schemes of structure, that have been similarly drawn out on a chart; as for example Mede's, Virtringa's, Cuninghame's. With regard to the various mundane systems that have from time to time been imagined, the simplicity of the Copernican, as compared with the complexity of others, has been justly deemed of itself a presumptive argument of no small force in its favor. The

same rule of judgment may apply, the author thinks, in the present instance. Simplicity and completeness are ever characteristics of the works of God.

The work was thus set forth, it will be seen, as throughout one that might be deemed *original*; more especially on the points already specified, as those which seemed to the author most to need further light.* At the same time his obligations were expressed, as was due, to previous writers on prophecy, even such as he might most differ from: alike for the collateral information furnished by them; the hints for thought; and warnings too of the rocks and shallows on which, unless careful, he might be stranded, like others before him. There was added a statement of his own personal conviction that the proof would on main points be found satisfactory: his appeal being made to common sense and sound learning; with both which his conviction was expressed that God's word would here, as elsewhere, be ever found accordant. And there was also expressed his opinion that, if the work should stand their scrutinizings, its importance could scarcely be overrated:—seeing that, in such case, it would not only furnish new and striking evidence to the world of the truth of Scripture prophecy, and consequently of the divine inspiration of Scripture, a point in itself of no little moment; but moreover, by unfolding the history of the Church Visible and of Christendom, from St. John's time to the present, as prefigured to the Evangelist in Patmos, would exhibit that history to the reader as it were with God's own continuous comment on it, his moral lessons intermixed, his philosophy of the history: inasmuch that, connected with *past* history as the *present* needs must be, there would be few of the stirring topics of religious controversy of the present but would here be found to have the Divine judgment pronounced respecting them. Besides that, if it should prove to be a correcter exposition than any previous prophetic commentaries on the past, the book might reasonably be expected to reflect some measure of fresh light on the mysteries of the coming future: considering that, in order to any rational conjecturing as to the intent of unfulfilled prophecy, a previous correct understanding of that which has been already fulfilled must needs be an important help if not an almost indispensable preliminary.

Such was the account given in its primary preface of the origin, execution, and general character of the work now before the reader. It was received by the public generally with much favor. The 1st edition was sold off in the course of a few months; the 2d and 3d still more rapidly. Various testimonies of approbation, and of an impression moreover of the general truth of its Apocalyptic exposition, were given in Reviews and other notices publicly; many more in private communications to the author: and this not by members of his own Church only, but by members of other bodies of orthodox Protestant Christians; nor from England, Scotland, and Ireland only, but, in course of time, from Switzerland too, and India, and Australia, and the United States of America. Perhaps he may be permitted to specify a few to whose warm and kindly approbation he feels specially indebted. Of these some are already numbered with the dead: (how is he reminded by it that the fashion of this world passeth away:) among them Dr. Chalmers,† and the late Vice-Chancellor of England Sir Lancelot Shadwell. Of those who, thank God, are still living, he has the gratification to mention the Bishop of Winchester, the early and kind friend of his work; the venerable Bishop of Calcutta; and him whom, in token surely of favor in those critical times to our Church and country, God's providence has within the last four years raised to the primacy, the present beloved and revered Archbishop of Canterbury. Nor can he pass over without grateful acknowledgement the testimony as influentially as generously given in favor of his work by Sir James Stephen, the present eminent and eloquent Professor of Modern History in the University of Cambridge.

From encouragements like these he was soon called to enter on a series of battlings with adversaries more or less decided against his Apocalyptic views. This was to be expected, in case of his work in any measure making impression on the public mind; and indeed to be desired, as well as expected; for how else was the truth of what was new in his book to be properly tested?—First appeared the name of the Rev.

T. Kirehever Arnold, in a pamphlet against the *Horæ*; (this was shortly before the publication of my 2d edition:) then, soon after its publication, the Rev. W. G. Barker of Matlock: then, in a spirit of no little virulence, the Treatise of Dr. Keith; besides other large and elaborate criticisms in Periodicals. Replies duly followed:—to Mr. Arnold in a pamphlet like his own; and then, as he transferred the arena of combat to the British Magazine, in a series of 10 or 12 letters of reply in that periodical: to Mr. Barker less fully, in letters in the Churchman's Monthly Review: to Dr. Keith (after the author's return to England in 1848 from a prolonged absence abroad) very fully and elaborately in a book entitled "Vindiciæ Horariæ." He had further meanwhile been called to engage also in a friendly controversy with Dr. Candlish. But this had more to do with questions of Church rule than of Apocalyptic interpretation. And a discussion was also just opened on the Millennial question with Mr. Brown of Glasgow. But it was only opened, not continued. An allusion will again be made to this ere the close of my preface.

It was immediately after the publication of his reply to Dr. Keith, near the close of the year 1848, that the author received an invitation from his respectable publishers to prepare a 4th edition of the *Horæ*. It was a matter of thankfulness to him to receive this invitation: impressed as he was more strongly than ever with a sense of the importance and interest of its subject; and feeling of course, after all his controversies, so much better able to do justice to it than before. He at once determined that the new edition should be no mere reprint of the 3d edition, with the insertion in an appendix of such addenda, and corrigenda as had suggested themselves during his various controversies; but that he would subject the whole to an elaborate revision, with the advantage of whatever fresh light he might have derived from the criticisms of his opponents, or his own latest researches: verifying anew all the authorities cited, except in the comparatively few cases where the books of reference might not be accessible to him; correcting what might seem really to need correction; and in other cases, as should be required, amending, enlarging, confirming: there being incorporated into the new text and body of the work whatever might improve it; and nothing placed in the appendix but that for which a detached position seemed most suitable. This determination he has now, thank God, carried into effect. It has necessarily cost him much time, as well as much labor. He has been occupied above two years in it. But he has the satisfaction of thinking that it has not been time mispent. In now re-offering his work to the public, he presents it in what may be considered its final form. And he trusts it will be found as readable as the former editions, though enlarged to the extent of some 300 pages: with corrections wherever a candid and intelligent reader might fairly before have deemed corrections required; and with fresh and satisfactory evidence, wherever such a reader might fairly have deemed it wanting.

Let him specify, before proceeding further, the few chief changes in points of interpretation made in the successive revisions of my work, from what was originally given in the 1st edition of the *Horæ*.—1st. then in the 2d Seal there is the explanation of the rider of the red horse as figuring the military rulers of the Roman empire generally, instead of the Pretorian military Prefects restrictedly; an alteration this which he early saw to be required, alike by the nature of the symbol and by the facts of the history to which it was referred, as was stated in the preface to my 2d edition. 2d, and in the 3d seal, there is the explanation of the chœnix spoken of as the usual Attic chœnix, instead of the larger and more uncommon chœnix noticed by Galen and Priscian. This alteration was made in the 3d edition, and it arose out of a discovery that was to the author's own mind of peculiar interest. For, being from the first strongly persuaded that the price of the chœnix of wheat, i. e., a denarius, specified by the voice from the throne, was the fair average price of wheat in the Roman empire somewhere about the time of Alexander Severus, he had early and carefully sought to make out the accordance of the one with the other on the hypothesis of the Attic chœnix being meant in the Apocalyptic vision; but failed, the Apocalyptic price specified seeming too high. Whereupon, the grounds of his reference of the Seal to that era of Alexander Severus still appearing unimpeachable, he fell back on the hypothesis of the larger and more unusual chœnix being meant; and so explained the clause in his two first editions. The circumstance however of its being unusual, and therefore reference to it unlikely in the Apocalyptic Book, was not unfairly urged against the solution once and again by Mr. Arnold. And when engaged in replying to him on the subject in the British Magazine, a fact opened on the author's view which had before altogether escaped him, and which did away with all need resorting to an uncommon chœnix. He found that there had

been a depreciation in the value of the denarius in the æra referred to, from the adulteration of the imperial silver coinage;—a depreciation definite, and well known to metallists. And, taking this depreciation into account, it appeared that the denarius would express, as near as might be, about the average price of an Attic chœnix of wheat under Alexander Severus. 3. In the 4th Seal he has in the present edition, after much consideration, and for reasons fully given in the Exposition, adopted Jerome's reading of "the four parts of the earth," instead of "the fourth;" with which reading the prophecy becomes consistent with itself; and the accordance of the prophecy and history is found to be striking. 4. The reference of "the half-hour's silence in heaven," after the opening of the 7th Seal, to the holding of the winds previous to that opening is abandoned, as clearly inadmissible. 5. Under the Trumpets there is, I believe, no change of interpretation: save only that in the vision of the rainbow-crowned Angel's descent in Apoc. 10, a vision which constitutes an interlude in the 6th Trumpet, the translation of *οτι χρονος ουκ εστι εσχατος*, after some of my predecessors, as "time shall not yet be," is given up as not warranted by the original. In its literal rendering the phrase will be found easily referable to the æra and subject to which I apply it; i. e. as pointed and limited in its sense by the context. 6. In the vision of the woman-ridden beast what is said in Apoc. 17:16 of the ten horns tearing and desolating her is now explained, with reference to the distant past, of what the ten Gothic powers did to imperial Rome in the 5th and 6th centuries; not, as in the three former editions, with reference to modern and in part yet future times, of a desolation of Papal Rome begun by the powers of Western Christendom at the great French Revolution, and hereafter by the same powers to be completed. A change of view this which will be found fully warranted by the large chronological scope of the Angel's explanation; and which simply and consistently expounds what before seemed hardly consistent with certain other statements in the prophecy, about the Papal Beast and its assistant kings, just before its consummation. 7. On the prophecy of Dan. 11 there is proposed, not without considerable confidence, a new explanation of "the god which his fathers knew not," whom the king of the great predicted apostacy, it was said, would "glorify with gold and silver and precious stones:" one which, if I mistake not, will be found well to answer to all the prophetic conditions; and well to confirm the usual reference made of the passage by Protestant expositors to the Papacy. 8. The alternative solution formerly hinted on the difficult subject of the glassy sea, by which the harpers stood, in Apoc. 15, is now preferred. 9. Yet once more, on the great millenary subject it is given as the author's present impression that the vision of the great white throne in Apoc. 20:11, is meant to synchronize with, not to follow after, that of the thrones of the martyrs in Apoc. 20:4.

(To be continued.)

Rev. John Fletcher.

One hundred years ago this distinguished divine wrote the following letter to Rev. John Wesley, which is valuable to us, as it throws light upon the "time of the end." The light on the prophetic periods was then dawning, and he gives us important facts as to the great interest felt on the subject of unfulfilled prophecy, and the hopes of the waiting and watching ones of his time. It is valuable to us only in this point of view. It will be seen that on many points they only "saw men as trees walking," especially in regard to the order of events.

REV. SIR:—I was very much surprised to hear you read part of a Letter, written on the impending Revolutions; they have often been, for some years, the subject of my meditations, and of many conversations with a great Divine abroad. That gentleman, as eminent for his uncommon learning, as he is remarkable for the use he has made of it, from his youth, showed the greatest inclination to dive into the apparent obscurities of the Prophecies contained in the Bible. That inclination increased with his knowledge and piety; it followed him everywhere. When upon his travels, he generally got what light he could, from the learned in that uncommon branch of knowledge, and had several conferences with Sir Isaac Newton and others.

For these fifty years, he has spent his time in making himself perfectly master of the Oriental Languages, which are become as familiar to him as Greek and Latin; and in comparing and explaining the various Prophecies scattered in the Old and New Testament. Therefore, if his labors have been attended with a blessing from above, and a measure of God's Holy Spirit, he is in all appearance, a man most likely to dis-

cover what God has been pleased to hide, for a time, under the veil of Prophetic Figures. As I have often read his works, both those that have been printed, and those which he has not yet been able to publish, on account of the strong opposition of several people, I shall take the liberty to give you a short account of his system.

It is, as far as I can judge, pretty much the same as the gentleman's whose letter you read lately; and supported by the numerous trains of his arguments; it seldom fails either to silence or convict those that oppose it; it agrees with the tenor of the whole Bible; it gives such grand ideas of God's justice in punishing the wicked, and his faithfulness in remembering the gracious promises he has made to the faithful: it squares so well with history and chronology, (I would almost say with the present state of the world,) that if it is not true, one must confess it is, at least, very probable. This has been owned by numbers of Clergymen, and even by some of those, who, because "the Lord delays his Coming," think that the world shall always remain in the same state.

Let me beg of you, Sir, for the sake of that gentleman, whom I have great reason to honor, not to judge absolutely of him by what I say; considering that clear water running through a foul pipe, may easily contract a disagreeable and muddy taste. I confess, I want a competent knowledge of Scripture, and the degree of profane learning, necessary to illustrate it; so that if you observe in these sheets any inconsistency, it is probably all my own.

According to that Divine's opinion, we are come to the last times, the grand catastrophe of God's drama draws near apace; he shall soon be avenged, first of his unfaithful servants, and next of his barefaced enemies; in a few years he will purge his floor, and burn the chaff with unquenchable fire. Every Christian ought then to prepare himself for that day, which will come as a thief in the night; and to labor for a living Faith, the Ark which alone will carry us safe to the Harbor, amidst the universal deluge of woe, which is going to overflow the Earth.

Here follow some of the reasons on which his opinion is founded. 1. Consider Nebuchadnezzar's dream, which is a rough sketch of the world's four universal Revolutions: three are past long ago; the Empires of the Assyrians, Persians, and Greeks, have disappeared: the *Iron Legs*, that represented the strength of the Roman Empire under the Consuls and Emperors, have had the same fate; the *Feet* only remain, which being "made of Clay and Iron, partly weak and partly strong," express plainly the remains of the Roman Monarchy, which is nothing but a weak compound of spiritual and temporal power, that does not *cleave* better together than *Iron to Clay*. And, whereas the feet of the statue ended in *ten Toes*, so was the Roman Empire divided into ten kingdoms, these were still *united together by the Clay*, i. e. the Pope's erroneous religious and idolatrous worship.

"In the days of these ten Kings," says the Prophet Daniel, "shall the God of Heaven set up a Kingdom which shall never be destroyed: for it shall swallow up all these kingdoms, and stand forever: forasmuch as a Stone cut from the mountain without hands;" (a small number of true Christians sent from Mount Sion, without the hand of mortal man, and by the Spirit of God alone; or Jesus himself, the Cornerstone that was cut off by God's justice on Mount Calvary,) "shall smite the feet of the Statue," the last of the four Monarchies; and the pieces of it shall become as the chaff, carried away by the wind, and no place shall be found for them; but the stone that shall smite the image, will become a great Mountain, and fill the whole Earth." 2. Compare with this the vision of the seventh chapter, where the fourth beast that had *Iron Teeth, to devour all*, answers clearly to the *Iron Legs* of Nebuchadnezzar's Image; for as this had *ten Toes*, so had that *ten horns*; viz. the ten Kingdoms into which the Roman Empire was divided; those of Burgundy and Lombardy; that of the Vandals, the Eastern and Western Empires, England, France, Spain, Portugal, and Poland. Betwixt these ten Horns did another come up, i. e. the Pope;—who aggrandized himself at the expense of the other kings, and before which three of the horns fell, the Kingdoms of Lombardy, Burgundy, and that of the Vandals, who were once possessed of a great part of France, Spain, and Africa, but are now no longer known but in History.

"This Horn had Eyes;" i. e. an appearance of wisdom, and a great deal of fraud; "and a mouth that spake great things against the Most High: It warred against the Saints;" and so has done the Pope; millions have fallen, as so many victims to his cruelty, pride, and persecuting spirit: but we are near the time, when having fully "prevailed against them, they shall be given unto him for a time, times and a division of time; but after this last raging of Antichrist, "his Body shall be destroyed; then the Saints of the Most High shall take the kingdom,

* Viz. the three first Seals, the sealing and palm-bearing visions, the vision of the rainbow-crowned Angel, with its included notification on the death and resurrection of the two Witnesses, in Apoc. 10, 11, the Beast's seventh head, the Image of the Beast, and finally the Apocalyptic structure itself, and St. John's representative part, as acted out on the scene of vision.

† In a letter written not long before his death, Dr. C. expressed to me in very strong terms his interest in, and general approbation of, the *Horæ*.

and possess it forever and ever:" this will be the end of the matter: and if any one meditate thereon with singleness of heart, his thoughts, like Daniel's, will be troubled in him and his countenance changed and he will keep the matter in his heart. 3. Compare again this vision, with that which is contained in the following chapter, where the Prophet having foretold the ruin of the Persian Empire, the conquest of Alexander, and the division of his dominions between four kings, comes at once to the little Horn, that should spring from one of them; namely, from that of Greece or Macedonia; for as the Spirit of God had shown the Prophet before, all that concerned the beginning of the fourth kingdom, he passes lightly over it, to come to the main point, the rising of the little Horn, at whose destruction the Empire of the Saints shall begin.

Let it be remembered here, that Constantine, having transported into Greece the seat of the Roman Empire, renewed, (as it were, that of Macedonia, of which Byzantium was one of the chief cities; and that it was under him, and his successors, that the Bishop of Rome increased in honors, and began to lift up himself above all the Bishops and Patriarchs in the world; so that in two or three hundred years, he "waxed exceeding great in the pleasant land, and cast down and stamped upon" Kings and Emperors, those Stars in the heaven of government; he took away the daily sacrifice, abolished or quite disfigured the true worship of God and Jesus, and cut down the truth to the ground with his army.

To be continued.

God Hears Prayer.

In 1805 there was a very distressing drought through most parts of New England; and in none was it more sensibly felt than in the central part of Massachusetts. It threatened the almost entire failure of the potato crop, which at that day was the chief dependence of poor people for subsistence. Berries dried upon the bushes, grass crumbled under the feet of travellers, fields of corn were shriveled and dying, cattle lowed in the fields for fodder, the dew no less than the rain was withheld, wells and streams were in a great measure dry, and those who had no heart to look to Heaven for relief knew not where to look.

Under these circumstances the minister and people in a certain town, where the means of living were in less abundance than in many other places, set apart the 31st day of July for fasting and prayer. The day was, in appearance, like most others that had preceded it, clear and warm, till towards night, furnishing no indications of a change. The writer of this attended the religious service of the occasion. In the afternoon the minister of the place led in prayer with deep religious feeling and earnest importunity. After stating the distresses of the people with humble confession, amongst other petitions he presented the following: "O Lord God, we beseech thee, let it be known, *this very day*, that there is a God in Israel who heareth prayer; and let showers of rain descend to refresh the scorched earth. Deny not our request, for the honor of thy great name."

After taking a little refreshment, I mounted my horse to return home, six or eight miles. Before I had proceeded one hundred rods the heavens dropped rain; and within one half mile I had to turn in to save myself from a thorough drenching. After tarrying till the rain abated, I passed on, and found the road filled with puddles of water; and this I expected to find even to my own door. But no; when I left the town for which prayer had been offered, I found no signs of rain, except a few drops, insufficient to lay the dust. Through all the following night repeated and plentiful showers fell upon that favored town; and to that place they were almost entirely confined. In all the neighboring towns the "fleece was dry." As I reached home, and especially when I heard the circumstances above related, the truth was impressed upon my own mind, that the Christian's God was the hearer of prayer.—*Puritan Recorder*.

For the Herald.

The Pilgrim.

"Traveller, lo, 'tis set of sun,
And the clouds roll up the sky;
Is thy journey almost done?
Or hast thou a shelter nigh?"

"Stranger, still by day and night,
Onward must my motto be;
Till the beams of heavenly light
Bring the perfect dawn for me."

"Traveller, why the narrow way
Hast thou chosen for thine own?
There's another, broad and gay,
And the gay are there alone."

"Stranger, mine's the way to bliss;
Their's the way to endless woe;

All the good have walked in this,
Who have ever lived below."

"Traveller, care has marked thy brow,
And thy cheek is stained with tears,
Like a pilgrim seemest thou,
Dark and sad thy lot appears."

"Stranger, hast thou heard of One
Who for me and thee hath died?
I but follow God's own Son
Through the scenes that he hath tried."

"Traveller, all the world revile,
As thou quickly passest by;
Wherefore then that peaceful smile,
And that heavenward beaming eye?"

"Stranger, lo I seek a home,
Where the weary ones are blest;
And though here I sadly roam,
I've a foretaste of that rest."

"Traveller, I would seek the land
Of eternal bliss with thee;
Join with thine my heart and hand,
But is there a place for me?"

"Stranger, millions throng the shore,
Who have heard the heavenly call,
And there's room for millions more,
Since the Saviour died for all."

"Traveller, half to doubt I yield,
For so vile and frail I am;
But I'll take a passport sealed
In the life blood of the Lamb."

"Brother, come, and one in heart,
We will joyfully hasten on;
For the clouds begin to part,
And the day begins to dawn."

H. M. J.

Persecution of Protestants.

The noble army of martyrs is not yet complete: they are still passing into the realms of glory. There they rest, while candidates for the same honor are here waiting for deliverance. The choir of St. Peter's enchants our sentimental travellers with its grand antiphonal—

Te martyrum candidatus laudat exercitus:
Te per orbem terrarum sancta confitetur ecclesia.

The unflinching confession of the persecuted responds to the anthem of the martyrs—wailings from the dungeons answer bitterly to the litanies of the streets. Yet the depths of those dungeons none can fathom, nor can any human eye search into their horrors. Now and then, the cry of some desperate victim faintly escapes, but no sooner strikes the ear than it is hushed again, or it is drowned by drums of Tophet, lest the sympathy of the civilized world should be awakened if the moans were heard again. Even so, there is reason to fear, it will happen to poor John Evangelist Borzinsky, now immured at Prague; and to his brother Ubaldo, also, incarcerated in Gortz. To these two names that of an older sufferer is added, Joachim Zezule, priest of the Order of Augustine, advancing towards threescore years of age. Borzinsky and Zezule—the former for about two months, and the latter for twenty years—have been shut up with the madmen of the Monks of Mercy, whose very scientific discipline, it seems, ordinarily drives marked men to madness, or condemns them to languish in the dens of maniacs until themselves bereft of reason. Zezule, however, although reputed mad—because he would have been mad, if a very sturdy nature, or special defence of Providence, had not resisted the influences of the place—actually lives to tell his own tale, and startle Christendom by a disclosure of barbarities that commonly pass for fabulous. The Austrian imprisonments have the peculiar character of atrocity that they are in direct violation of the law of Austria. That law permits any man to declare himself a Protestant, and being disposed to make such a declaration, instructs him what formalities to employ, and offers him protection in the exercise of religious liberty. But law is not law in Austria, as any one may see; and whoever pauses for an instant to peruse the details of these persecutions, will be confirmed in a persuasion that it is not the intention of the Jesuits dominant over Austria to grant a tittle of liberty to those who profess the Evangelical religion. Rather, they resolve to pour mockery and contempt upon us all until we thoroughly deserve it. In Austria, then, there is no justice for any Protestant who attempts to act up to his profession, nor is there even life for an ecclesiastic—perhaps hardly for a layman—of the Roman Church, if he ventures to assume the name. Not that the Brethren of Mercy, or any other such brethren, mean to kill him in open day, for their fashion is to catch the deserter, shut him up in a convent, a mad-house, or a pit, and there leave him to die of grief, or to run mad, always preferring a speedy death to madness for their prisoners, as the cheapest punishment of the

two. Accordingly, one of the Prague fraternity did not blush to say to Ubaldo Borzinsky, speaking of his brother John Evangelist, "We will rather treat him so that he must sink under it, than that he shall ever come out of the walls of the convent." The advocates of the tender charities of St. Vincent de Paul might have been seasonably requested to describe this Austrian treatment the other day, when they were recounting their philanthropic labors to their English friends in Hanover-square Rooms. "A Protestant in Austria," Dr. Wiseman might have explained, "is placed by my brethren in these dominions beyond the verge of law even as I place myself beyond it here. As archbishop of Westminster, I laugh at law, so do my reverend brethren in Prague. If a man wishes to turn schismatic, he may say so, and report himself accordingly. If a Lutheran priest even in old Hussite Bohemia can dare to accept this proselyte, he may, but he will be sure to smart for it. Therefore their usual method is to slip away to Prussia, and there get privately admitted into the Lutheran sect. Some are wise enough never to venture back again; but others, foolishly trusting in the law, do go back to their country, and then my brethren, the worthy inquisitors of heretical pravity, catch them as quickly as convenient, and put them in prison. When the apostates are once lodged there, it is all over with them. Whips, kicks, short rations, solitary confinement, irons, and all those various contrivances which we know how to employ without incurring irregularity by breaking the skin, are brought to bear upon the culprit. Sooner or later we break his heart. Here and there a sturdy heretic may seem to baffle us, but no such thing; we send him to one of our mad-houses, to a department of an Austrian monastery that is not often vacant. Our holy Church, who adapts her agencies to time and place with exquisite precision, commissions Brothers of Mercy in Prague to turn the brain or break the heart of heretics. In England she employs Sisters of Charity and Brothers of St. Vincent to melt them down. Please remember the plates."

Nothing that we know needs prevent the "Archbishop of Westminster" from enlightening a West-end auditory, inasmuch as it now appears to be commonly understood that the heresy of Cranmer is to be put down by fair means or foul. Our Queen had a treaty with Portugal confirming to us right of worship in that little nook of Europe, and promising protection in its exercise, but we have seen it quietly set aside, with scarcely a breath of remonstrance by the public, and without a word of protest from the Crown. The French Emperor promised our brethren of Montauban favor, and assured the Protestants of France in general that they need not fear persecution in his reign; but, at this moment, not a few of their congregations are dispersed, their churches shut up, and they, panic-struck, dare not complain for themselves, and are trembling lest others utter the least complaint for them. From Turkey, where we understood great things had been done for our Protestant brethren, converts from the Greek or Armenian churches, our correspondent writes that, after all, "native Protestants in several parts of the empire are deprived of their rights and maltreated, even by the Turkish officials themselves, notwithstanding the firman issued by the Sultan on their behalf; and, when appeals are made by them to the Porte for redress, nothing effectual is done." It looks as if there were an understanding between the Porte and the Pashalics that the famous firmans given for Protestants, ten years ago, shall be treated with common contempt now that Protestantism spreads. Consequently, matters in Turkey are growing worse and worse every day, and there is reason to fear that the promises of the Sultan to England will soon vanish like "the early cloud and the morning dew."

The case of poor Cecchetti belongs to another class, indeed. No treaty, that we know of, can be pleaded on his behalf. He must be left to perish. He may starve, or be driven mad, but the people of England, who were so earnest about the Madiai, scarcely give his case any serious concern. He was not known in London as a courier, nor his wife as a lady's maid. There is, therefore, no link strong enough to bind poor Cecchetti to the heart of England! Gomez, too, has not yet been cudgelled or thrown into a cell at Lisbon, but he is a prisoner at large, to be pounced upon the moment that he presumes to deliver a "prelection" on Christianity with open doors. No matter, our Government has long made up its mind to leave people to their fate; and we think we hear a Foreign Secretary say, that "if people have a calling to be apostles, they must be content to be made martyrs."

Protestants in this country are weary of putting their trust in princes, and find that partial and mere defensive measures, however valuable in the conduct of the campaign, will never win a battle, much less make us respectable in the sight of the enemy. If our brethren could be

suffered to die openly, and if the ashes of martyrdoms were again visibly scattered for seed of the church, our contest would be sublime and holy, but now it is really ignominious. Not the mob, nor the stake, nor even confiscation and banishment by Popish governors, are now the means employed for crushing Christianity. The whole mass of European and Colonial Protestantism is weighed down by the apathy of some and by the perfidy of others. We hope for good faith from allies, but outrage awaits us at Lisbon, disappointment at Paris, shame at Constantinople, and scorn almost everywhere else. We ask diplomatists for protection; they are silent: and we think of Lord Howden as a model minister, restoring deserted churches in Spain, as one on whom a Protestant would have to rely in an emergency. But surely a remedy remains, that we may resort to, after prayer. The Protestants of the world should now make common cause, and as the Americans have been forced into one kind of combination to protect themselves from aliens, the Protestants of every land should now combine to pursue the common object by right means, in defence from all enemies, *intra muros et extra*. The thought is not new. It has long been slumbering in many minds: and possibly the Protestant Alliance, of all Protestant unions the most catholic and the most efficient, might awaken it into action, and organize a calm, but honest, firm, and unwavering union of Protestants throughout the world.—*London Christian Times*.

Monthly Concert of Prayer for Foreign Missions.

At the Monthly Concert for Prayer in Bowdoin street Chapel, this city, sundry interesting reports were read, of missionary operations in various parts of the world. We subjoin the following:—

GREECE.—Mr. King writes an encouraging letter from Athens. The Rev. Mr. Lowndes, at his request, had administered the communion at his house to six persons, of whom four were Greeks, and one an Italian. One of these Greeks, a young man of Constantinople, has joined the theological class, with the view of fitting himself for the ministry. Another young man from Constantinople is about to do the same. His father was a priest, and he has a brother with some Archbishop or High-Priest.

CONSTANTINOPLE.—A letter from Mr. Goodell, dated 27th June, announces a revival in the female boarding school there. Seven young ladies are beginning to hope that they have been recently visited by spiritual blessings. "Tomorrow," says the letter, "is the day appointed by our mission, at its late annual meeting, to be observed at all our stations as a day of fasting and prayer, that we and our native brethren may all with one accord address our petitions to the Holy Spirit, who alone can give life to those who are dead in sin. And, lo! before we called, he began to answer us, and to hear even before we began to speak."

A letter from the brethren of the Armenian mission, gives some encouraging statements of progress at the various stations throughout the year. They say:

"For the most part, our congregations have gradually been increasing; and the number of religious inquirers has also been multiplied. One feature in the reports, to which we beg leave to call your particular attention, is the evidence, presented of the beginning of a spiritual awakening among the Mohammedans in different and distant parts of our field. No systematic efforts have been made by any of our missionaries among this class of the population; and yet at several of the stations Mohammedans have asked, of their own accord, for religious guidance and instruction; and the Turkish Bible has been eagerly sought after and purchased."

They state that they are still very largely in arrears for missionaries in the Armenian field. "We find a hearing ear, an awakened conscience and a hungering and thirsting for the bread and water of life, more or less visible everywhere among the Armenians."

The mission ask for seventeen missionaries and two teachers; namely, fourteen missionaries for the Armenians, and one for the Greeks, with two missionaries and two teachers for the Jews.

ERZERROOM.—A letter from Mr. Peabody narrates the cruel persecution, by a Bishop of the Greek church, of a Protestant of Khanoos. The Protestant Armenian pastor at Khanoos wrote a letter to the primates of Van, which one of his people who serves the post-man between the two places, carried and delivered. The matter having come to the Bishop's ears, he caused the poor fellow to be arrested; and as he would not tell to whom the letter was addressed, he ordered the man to be severely whipped; and as this did not secure his object, he committed him to prison, ordering that bread once a day, and a

jug of water once in three days, should be given him.

The post-man, returning to Khanoos, informed the Protestants what had occurred. One of their number was forthwith dispatched to Erzeroom, that measures might be adopted for the release of the suffering prisoner. The British Consul very kindly and efficiently interfered. He laid the case before the Pasha in person, requesting him to write a letter to the Pasha of Van, and demand one of his subjects, who had been most cruelly treated and unjustly imprisoned. The Pasha was also requested to compel the Bishop to pay three thousand piastres to the Protestant, for imprisoning and otherwise maltreating him, and to send him to Khanoos, in company with two kavasses, the Bishop to defray all the expenses. The Pasha promised Mr. Brant that his request should be promptly complied with.

In the mean time the Protestant, not yielding to the demands made upon him, was again taken to the Bishop, bastinadoed, and thrust into a worse prison. He was stationed at the church door, and the people as they came out were commanded to spit in his face. He owed his deliverance from prison to a good Turk, who went directly to the Bishop, and told him that if he did not immediately release this Protestant, he would complain to the Pasha. The Bishop, afraid of getting into trouble, complied with this request. The Mohammedan took the prisoner to his own house, and cared for him during three days, bound up his wounds, set him on his own beast, and sent him to his home, distant nine days. The English Consul intends to see what the new Pasha (who has arrived since he preferred the charges against the Bishop) will do. If nothing can be accomplished here, he will carry the case to Constantinople.



The Advent Herald.

BOSTON, AUGUST 25, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in a thing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE HERALD IN THE WEST.

The brethren in the West have written many letters to us of late, in which they have fully and freely expressed their views as to their wants, in reference both to the pulpit and the press. It seems that they are anxious to have consistent and pious ministers of the Advent faith, who will build them up in peace and purity. Some of a different class, having run themselves out elsewhere, have gone in among them, only to distract, and live on the spoils. They have had enough of this class, and it is to be hoped will be saved from them hereafter.

In regard to the press, Bro. S. Chapman writes as follows:

"As I am about to leave the West, I do most ardently hope that the brethren composing the churches we have established in this Western field, will not cease to patronize and sustain the *Advent Herald*. Communication with Boston is now so direct, it reaches the 'far West' within two or three days of its date. It is claimed by some that as Adventism has for the past few years greatly increased in the Western States, another paper is greatly needed. Being familiarly acquainted with the most current Adventism in Illinois, Missouri and Iowa, I am of a different opinion, especially if it is to teach and enforce doctrines that gender strife. I allude now particularly to the 'death question,' (i. e., the unconsciousness of the dead, and the utter destruction of the wicked). Whether those views be true, or false, the final judgement will soon determine. And if false, the responsibility resting on those who advocate them, must, like the advocacy of Universalism, be tremendous. For this reason I dared not, even when once I partially believed the doctrine, advocate it. And now, from much experience, and close observation, I know that to agitate the subject is injurious, and I am thankful that the *Advent Herald* is silent on the subject. For that, and other important reasons, I patronize it, and solicit subscriptions for no other Advent periodical, and hope my children in the gospel, (especially here in the far West,) will do the same. This I have said cherishing no disrespect for those who may differ with me in opinion on this subject, but speak with direct reference to the judgment of the great day, and here I leave the subject."

There is no man in the West who has a better right to speak on this subject, or who is better qualified, than Bro. Chapman. For although the

most of the Adventists in Illinois, Iowa, and Missouri, have "ten thousand instructors in Christ, yet they have not many fathers." And no doubt the greater number of his children in the gospel will value the opinion and advice of one who has begotten them by the Gospel of the Kingdom.

Whenever an Advent paper is called for in the West, by the elders and brethren of the Advent churches, I shall be most happy to give it a hearty and cordial welcome.

We give one other article, from Elder Henry Buckley, of St. Albans, Ill., whose praise is in all the churches. It will present a fair view of many other letters received from that State.

DEAR BRO. HIMES:—Feeling deeply impressed with a duty I owe to the cause of God, I address you with relation to that cause in this State. As God in his Providence has placed me here, I feel a deeper interest for the welfare of this community than ever before.

As the Lord's coming is near, and the day of judgment at hand, it appears important that the people should be suitably enlightened on that subject, and be warned of the world's approaching doom, that they may flee from coming wrath.

To this end, brother S. Chapman and a few others have been laboring for the last few years: their labors being generally attended with good success. In most places, where consistent, persevering labor has been performed, a number of souls have been made to rejoice in the gospel hope.

In many instances the *Advent Herald*, as a faithful pioneer in the hands of intelligent, devoted brethren, has preceded and prepared the way for the gospel minister. It has also been extensively introduced by Bro. Chapman into the new Societies, as the best companion to the Bible he could give them. And I am bold to say, that whenever it has continued to be read, and its principles followed, peace, harmony, and prosperity have been the result, East or West.

I am sorry to say that the enemy, after having to a great extent distracted the cause at the East, by pressing controverted questions, caused the same questions to be introduced among the infant churches of Illinois, with the same baneful results, until few, in some places, are found who are steadfast in the original principles of the Advent faith. In most cases these churches have been destitute of pastors, or supplied by those naturally unstable and restless, and therefore prepared to receive anything new.

Some have become disaffected with the *Herald* and its adherents. But I am happy to say that a few in this place appreciate its merits, and will continue to support it, while it continues to maintain its able, liberal, Christian course. And what I say of this place is also true of others.

At this time of pecuniary embarrassment with the *Herald*, we felt it to be suicidal to the interests of the Advent cause to give our money and influence in support of an organ of disaffection, even though it should profess peace and union.

I learn that a sheet has been issued of late, professing to meet the peculiar "wants of the West;" but asking for patronage and support at the East. I conversed with the publisher a short time since, and endeavored to do my duty to him, in respect to his project. Bro. Edwards also, one of the fathers of the cause in Rock Island Co., did the same, being of my opinion. He was greatly grieved at the course which this thing had taken. He thought the *Herald* should receive the undivided support of the Adventists at this time.

In my conversation with the publisher, I asked him plainly his object in starting such an interest among us, without consultation with the fathers and friends of the cause. He replied, in substance, that there were many who were dissatisfied with the *Herald*, and would not take it, as also the *Harbinger*, and he thought they would take his. The *Crisis* would soon be given up, and its adherents, in that case, would support him. He also added, that a publication here would exert a home influence, that an eastern paper would not.

It thus appears that there is an anticipation of the union of all the disaffected elements, and discordant factions in support of this project. And questions so fruitful of division among the churches in the West, are to be advocated. Questions that in most instances, where they have been introduced into the churches which brother Chapman has been instrumental in raising up, have been turned against him, so that those who would have given him their eyes on his departure, have, on his return among them, been ready to pluck out his. He has been treated by such most unkindly. And all for what? Why he will not embrace the new theories introduced by strangers! There are enough ready to press these matters, in hope of carrying the West, and disinherit brother Chapman and his brethren. It will be their policy to profess friendship for the old man, and cry out against division, till the work of division is effected!

We feel that the *Herald's* past course is a pledge of its future, and as it is acknowledged by competent judges not to be surpassed in ability by any paper in New England, we prefer the double quantity of reading matter it contains, for the same money, to any sheet that might be got up in this State. And as the distance from Illinois to Boston, and from Boston to Illinois is the same, we see no reason why the general interest of the Advent cause demands a paper in this State.

I feel no ill will to any brother who may differ from me, but cherish the kindest feelings. What I have said of the *Herald*, I have not said to flatter, but as even-handed justice. I do not consider that the *Herald* has been faultless, but that its main, if not only fault has been too free a bestowal of praise on its friends.

It has appeared to me that nearly all who have turned your enemies have been influenced by

wounded vanity. They were inflated with pride by what was considered just commendation. They aspired to positions, or claimed privileges which could not be conscientiously granted, until, through the influence of mortified approbation, they became the enemies of those who were their best friends. Nothing is so dangerous to the Christian as praise.

We shall still hail the weekly visits of the *Herald* with pleasure, and pray God to give it success. And if any of the consistent, conservative ministers of the Advent faith can be spared from their Eastern fields of labor, we bid them welcome to the pleasures and trials of the Western field. But we hope all who come will have the building, not the scattering gift. As ever, yours, waiting for the kingdom of God.

H. BUCKLEY.

St. Albans, Ill., July 13th, 1855.

We give the above at the request of brother B., who naturally feels a deep interest in the welfare of the cause in the West. I need not say that I feel deeply interested in all that concerns the well-being of the cause there. And in anything that they shall consider important to their welfare, I shall be most cheerful in rendering aid. Let us act in union. We have a great work before us, East and West. We need all our resources of strength and means, to carry it forward. We have no time to waste, either in loitering by the way, or in fruitless controversies. The position of the *Herald* has always been that of the Adventists at large, expressed by the voice of the General Conference from year to year, from the beginning of our glorious enterprise. We have no new views to engraft upon the main principles of the Advent doctrine. The doctrines of the unconsciousness of the dead and extinction of the wicked, to which brother Chapman refers, were never adopted by the Conference. And these views were never introduced among the Adventists till more than seven years after Father Miller commenced preaching the kingdom at hand, and then at first it was done privately, as it has been in many instances in the West. Afterward they were taught openly; and by some who advocated this view, more was done for its dissemination, than for the coming of the Lord at hand. Many of these ardent ones have gone out from us.

But the honest and judicious brethren among us, holding this view, never had any occasion to complain of us, and we have never had any trouble with them. It has been with those only who have made it the principal thing—a bone of contention, a test of salvation. It is a memorable fact, that every new paper that has been started professing to be Advent, save one, has made this doctrine the most prominent, and it has been most available for them, in working against the interests of the *Herald*; yet the *Herald* was once open to the full and fair discussion of this question; but it was not satisfactory to the parties on either side, and at the request of valued friends, holding the opposite view from us, the discussion was discontinued.

In viewing this matter, we think our brethren will approve the position which Bro. Chapman has taken. Let any efficient minister take this case to himself. He, for instance, like Bro. Chapman, goes into the open and uncultivated field, and builds up a large number of churches. He toils alone, night and day, for long weeks and months, to gather and set in order a church. He baptizes and receives them into "the fellowship." He has not taught them that man has no spirit that can exist independent of the body, or that the wicked will be extinguished, instead of being punished, after death. Well, he leaves these peaceful and happy flocks, to raise up others. In his absence, a man, or woman, comes along, professing to be an Adventist. They find churches, and homes, and liberal brethren and sisters, all to hand, without any labor or sacrifice of theirs. They agree with Bro. Chapman in the Advent faith; but there in one thing that Bro. C. did not teach. The introduction of this, with partizan influence, makes these strangers apostles among them, and in their first love of the new doctrine, Bro. C. is forgotten, yea, pitied for his ignorance, and when once he shall express his conviction of the error his children have embraced, he is turned out, and the strangers receive and supported! Such is human nature! And such is the course things have taken in some places at the West. Both he, his friends and the *Herald*, have all been disowned together. This is the use that many have made of the doctrine. They have perverted in a few hours to their sectarian purposes, under the guise of friendship, the labor of others, for months or years. We have seen the old man weep under these trying scenes;—and God will remember his tears and sorrows. There is no honest Adventist among us, however strongly he might believe the above doctrine, who could pursue such a course. We number among the best friends of this office many who differ from us on this question, who we know would reprobate such conduct. They do not expect us

to divide and distract their societies by pressing our views, and they have no wish to press theirs, where they know it will destroy the prosperity and peace of others. Live, and let live, should be the motto and practice of all that love the peace and prosperity of the cause of God. O, let those who believe Christ is near to come, seek the peace of Zion, and the salvation of sinners. No one among us has set a better example in this regard than Bro. Chapman.

THE HERALD AND ITS FRIENDS.

I FEEL very grateful to the friends and patrons of the *Herald*, for the deep interest taken in its welfare. We have received many letters of sympathy and advice, some of which we have given to our readers. The following note is from one of the best friends and supporters of the *Herald*. In a letter on business, he appended the following note:

"One word in relation to the affairs of the office. It does appear to me there must be some defect in the plan of operations. A paper published should support itself. Now I will suggest that you pursue a course something like this, send bills to all your delinquent subscribers, stating positively that their papers will be discontinued after a certain date, unless payment is made. At the same time request all who wish for the *Herald*, and are unable to pay for it, to notify you immediately. Then publish to all your subscribers that each paper will be discontinued when their subscription runs out, unless renewed. And then live up to your terms yourself."

I have thought of the above propositions, and have followed out all but one of them. That is the cutting off of those who do not pay in advance. Our friends have been living on the trust principle so long, I fear this would not work. Besides, some who are in debt, are poor, and fully intend to pay at some time. Take the following case of a brother who sent five dollars, a few days ago.

"The reason you have not received your due is, I have been out of employment for the last year; but my earthly prospects are better at the present time than for a number of years. So that I trust I shall be able to do something to help on the advent cause. I hope to be ready when the call is made to respond to Bro. Wootan's proposition. Be assured, brother Himes, that our confidence in you is stronger than ever. Therefore, as the Lord prospers we shall give for the support of the *Herald*."

Besides this class, there is another, who are able to pay at any time, yet are in the habit of neglecting their subscription for one, two or three years. If, in such a case, we stop it, they say, "Why did you stop my paper? You knew I was able to pay for it."

Yet, there is good sound sense in the suggestion of our correspondent. We may yet have to adopt his advice. One thing is settled, there must be greater punctuality on the part of our subscribers, or they will not only injure, but ruin us.

I presume, that all who are able, will this fall try to square up their accounts, in which case the office will be placed in good condition.

In the meantime, let all keep to the work of getting new subscribers. A number have been sent in already, on the suggestion of each subscriber to get one. Let all wake up to the work, and a large number can be obtained.

UNWELCOME FACTS.

"FACTS are stubborn things." This aphorism is no less pertinent for being trite and old. Facts may not be ignored, denied, nor disregarded. All our reasoning and conclusions must be based on stern, unyielding facts. And however much we wish them different; we may not evade them, twist them, pervert them, nor misrepresent them. We may perchance deceive ourselves by looking at an object through a distorted medium; but the object is not thereby affected. Its apparent distortion, or colors which the medium conveys to our vision, do not effect the object, but only the spectator. It is therefore a dictate of wisdom to gaze at plain, unvarnished facts, and conform all our theories to them, and not seek to distort them to make them harmonize with our theories.

Our thoughts were called to this by a notice of the Great Western railroad, just completed between Niagara and Detroit through Canada West, on the north of Lake Erie. It finely illustrates the unwillingness of human nature to be reconciled to an unwelcome fact. It seems that the first chief engineer of the road, after a service of four or five years, resigned, to take office at Washington. One of his associates was appointed, whose qualifications for the office were heralded in very emphatic terms. The first duty of the new engineer, was to examine the estimates for construction of the road. Those of his predecessor were only general estimates; but he went into a detailed examination, and presented specific estimates, by which he demonstrated that to complete the road, it must cost upwards of a million of dollars more than his

predecessor had estimated. This result so confounded and chagrined the Board, that they indignantly turned him out of his office and put another man in his place. This new one went into a still more careful estimate, and found that instead of over-estimating, the one thus indignantly driven from his post had not estimated high enough into a million and a half of dollars. This announcement was a terrible shock to the directors; but human nature had to yield to the facts, and they submitted. The result has completely justified the last estimate.

"The first bringer of unwelcome news hath but a thankless office." And he who announces an unwelcome fact has a no less thankless one. But a wise man will look facts, however much he may dislike them, in the face. Patrick Henry sagely remarked that he "will look danger in the face," which is the same thing, and will "prepare for it." The young buffalo shuts its eyes, and hides its head in the grass and fancies itself safe! But how much wiser it would act if it kept its head out of the grass and its eyes open, looked its danger in the face, and acted accordingly.

Any theory which is based on a misapprehension of facts, or a perversion of them, will sooner or later fail; and no man can make a succession of failures of that kind, and preserve his credit for clear-sightedness and soundness of judgment. They "That keep the word of promise to our ear and break it to our hope," show that they err in their estimate of facts, that they look through a distorted medium, and arrive at conclusions which facts will not warrant. How needful then it is that none run before they are sent; that none aim at things which are too high for them; nor assert as facts what they have not duly weighed nor accurately measured. Also how unwise it is to repudiate him who announces an unwelcome fact, or to ignore the fact merely because it is unwelcome.

DIED, after a sickness of about three weeks, in Marlboro', Mass., Aug. 17th, 1855, brother SAMUEL S. HOWE, aged 46 years. He has left a widow, and two children, and numerous relatives to mourn their loss. In youth he was sober and upright; in riper years he was converted to God, and lived the balance of his life in the practise and enjoyment of religion. He heard the doctrine of the advent about fifteen years ago, and fully embraced it. He was a member of the Congregational church at the time, but left, that he might have freedom to advocate his views of Christ's near coming. He has maintained his profession as a consistent Adventist amid all the trials of the way, and has shown his faith by his works. The last year he united with the M. E. Church, in the hope of being more useful. He took a class of young men in the Sabbath school, and instructed them in the way of the Lord. He was also active in the church and society. The pastor assured me that they had met with a great loss in the death of brother Howe. He was an out and out Adventist, and very much respected by all classes, for his great uprightness and general usefulness, although he suffered, in common with other decided Adventists, on account of his faith. During his sickness of several weeks he suffered much, a part of the time, but was patient, and all the while rejoicing in the blessed hope. In taking leave of his beloved partner, he requested her to send for me to preach his funeral sermon. He also selected the text on which he wished me to speak:—1 Thess. 4:13, 14. The funeral services were attended at the Methodist chapel in Marlboro', Sunday, August 19. A large circle of relations and friends were in attendance, besides large numbers of the citizens, by whom he was greatly respected. I preached from the text of his choice to a very large and solemn audience, to which I instructed and vindicated the faith and hope of Adventists, which he had cherished for so many years.

THE COLporteur AGENCY.—As yet but few have entered upon this work. We have now arranged to meet the call for books of all kinds, both English and American. The outlay has cost considerable, but we hope to sustain the enterprise, and accomplish a great amount of good by it. It is the only means that I can now command for usefulness in spreading the light on the Advent faith. My present state of health will not admit of my traveling and laboring as I have done in time past. I can supply the church in this city, and manage the business of this agency for the present.

We may not expect to do much until the autumn. But let all who think to engage in the work, make preparation for the fall and winter campaign.

MASSACHUSETTS CONFERENCE OF CHURCHES.—We would call the attention of brethren to the notice of this Conference given under head of General Notices. It will be remembered that this Confer-

ence is represented by regularly chosen delegates from each church constituting it; and it is expected that written reports will be presented from each church.

MARLBORO', MASS.—We spent the last Sabbath in this flourishing village. Being called to attend the funeral of brother Howe, (the notice of which will be seen in another column) I was invited to speak morning and evening by Elder Lewis, in the Methodist church. The funeral service was held in the afternoon. I gave a discourse on the saints' inheritance. The audience was very large and attentive. A deep and solemn impression pervades the community, and the death of brother H. will no doubt have a salutary influence.

MR. GEORGE W. BRIGGS, 328 Washington Street, has handed in a specimen of Dr. Harrison's Columbian perfumery. They appear to be very rich and choice articles of the kind. We perceive in the list of articles, a great variety for the toilet, the skin, the hair, the hands, rich soaps, extracts, &c., &c. Those who wish to obtain such articles would do well to call upon Mr. Briggs.

New Chart.

APOCALYPTIC SEVEN-SEALED SCROLL, WRITTEN WITHIN AND WITHOUT.—We have just got out Mr. Elliott's Apocalyptic chart, which brings his whole scheme of exposition under review at a glance. Of this chart, Mr. E. says:—"I venture to hope that the plan of apocalyptic structure thus exhibited to the eye will, from its obvious simplicity and completeness, as well as from its perfect agreement with St. John's primary description of the scroll, that it develops as written within and without, presumptively commend itself for truth to the mind of the reader."

This chart is now ready, and orders may be sent in for it. An edition has been printed on thin paper for mailing, to our subscribers who may take an interest in reading Dr. Elliott's work, as published from week to week in the *Herald*. It will be an important aid to all such. Price, on thin paper for mailing, 36 cents, or 12 postage stamps, (including postage.) Mounted, on rollers, 75 cents.

Whiting's Testament.

"THE Good News of our Lord Jesus, the Anointed; from the critical Greek text of Tittmann." We have a few more copies of this work on hand, which we will supply to order.

NEW EDITION of an important tract, by N. N. Whiting, entitled a "Prophetic view of the Condition of the Nations, which is immediately to precede the Second Advent." \$3.00 per 100, for distribution.

To Correspondents.

Rev. A. Williamson.—Your article is not rejected, as you suppose, but its publication is deferred, for reasons stated in the *Herald* for August 11th, under head "To Correspondents," p. 252.

RESIGNATION OF THE PRESIDENT OF BROWN UNIVERSITY.—The *Providence Journal* understands that Dr. Wayland has resigned the Presidency of Brown University, and that his resignation took effect immediately after the late Commencement. He has occupied the office for 29 years, a longer term than any of his predecessors, and now naturally seeks the solace of retirement. A meeting of the Corporation will be held at an early day to provide for the vacancy.

THE POTATO CROP.—The following statement appears in an Irish journal:—

"Like all epidemics, the potato disease wears itself out. Last year it made its appearance in this district (Galway), about the 12th of July: and on the 28th of July in the present year it is scarcely heard of. Some of the most experienced farmers, who have paid the closest attention to the progress of the blight, inform us that the change for the better in the crop this year is unmistakable. The stalks have blossomed and got into seed as luxuriantly as in the times antecedent to the disease. In fact, we have seen, with Captain Persee, of Persee-park, 'some potato apples' of a considerable size, which at once evince that the crop on his farm is not only beyond the influence of the blight, but is flourishing in all the luxuriance of the 'good old times.' During the years of disease since 1846, the potato in few instances matured its seed, while in the present season the eye is gladdened with whole fields richly blossomed, and others in which the corolla has withered, leaving a fruitful ovary to demonstrate that the constitution of the 'favorite root' has been reconstituted."

THE NEW PRESIDENT OF LIBERIA.—A letter from President Roberts, dated June 15th, and received a few days ago at the office of the Massachusetts Colonization Society, brings the first intelligence of the election of the Hon. Stephen A. Benson, as

President of the Republic of Liberia, for two years, commencing on the first Monday in January next. President Roberts says:

"Mr Benson, you are aware, came to Liberia when a child of six years old, and has been reared and educated upon her soil. And perhaps no man in Liberia is better acquainted with the history and laws of his country; better understands her wants and resources, the character of her people,—more especially the aboriginal portion,—and particularly the true policy of this government with respect to its foreign and domestic relations. He has acquired a good knowledge of these by long public service and close attention to various official duties, which, from time to time, have devolved upon him. He is a gentleman of sterling moral worth, fine native talents, and in every important respect, well qualified for the duties of his office."

President Roberts had declined re-election. The "opposition" candidate was the Hon. Edward J. Roge, a very active, enterprising and successful merchant, who emigrated a few years since from Indiana. Mr. Benson's home is in Bossa county; so that "the lower counties" can no longer complain that the Mesurado people keep all the power in their own hands.—*Journal*.

MY JOURNAL.

Monday, May 28th.—This day has been oppressively hot. We are on the coast of Cuba, and must expect it a few days longer. Very soon we shall breathe our own northern atmosphere, which will restore us from the languor of the tropics. We made 256 miles the last twenty-four hours.

Tuesday, May 29th.—Very calm and beautiful. We had two water-spouts near us this morning. The largest appeared to be about ten feet in diameter, and rose from the sea to a cloud overhead some fifty feet. At the bottom there was spray rising, which was taken up in the large tube to the cloud. This is one of the modes of the Creator, for taking up the watery element for the uses of the earth. These water-spouts were often seen in the Mediterranean Sea in the time of King David. He thus speaks of them:—Psa. 42:7—"Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me."

We are now getting into a cooler climate. We have passed Cuba and Florida, and are making for Cape Hatteras, the place of "troubled waters."

When I went out, most travellers advised me to drink wine in the tropics and on the Isthmus. I did so in going out; but on my return I resolved to try it without any kind of spirits. I think I was better without it, and I could not advise its use. It is true the Isthmus water is bad, but drank moderately it is better alone than with any kind of spirit.

Wednesday, May 30th.—To-day we are in troubled water—in a gale and rain-storm. We are all stirred up, and many are sick. It is by far the worst day we have seen since we left San Francisco, yet it is not very bad. We have a good vessel and skillful officers, and feel safe. As we could get no sight of the sun to-day, to get our whereabouts, we have to fall back on dead reckoning. By this, we have made 300 miles in the last twenty-four hours. The gulf-stream being with us, it helps about two and a half miles an hour.

Thursday, May 31st.—Sea is rough, but the sky is clear, and wind in our favor. We pass Cape Hatteras to-day, and then we shall have a smooth sea, and very soon see Sandy Hook. All on board seem to be cheered in view of our nearness to port.

And why should not the Christian rejoice, and lift up his head, in view of his redemption being nigh?

To-day our Captain took the sun, and found that we were in lat. 30. 40, lon. 15, and made 272 miles.

Friday, June 1st.—Dull morning, but all are cheerful and happy in view of soon getting home. We hope to land this evening. The Barnegat light-house hove in sight about 10 o'clock P.M., and soon after the coast appeared in full view, to the joy of all. The wind is fair, and we have a very fine time in going into port.

Safe arrival.—Thanks to the Father of all mercies, who has protected and preserved me, and my fellow-passengers for the last twenty-three and a half days, amid the perils of the ocean, and brought us to our "desired haven." Our entire voyage had been more pleasant than usual.

We arrived at the wharf in New York at 8 o'clock, when I took lodgings with my old friend Wm. Tracy, who had expected our arrival, and had been watching with others, several hours for us at the wharf. Strong faith this, and some love.

Saturday, June 2d.—Took cars for Boston, and arrived safely in the afternoon, finding my family in health, and once more, by the blessing of God, united and happy around the domestic altar.

EXPOSITORY.

THE PROPHECY OF ISAIAH. CHAPTER LXV.

Therefore thus saith the Lord God,
Behold, my servants shall eat, but ye shall be hungry:
Behold, my servants shall drink, but ye shall be thirsty:
Behold, my servants shall rejoice, but ye shall be ashamed:
Behold, my servants shall sing for joy of heart,
But ye shall cry for sorrow of heart, and shall howl for vexation of spirit.—Is. 65: 14.

In these texts is presented a striking contrast between the condition of those who kept and those who forsook God's commandments,—the acts and conditions ascribed to the two classes being put by substitution for the favors and blessing which should be extended to the one, and punishment that should be inflicted on the other. Said the Saviour, (Matt. 8:11, 12,) "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Also in Luke 13:28, 29—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

And ye shall leave your name for a curse unto my chosen: For the Lord God shall slay thee, and call his servants by another name.—Is. 65: 6, 7.

It was predicted by Moses of the Jews (Deut. 28:37,) that should they not conform to God's requirements, their name should "become an astonishment, a proverb, and a by-word among all nations"—which would be equivalent to its becoming a name to curse by. Thus we read of Babylon, (Jer. 29:22,) "And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, the Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire." Leaving their name for a curse, seems then to be fulfilled in its becoming a term of obloquy and reproach—the Jews having been regarded by all nations as an accursed people. And it was because the name of a Jew was to become so detested, that God chose to recognize his people by the name of Christian—to slay the Jews, being to destroy and set them aside.

That he who blesseth himself in the earth shall curse himself:
Shall bless himself in the God of truth;
And he that sweareth in the earth shall swear by the God of truth;
Because the former troubles are forgotten, and because they are hid from mine eyes.—Is. 65: 16.

For one to bless himself, is for one to invoke a blessing on himself. This had been attempted by idolatrous rites; but by the destruction of all such, God alone would be regarded as the source of every blessing.

The "God of truth" is the True God, the Hebrew reads the "Amen," so that the expression may be understood of Christ, who is denominated in 1 John 5:20, "The True God and eternal life;" and in Rev. 3:14, "the Amen, the faithful and true witness." 2 Cor. 1:20, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

"The former troubles," are those which shall have been past; and the epoch which is now referred to, it is evident from the text that follows, is that of the consummation—the troubles being hid from God's eyes, being put by substitution for their having ceased to exist, as they will have done when the restoration of all things shall have been effected.

For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.—Is. 65: 17.

John in vision saw this new creation, when, (Rev. 21:1) he "saw a new heaven and a new earth"—the first having passed away. That it is to be subsequent to the dissolution of the present earth by fire, is affirmed in 2 Pet. 3:10-13—"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"To be remembered" and "come into the mind," are evidently substitutions for "regarding with desire. They will be no longer objects of desire, or as in the marginal reading, will not 'come upon the heart.' The new creation will so much surpass the old, that the latter will not deserve to be mentioned by way of comparison.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE TWO-HORNED BEAST OF REV. XIII.

WHILST I would pay due deference to the judgment of others, and properly distrust my own, I do not feel fully satisfied with any of the views which have been presented on the subject of the two horned beast. I shall however, confine my attention at present, to that view which makes the two-horned beast the symbol of the *Eastern Roman Empire*. The difficulties which exist in my mind in relation to this view, I shall be under the necessity of presenting in the form of objections; and in order that these objections may be appreciated, I will first say that I regard it as a symbol of the Papal Hierarchy, or that it is identical with the Babylon of the Apocalypse. I am aware that this view will be rejected, on the ground that a beast in prophecy symbolizes civil, and not ecclesiastical rule. I shall offer some reasons why I think this beast forms an exception. (And I do not see why such an exception may not exist in this case, as well as in the case of horns, symbolizing "kingdoms succeeding to a divided Empire," to which the little horn of Daniel's fourth beast is admitted to form an exception.) My first reason for considering the two-horned beast an exception to this rule is, that it is unlike all the other beasts named in prophecy, in that its horns, the only symbol of its power, and indeed its only feature noticed, are not those of a savage beast, neither of a hostile character, but they are like those of a lamb, the most harmless and gentle of domestic animals. The lamb is the emblem of innocence, meekness and submission, and as such, is chosen as a metaphorical title of the Son of God. "Behold the Lamb of God," "He was led as a lamb to the slaughter," "Lo a Lamb stood on the Mount Zion." The children of God are also denominated followers of the Lamb. "These follow the Lamb whithersoever he goeth." But the Papacy would be the Lamb himself, arrogating the titles and attributes of the Lamb of God. It has notwithstanding, a beastly nature, and when able, has possessed itself of civil power; its Pontiff becoming one of the kings of the earth, and wearing a triple crown. And it has exercised its sovereignty, both civil and ecclesiastical, in the most cruel and despotic manner. But it is also the false prophet, and though despotic, it is a despotism which claims to be of a holy character. But it is a deceiver—a false prophet, and with its dragon-like speech teaches corrupt doctrines, and anathematizes all that dissent. Thus, a dragon, a beast, and a false prophet are all combined in representing this system of idolatry, tyranny, and superstitious deception. Notice, it is not one of its horns that is called the false prophet, but the beast itself is so called. (Rev. 19:20.) And this I name as my first objection to the Eastern Empire, as that which is symbolized by the two-horned beast. You, admitting the Eastern Empire to be the two-horned beast, the false prophet of Arabia, or Mohammedanism one of its horns, Eastern Rome the other, and the Papacy the image, the Empire could not with propriety be termed the false prophet till the Mohammedan horn gained the dominion, and this was not till 900 years after the image was made. Yet the false prophet caused the image to be made by means of miracles with which he deceived those by whom he caused the image to be made. Compare Rev. 13:13, 14, with 19:20. I say 900 years, for according to this view the image was made in 533, and the empire was not subverted by the Mohammedans till 1453, (*Büss's Com.*) consequently, the false prophet of Arabia could not be one of its horns, much less the beast itself, and the image be made by it nearly a thousand years before it had existence.

2. False prophet is one of the literal terms for Mohammedanism, derived, as was the other, from its founder. And as all the other characters in the prophecy with which this is connected are used symbolically, it does not seem consistent that one of the terms by which it is designated should be literal. The ten-horned beast and the false prophet are associated, both in their deeds and in their doom. The former being understood figuratively, should not the latter also?

3. If I rightly apprehend the views of those who

make the two-horned beast symbolize the Eastern Empire, the first beast, to whose interest the two-horned beast is devoted, and to which he caused an image to be made, is supposed to be the dragon. But the dragon is not a beast. He is a serpent. And he is a representative of that old serpent called the devil, and Satan. And he is not in prophecy I think, nor any where else, denominated a beast. He and the ten-horned beast are distinguished thus: "the dragon and the beast." True, both symbolized the same empire, but under different forms. The former under pagan, the latter under Christian, or papal rule. So that in one sense, the latter is a continuation of the former, in another it succeeds it.

It is generally understood (and I think, rightly,) that the accession of Constantine put an end to the dragonic period of Rome in A.D. 323. "Christianity was then established, no other religion being tolerated throughout the bounds of the Empire." (*Goodrich's Eccl. His.*) The Pagan Imperial Head must then have been at an end, and the Christian Imperial in the ascendant. And though the pagans were not all changed to Christians, and when a favorable opportunity presented, as in the reign of Julian the apostate, pagan worship was temporarily revived, yet, "in 390 Theodosius prohibited the worship of an inanimate idol, by the sacrifice of any victim, on the pain of death. This edict was so rigorously enforced, that Paganism declined apace." So rapid, yet so gentle, says Gibbon, "was the fall of it, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator." But in its place, Christianity supported by legal enactments, was fast verging to that state of eminence which exalted its bishops to Popes, and established the papal supremacy and infallibility.

I have referred briefly to these facts in order that it may be seen that the empire was Christian Imperial, the 7th head, and that this head belonged to the beast, and not to the dragon, more than a century before the empire is considered to have been strictly papal; nearly if not quite a century before this 7th head was wounded to death in the extinction of the Western Empire in 476, and still some few years longer before the ten horns could be said to have received their kingdom. John saw this beast arise with all the characteristics he was ever to possess, the ten horns being crowned upon his head. But he is informed (chap. 17th.) that the ten horns are ten kings which have received no kingdom as yet, i.e., on his first making his appearance, (as I think it should be understood, and as facts justify,) and not at the time when John had the vision; for it would be superfluous to tell him that they had not received their kingdom then; hundreds of years before even the beast had an existence. If this reasoning is correct, it follows that the 7th head belonged not to the dragonic period, but to the ten-horned beast, that on that beast it had its deadly wound, and was healed in the revival of the empire in its decem-regal form, thus becoming the 8th head, while at the same time "it is of the 7th," being the 7th wounded and healed again. And as when the head was wounded, the beast "was not," and when healed, is again, the beast himself, "even he is the 8th, and is of the 7th."—Rev. 17:8, 11. This, then, is the "first beast," spoken of in connection with the two-horned beast, and to which he caused an image to be made, viz., the one that "had a wound and did live,"—the forty-two-month, papal beast. Consequently, the two-horned beast in "exercising all the power of the first beast," is only exercising his papal prerogatives. The ecclesiastical power not only equalled or exceeded the civil, but it controlled the civil power also. So that it may truly be said that "he exerciseth all the power of the first beast before him," while at the same time he devotes all his influence to the support of that power.

It seems needless to say that the Eastern Empire as such, has not performed, in its separate capacity any such part, not even before its conquest. And since then, the Mohammedan Empire, and papal Rome have been in perpetual hostility. To this fact the crusades bear witness; which for nearly two centuries continued at intervals to engage the two in sanguinary conflict. And may not the Eastern war at the present time, bear some relation to those ancient superstitions and contentions?

(To be continued.)

THE TURKISH QUESTION.

The empire of the Ottoman—the dynasty of the Turk's authority, and Mohammedan rule, are nearly passed away forever. Surpassingly great events are foretold in the word of God, which must take place nearly simultaneously with the

ending of this anti-Christian power. Catholic France, and Protestant England, cannot in the nature of the case, rule harmoniously over that land, which for more than four hundred years, has been cursed by the mis-rule of the false prophet.

In some former articles on this subject, I have alluded to the fact, that revolutionary elements exist to an alarming extent. These elements exist at the present day, everywhere! There is not in existence an earthly government, or institution, but what contains within itself, repellant forces, elements of destruction, which being let loose and uncontrolled, would blot out on the map of the world, every line which now makes the limits of States and empires. There is not a statesman, politician, philosopher, poet or warrior, but what has in his own mind some great ideal—each has a philosopheme of his own; and of course, each man comes to a different conclusion. Turn which way you will, there is "perplexity." And in regard to the "Eastern question," to-day it has one phase, to-morrow another, and so it has been for more than two full years.

There must have been a state of great perplexity in mediæval Europe—but what was that compared with the megacism of our day. There is one class of men, Christian philanthropists, some of the excellent of the earth, who infer from their own assumptions, that the transition period from evil to good in this mortal state is just at hand! They understand well the antagonistic forces that superabundantly abound—they know about the prevalence of moral evil—they are well versed in the knowledge of all the instrumentalities of good, and have a practical acquaintance of the power of the gospel, and believe, apparently, with all their heart, that after a few more surges of the waves of infidelity and sham democracy, that the nations of the earth will be converted to Christianity. But this popular sentiment is evidently a delusion. No matter how many great, and even good men may believe the theory, it is enough to believe just what the Bible teaches on the millennium. We know that even the disciples of Jesus, believed for some time the delusion of an earthly kingdom; but their faith did not make it even so. Christ himself taught, that his kingdom was not of this world; and inspiration teaches the glorious truth, that Jesus will reign with his saints in the world to come, in the new heaven, on the new earth!

And now on the eve of the new creation, just before the advent of Jesus, the nations will be angry, Turkey will fall, Rome will be baptized with blood, religious establishments will crumble to the earth, the crests of the aristocracy will be trampled in the dust, a whirlwind of passion, madness and lust will be stirred up from the coasts of all the continents and islands, confidence will be destroyed among all but the people of God. Violence will fill the world, and darkness cover the earth, and gross darkness the people. Pan Slavism itself, (a union of all the Slavonic nations,) under the headship of a Russ or a Serb, trampling under their feet Illyricism and Czechism with their millions of bristling bayonets, will seek revenge of the blackest kind for their long lost nationality. Perhaps the fall of Sebastopol will be the signal for all the Slavonic tribes—to arms, to arms! Or if Sebastopol resists the united forces of the allies, the revolutionists of the better and Teutonic races also will shout, to arms! to arms! "But the Lord my God shall come," and all his people shall be delivered.

N. BROWN.

Kingston, N. H., Aug 1st, 1855.

"I HAVE LEARNED IT FROM THE LORD JESUS."

MR. MULLER, the founder of the Orphan House in Bristol, England, relates the following incident, which took place in his native country, Prussia, and is worthy of being read by every Christian.

In the commencement of the present century, when almost universal darkness or open infidelity overspread the whole continent of Europe, Baron von K. knew the Lord. When about 1806, there was the greatest distress in Silesia among many thousands of weavers, this blessed man of God took the following gracious steps for his Lord and Master. As the weavers had no employment, the whole continent being unsettled on account of the course of Napoleon, it seemed to him the will of the Lord, that he should use his very considerable property to furnish those poor weavers with work, in order to save them from the greatest state of destitution, though in doing this there was not only no prospect of gain, but the certain prospect of immense loss. He therefore found employment for about 6000 weavers. But he was not content to give the bread that perishes alone, but also sought to minister to their souls. To this end he

set believing overseers over this immense weaving concern, and not only saw that the weavers were instructed in spiritual things, but himself set the truth before them. He did this till the chief part of his property was gone, and he was obliged to think of giving up this good work. But by this time the work had so commended itself to the government, that it was taken up by them and carried on till the times altered. But the Baron was appointed as director of the whole concern, as long as it existed. But with this he was not content. He travelled through many countries to visit the prisons, for the purpose of improving the spiritual and temporal condition of the prisoners. Among all the other things which he sought to do for the Lord, was this also in particular. He assisted poor students whilst at the University of Berlin, especially those who studied divinity, in order to get access to them and win them to the Lord.

One day a most talented young man, whose father lived at Breslau, where there is likewise a university, heard of the Baron's kindness, to students, and wrote him, requesting his help, as his own father could not well afford to support him any longer. A short time after, young T. received a most kind answer from the aged Baron, inviting him to Berlin. But before this letter arrived, T. heard that the Baron was a pietist, or mystic, as true believers are contemptuously called in Germany; and as he was of a highly philosophical turn, questioning the truth of Revelation, or even the existence of God, he much disliked the prospect of going to the old Baron's. Still he thought he would try it. He arrived in Berlin the day of a great review of the troops; and being full of this, he began to speak of it to the steward. But he being a true believer, before T. was aware, turned the conversation to spiritual things, and yet he could not say it had been forced. He began several subjects, but always with the same result—spiritual things.

At length the Baron came, and received young T. in the most affectionate and familiar manner, as if he had been his equal, and conferred a favor rather than received one. The Baron offered him a room and a place at his table while he should remain in Berlin, which was accepted. He now sought to treat T. in the most kind manner, and show him in his own life the power of the gospel, without arguing with him or speaking directly of the subject. The student again and again said to himself, "I wish I could get into an argument with this old fool, I would show him his folly." But the Baron avoided it. When T. would come home evenings, the Baron would meet him at the door, light his candle, bring the boot-jack, help take off his boots, &c., but would not argue. One evening T. came home, when the Baron as usual, was making himself his servant; he could refrain no longer, but burst out thus:

"Baron, how can you do all this? You see I do not care about you; and how can you continue to be so kind to me, and thus to serve me?"

The Baron replied, "My dear young man, I have learned it of the Lord Jesus. I wish you would read through the gospel of John. Good night."

The student now for the first time in his life sat down and read the word with a desire to profit, whilst up to that time he had never read except with a desire to find arguments against the Holy Scriptures. It pleased God to bless him, and from that time he became a follower of the Lord Jesus.

Reader, hear Jesus say, "Learn of me, for I am meek and lowly of heart." Where else could such a life be learned?

J. LITCH.

Extracts from Letters.

DR. O. E. NOBLE writes from Pan Yan, Aug. 1st, 1855:—"Bro. HINES.—It is going on thirteen years since I first became interested in the doctrine of the near personal advent of our Lord and Saviour, as taught by brother Miller, yourself, and others.

"I have lived to see such changes among those professing to believe the same as I could never have believed without witness. Oh what distraction, what cruel persecutions in spirit, equalled only in the dark ages. And this has fallen on you. You seem to be the 'speckled bird' singled out by the enemy for darts. But the Lord has seemed to protect you thus far, and I trust he will in future. O, how it has pained me to see the cause you advocate, (and with which I am so much in sympathy, with so much ability, and which is made so prominent in the Bible, crippled by worse than open enemies, those 'wolves in sheep's clothing.' But the 'Lord knoweth them that are his,' and he will protect them, and his own cause, though we may not understand his ways.

"I see the Herald is in need, and those of us

who still wish the advent doctrine proclaimed in its purity and truth, will come to its rescue. I therefore respond five dollars, as one of 'two hundred' to relieve it from embarrassment, which I hope to see soon.

"Brother Himes—on your tour west, I should be very happy to see your face, and enjoy your company, and accordingly solicit a call from you if possible, at Penn Yan, N. Y. Will you gratify your brother in Christ Jesus?"

I should be glad to do so, and will try."

J. V. H.

BRO. JAMES BRANDENBURG writes from Burlington city, Iowa, July 31st, 1855:—"Iowa is filling up very fast and those Advent friends in the East who are thinking of coming West, had better come soon, or they will not be able to get government land much less than two hundred miles back, to suit them for farms."

Brother H., I do not think California can beat Iowa for beauty and richness of soil. The Lord has blessed us with a good season, and such crops I have never seen, I think, before. The earth is fairly loaded with everything almost a man could desire. There are a few cases of cholera in and about the city, otherwise the city has been very healthy, and county also. I think Iowa and Illinois would be very good fields for our Advent ministers to labor in, who desire to come West.

"We are lingering at the very extremity of the fourth universal empire. O how awful is the time we live in, just waiting for the word from the throne to pronounce it is done or finished; the wicked to pass away, and to await their doom, the saints to take the kingdom! Are we ready for it? Have we on the wedding garment, the robe of righteousness, the righteousness of Christ imputed to us? I hope, brother H., to meet you, through divine grace, in the kingdom."

DR. T. WARDLE writes from Philadelphia, Aug. 6th, 1855:—"Bro. Himes:—To show you the kind of sympathy we feel for you at this time, with my father-in-law, I enclose \$10 on brother Wootan's proposition, to aid the office."

"I have been pained at the thought that the cause of our coming Lord must suffer, in consequence of the carelessness or wickedness of its professed friends. We sometimes mourn because we do not see prosperity attend our labors, in promulgating the glorious consummating truths of all ages, but is it to be wondered at, when we 'rob God,' and our brethren! God withheld blessings from his ancient people on this account, and he assured them that his favors should only be enjoyed again, when they brought what justice demanded—their 'tithes into the store house.' Many who would not be affected by an appeal like this, might have their pure minds stirred up by having your agents throughout the country, immediately authorized, and requested to go personally to all within their reach, who are in any manner indebted to the office, and ascertain if they will not at this late hour, endeavor to deal justly, and thus relieve a much injured cause."

"Yours, for truth and justice."

In matters of learning and philosophy [and religion], the practice of pulling down is far pleasanter, and affords more entertainment, than that of building and setting up. Many have succeeded to a miracle, in the first, who have miserably failed in the latter of these attempts. We may find a thousand engineers, who can sap, undermine, and blow up, with admirable dexterity, for one single one who can build a fort, or lay the platform for a citadel. And though compassion in real war may make the miner's practice less delightful, it is certain that in the literate warring world, the springing of mines, the blowing up of towers, bastions, and ramparts of philosophy [and theology] with systems, hypotheses, opinions, and doctrines, into the air, is a spectacle of all others the most naturally rejoicing.—*Shaftesbury.*

A NEW WORK.

A BOOK FOR THE TIMES.—"Spiritualism versus Christianity; or, Demonology Scripturally Exposed, by J. W. Daniels."

The contents of this work, briefly stated, are as follows:—"The challenge of the 'Society for the diffusion of Spiritual knowledge,' to the people of the United States, to meet them 'in the fight,' to 'draw the shroud away and expose' their 'errors.'"

The Challenge Accepted.

Proof of the agency of Spirits in similar "manifestations," anciently.

Modern Spiritual Phenomena exhibited in every phase of development,—from Rochester knockings to Chinese spirit-writings,—from table-tipping to bands of music, in palaces of the spirits, and promises of demons to raise the dead!

Ample proofs that spiritual phenomena are not the works of the Holy Angels.

Modern Spiritual wonders are never produced by departed saints—the proof; objections considered—the transfiguration scene—the messenger of the Apocalypse—Samuel, Saul, and the Witch of Endor,—an argument from the Mosaic law.

The real character of the spirits, deceptive, arrogant, and malevolent. Spirits fulfill their own predictions. They cause diseases, to gain the reputation of healing the sick. A false Christ. Early Christian testimony that the most renowned heathen divinities confessed themselves devils. Converts to demons. Inconsistencies of the spiritualists;—they claim to be Christians—ignore the Holy Spirit and acknowledge Simon Magus to have been their ancient "PRINCE."

Spiritualism an idolatrous devotion to heathen divinities. Pretended animation of a demoniac image. Creed of the Spiritualists.

Ancient heathen oracles identical in character with modern revelations. Satan's contest with Christ; the question at issue.

The works of Spiritualism Antichristian and Satanic. Evils of Spiritualism, its impositions and its multitude of demoniacs. A minister of the gospel became a demoniac. Demoniacal murder and suicide.

Spiritualists contend for the abrogation of all laws concerning marriage. Spirits and their devotees deny the existence of a God—commend Polytheism and the worship of heroes. Perversion of the apostolic injunction to try the spirits. History of Satanic and demoniac miracles.

New England witchcraft.—its evils. The work of witches and "mediums" identical. A devil in Glenluce.

Spirits seen going into Stromboli. Spiritualism forbidden by Jehovah.

This book will present a full expose of Spiritualism, and serve as an antidote to the influence of demons.

It will contain about 400 12 mo. pages, printed in good clear type, on fine paper, illustrated with several fine engravings and neatly bound in muslin. Price, \$1 per copy; the usual discount by the quantity.

A copy of the work will be sent by mail, post paid, to any part of the United States, on the receipt of \$1. It will be issued about the first of September; and it is desired that those who want the book will send orders without delay, that we may know how many copies to print. Orders should be sent to J. W. Daniels, 108 Second Street, Williamsburgh, Long Island, N. Y.

MESSIAH'S THRONE, and Millennial Glory, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be; the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the earth.

Earth restored, to the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all new eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts., and discount by the quantity. Postage to any part of the United States this side of California, 12 cents.

Dr. Litch's Medicines.

I was afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIHU HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmuth street, Philadelphia, January, 1855.

JOHN L. FULTON.

I have had a cough for ten years past; one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

Wm. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

ARTHUR'S PATENT, AIR-TIGHT, SELF SEALING CANS, for preserving fresh fruits and vegetables. These cans are so constructed, that the covers fit into a channel filled with adhesive cement. On heating the cover, and pressing it into this cement, which immediately hardens again, the can is sealed hermetically, but it may again be opened with ease by slightly warming the top. They may be used in the same manner, with the same cement, year after year, without the aid of a tinner; while ordinary cans have to be soldered up, and when once opened, are generally spoiled for future use.

All kinds of ripe fruit, vegetables, meats, butter, &c. &c. may be kept in these, fresh and sweet, for any length of time, or sent any distance. Thus the perishable fruits of summer may be kept for luxuries, to be eaten in winter or spring.

The cans are all prepared for sealing, and are accompanied with full directions.

Prices.—Pints, \$2 per dozen; Quarts, \$2.50; half Gallons, \$3.50; Three Quarts, \$4.25; Gallons, \$5 per dozen,—with discount to Dealers. The different sizes nest, for economy in transportation.

Sole manufacturer for the New England States, Springfield, Mass. A sample may be seen at this office.

AYER'S CATHARTIC PILLS

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by professors, physicians and patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the agents below named are pleased to furnish free to all inquiring.

Annexed we give Directions for their use in the complaints which they have been found to cure.

For COSTIVENESS.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of PILLS, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

For DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the heartburn, bodyburn and sourness of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

For FULSOMENESS, or Morbid Inaction of the Bowels, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength are restored to the system.

For NERVOUSNESS, SICK HEADACHE, NAUSEA, Pain in the Stomach, Back or Side, take from four to eight Pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

For SCORFULA, ERYSIPELAS, and all Diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patient! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

To PURIFY THE BLOOD, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

LIVER COMPLAINT, JAUNDICE, and all Bilious Affections, arise from some derangement,—either torpidity, congestion, or obstructions of the liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhoea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

RHEUMATISM, GOUT, and all Inflammatory Fevers, are rapidly cured by the purifying effects of these Pills upon the blood, and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILLS this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

PREPARED BY

J. C. Ayer,

Practical and Analytical Chemist,

LOWELL, MASS.

AND SOLD BY

J. BURNETT, BOSTON, MASS.

and by Druggists everywhere.

May 1, to Sept. 1, '55.

MODEL ORGAN-HARMONIUMS.

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Euphonium; 4. Flute; 5. Bourdon; 6. Harp; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ. It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others), among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

Cambridge st., corner of Charles, Boston, Mass.

HENRY MASON,

EMMONS HAMLIN.

[Aug 25—1 yr]

WOLSTENHOLME'S HELION LIGHT, Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unrelentingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious, and he thinks he has done it.

He is quite confident that his Light will commend itself to every observer at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation. Its greatest recommendation however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safety also defies all contrast with others. Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the slightest attention, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Oil supplied to or der in any quantity, by the subscriber at his manufactory, Gasper street, Providence, R. I. JAMES WOLSTENHOLME.

Providence, June 30th, 1854. Sole Manufacturer. [Jy 29.]

HARRISON'S

COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium inebriates will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest disarming property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 325 Washington street, opposite the Adams House, Boston. [Aug. 25—1 yr]

BROOKLYN HOMOEOPATHIC PHARMACY,

Court-street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic America Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct. 28.

The above medicines and books are for sale also at this office.

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston; next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [Jan.]

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IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, if it is \$1.35 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD

BOSTON, AUGUST 25, 1855.

ITEMS.

THE Assessor's returns for the city of Cincinnati, which will furnish the basis for taxation for 1855 have been made, and show a great decrease in value of personal property, the total this year being \$16,492,068 against \$18,556,166 last year.

I DARE affirm, men know better how to take good measures than how to pursue them. To resolve on what they say and do, than to do and say what they ought.

THE Grand Duke of Tuscany has released the unfortunate cigar-maker Cecchetti, who was sentenced to a year's imprisonment for reading the Bible in company with the members of his own family. The Marquis of Normanby had interested himself on behalf of Cecchetti, and the Grand Duke has now remitted the remainder of the sentence, on condition of Cecchetti absenting himself from Tuscany.

THE Oswego Times says that the water of Lake Ontario has risen three inches during the month of July. The lake is now two feet eight inches above low water mark, and three inches lower than on the 1st of August, 1854. It has rained during the past month fourteen days.

THE vintage of Italy will fail again this year, the disease, for which no remedy has been discovered, having again made its appearance.

THE secular press of the State of Kentucky consists of fifty newspapers, issued daily, tri-weekly, semi-weekly, and weekly. Of this number thirty are earnest advocates of the principles of the American party. Seventeen are favorable to the Sag-Nichts party, while three maintain a neutral position in the political canvass.

A GERMAN astronomer says that in twenty millions of years from now, the world will be destroyed by a comet.

AT Saratoga Lake they have a peculiar kind of Indian relics and mementoes of the wars. There is no lack of them either; curious shaped bottles, powder horns, hollow balls, et cetera, a hundred years old and so. These things, "so nicely kept for show," are labelled with some suitable narrative. On being handled, they are found to contain something equally warlike, but of more modern production.

ABBOTT LAWRENCE, late Minister to the Court of St. James, and a millionaire of Boston, died on Saturday, Aug. 18th, aged 63 years. His loss, it is said, is felt just at this juncture, by the manufacturing community.

LIONS are plenty in the back settlements of the Cape of Good Hope. Mr. Holder, a farmer in the village of Harrismith, one of a party who went out to hunt this formidable game, was killed by a beast fourteen feet long. The hunters shot the monster on Mr. Holder's body.

THE latest estimates of the population of the world make it eleven hundred and fifty millions, viz: Pagans, 676,000,000; Christians, 320,000,000; Mohammedans, 140,000,000; and Jews, 14,000,000. Of Christians, the church of Rome numbers 170,000,000, the Greek and Eastern churches, 60,000,000, and Protestants, 90,000,000.

THE Mayor of Athens is reported to have said, a short time since to Rev. Mr. King, the American Minister—"With the Protestants we may one day form one fold, under one shepherd; but with the Roman Catholics never!" The increased hatred of the Greeks towards the Catholics, which is so very apparent, is in part owing to the dispute about the holy sepulchre at Jerusalem.

JOHN GILLMAN, a citizen of Dexter, Jefferson county, N. Y., who had been one of the unfortunate "sympathizers" in the Canadian revolt, in 1838, taken prisoner and sent to a British penal colony, returned to his family on the 25th ult., after an absence of seventeen years.

THE crowd at Saratoga Springs is represented as unprecedented. Of a morning it is quite difficult to get near enough to the spring for a draught, and about two thousand partook, before breakfast, on the 6th inst.

THE Pennsylvanian complains of a swindle practised in the Philadelphia markets. It consists in gouging out of a small hole in the top of a lump of very bad butter and filling it up with good. Customers desirous to taste receive a nip out of the good, and are cheated accordingly.

MORTALITY IN NEW YORK.—For the week ending August 11th, 592 persons died in New York city, an increase of 13 on the previous week. Of

the whole number, 469 were children. Two deaths are reported of cholera, 56 of consumption, 114 of cholera infantum, 96 of other bowel diseases, 51 of marasmus, 20 of hooping cough, and 20 by accident.

LOOKING OUT FOR A LONG WAR.—The London Times says: "Whatever delusion ministers were in as to the duration of the war last year, we now know that it is wise to make up our minds to 20 years at least, and that we are much more likely to shorten the war by an over than by an under estimate."

Sickness in the Crimea.—The following is the official report of the loss of the Sardinian army in the Crimea, by cholera:—2,300 men and 78 officers; this, too, out of but 15,000 men, none of whom have ever met the enemy. A letter written by a Sardinian officer to a Turin newspaper, and translated into a French country journal, has brought a warning down upon the latter, for "exaggerations of a nature to alarm the country." The French loss by cholera, in the month of June, was 300.

There are 2000 brewers in the British Islands, and the number of victualers who brew their own ale is 28,000. In London there are 100 wholesale brewers. In 1850 there were 21,668 tuns of hops grown in England, paying a duty of \$1,350,000. Blackwood sets this down as probably a larger quantity than is furnished by all the rest of the world.

At the present time the church in Utah Territory contains three Presidents, seven apostles, two thousand and twenty-six "seventies," seven hundred and fifteen high priests, nine hundred and ninety-four elders, five hundred and fourteen priests, four hundred and seventy-one teachers, two hundred and twenty-seven deacons, besides the usual ratio of persons in training for the ministry but not yet ordained, and four hundred and eighty-nine missionaries abroad.

Letters from the Bahamas represent the Salt prospects as poor at Exuma, where there is a failure, and Long Island, where holders are asking 25 cents. At Inagua the prospects are better and the price 27 cents, with little on hand.

ON Saturday evening last the bark Aurelia of Quebec sailed from Montreal to Halifax, with seventy recruits for the Crimea. They consisted of Germans, Poles, Irish, with a few Canadians.

MR. Richard Hall of Great Eccleston, has in his possession a duck which has laid 100 eggs in 100 successive days, each egg weighing on an average, 2 3/4 oz, together, the enormous weight of 17 lbs. 3 oz.

A private letter from Athens announces that the currants appear to have escaped this year the fatal malady of the vines, which devastated them for three years consecutively.

Staunton, Va., was visited by a terrific rain storm on the 4th inst. The city corporation sustained a loss of near \$10,000. The new Lutheran Church and several valuable dwellings were seriously injured.

"We, for our parts," says the London News, "believe that a Sebastopol Siege Company, with Brunel, Wheatstone, and Faraday as directors, could, if they chose, within a year make Sebastopol but a name."

A letter from Constantinople of July 19, says: "The Sultan has ordered magnificent necklaces in brilliant to be made, as presents for Queen Victoria and the Empress Eugenie, and saddles, all embroidered in brilliant, to be made for the Emperor, the King of Sardinia, and Prince Albert. The value of these presents will be about 2,000,000f.

THE Memphis Evening News learns that there is considerable excitement in Greene, Mississippi, and St. Francis counties, Arkansas, in regard to the reported discovery of gold on Buffalo Island, which is on the Missouri and Arkansas State line.

A NEW WORK IN PRESS.

"THE TIME OF THE END."

This is the title of a new and important work, which we now have in process of being stereotyped, and will be completed at an early day. The object of it is to give the church and the world all the light that is in our possession respecting the termination of the prophetic periods, and the position we occupy in the Great Calendar of Prophecy. At the present moment we are only able to glance at its contents, which are as follows, viz.

Watchman, What of the Night?
The Expectation General that a Crisis is Impending.

God reveals Coming Events.
Prophecy not understood till near the time of its fulfillment.

The Time of the End a subject of Prophecy.
The Truth Applicable to each age, imperative on that age.

Prophecies foreshadowing the End.
Misapprehensions corrected.

The Apocalypse an unveiling, or unsealing to Prophecy.

Indifference to Prophecy Displeasing to Jehovah.

The Prophetic periods necessarily obscure to the early Christians.

Six thousand years, the expected Period of the World's Duration.

The Cause of their supposing the end to be near.

The Christian Fathers all Millenarians.

The Decline of Millenarian Views.
The Expectation of the church never came to a crisis.

The Church became Apostate.
The Millenarians excluded from the Papal Church.

While the Bridegroom tarried they all slumbered and slept.

Erroneous expectation in the 10th century.

The Epoch of the Reformation.

The Symbol of the open Book.

Luther's first Prophetic Discovery.

Luther's view of the nearness of the End.

Views of the Reformers on the Time of the End.

View of Melancthon.

Shortening of the Time.

Bishop Latimer.

The Reformation under the Sixth Trumpet.

The Anabaptists and Fifth Monarchy men.

Their kingdom a temporal one.

Seven Thunders uttered their voices.

The Time not then.

The word to be preached again to all the world.

The Midnight Cry.

The Year-day principle of Interpretation.

The Periods of the Apocalypse were the key to the times of Daniel.

The half Century of Expectation of the church.

THE EPOCH OF A. D. 1836.

James Albert Bengel.

John Wesley.

THE EPOCH OF A. D. 1843-4.

Hans Wood, Esq.

William Miller.

William Cunningham, Esq.

Rev. Matthew Habershon.

THE EPOCH OF A. D. 1847.

Rev. R. C. Shimeal.

Joseph Wolf.

Rev. Frederic Sander.

THE EPOCH OF A. D. 1864-6.

Rev. Thomas Scott, D.D.

Rev. Alfred Bryant.

Rev. William Cogswill, D.D.

Rev. George Stanley Faber, D.D.

Rev. John Cumming, D.D.

Rev. E. B. Elliott, A.M.

THE EPOCH OF A. D. 1868.

The Rev. Edward Bickersteth.

THE EPOCH OF A. D. 1871.

J. A. Brown.

THE EPOCH OF A. D. 1880.

THE REV. WM. HALE, D.D.

THE CONCLUDING CHAPTER OF MR. ELLIOTT'S HORROR APOCALYPSE—GIVEN IN FULL.

Our Present Position in the Prophetic Calendar.

THREE LECTURES BY JOHN CUMMING, D.D.—Nature of the Millennium.—Two Resurrections.—Signs of the Near Coming of Christ.—Abstract of his course of lectures in Exeter Hall, in 1848.

THE NEW HEAVENS AND EARTH.

Sermon of Rev. Thomas Chalmers, D.D.

" " " John Wesley.

Article by Prof. Hitchcock.

ONE HUNDRED WITNESSES ON THE STAND: TESTIFYING AGAINST THE MODERN WHITBYAN THEORY OF A MILLENNIUM OF RIGHTEOUSNESS BEFORE THE COMING OF CHRIST AND RESURRECTION OF THE SAINTS.

The Temporal Millennium a Modern Novelty.

Those who sleep with Jesus.

The Testimony of the Reformers.

Testimony of Martyrs of the Church of England.

Testimony of Old English Church Divines.

Testimony of Sir Isaac Newton.

Testimony of the Westminster Assembly's Divines.

Testimony of Old English Dissenters.

Testimony of Samuel Rutherford.

Testimony of the early New England Divines.

Testimony of Baptist Divines.

Testimony of Distinguished Methodists.

Testimony of Scotch Presbyterians.

Testimony of Ministers of the Church of England.

Testimony of English Laymen.

Testimony of American Episcopal Divines.

Testimony of William Miller.

Testimony of Ministers and Lay Members of American Presbyterian and Congregational Churches.

Testimonies of Missionaries of the Cross.

The above notice is not perfect, but will give some idea of the work.

GENERAL NOTICES.

A CAMP-MEETING will be held upon Caldwell's Manor, C. E., one mile west of the village of Clarenceville, upon land owned by Col. Rowe, to commence Wednesday, Sept. 12th, and continue over the Lord's day, and as much longer as the good of the cause may seem to require at the time.

As this is designed as a general meeting of Adventists in all this section, it is hoped that all that can, will come up to this "feast of tabernacles," with provisions, and tents, prepared to stay and labor through the meeting, for themselves and others.

This meeting has been appointed, for the single purpose of glorifying God, by being a means of preparing subjects for the everlasting kingdom, soon to be set up.

Let those in the vicinity, who may see this notice, circulate the appointment as widely as possible; and let each one remember the responsibility that God has laid upon them in this matter, and act in view of a solemn and speedily approaching judgment, that shall decide the eternal destiny of each, according to their deeds.

Elders S. W. Thurber, and B. S. Reynolds are expected to preach the word; also any other of God's ministers, who may feel it duty to attend will be cordially received.

Deacons H. Colton, S. Young, and J. Spear, have been appointed to act as a committee of arrangements. In behalf of the Church,

C. P. Dow, pastor.
East Chazy, August 10th, 1855.

MISSIONARY NOTICE.—I will preach in Manchester, August 28th and 29th; Haverhill, 30th; Salisbury, 31st; the Sabbath following, Sept. 2d, will exchange with brother Pearson, who will preach at Newton, where brother Gale may appoint; at South Reading, Tuesday evening, Sept. 4th.

A protracted meeting will be commenced at South Reading on the evening of Sept. 12th, and continue each evening through the week, and over the following Sabbath.

MEETING AT SUGAR HILL.—A general meeting will be held at Sugar Hill, to continue several days. Let there be a large gathering. Provision will be made for all who may attend. It will commence Thursday, Sept. 20, and continue over the Sabbath. Elder Himes will be present, and preach. I. H. SHIPMAN.

MASSACHUSETTS CONFERENCE OF CHURCHES.—This Conference will convene at Worcester, Mass., Sept. 25th and 26th. J. PEARSON, jr., Secretary.

MINISTERS' CONFERENCE.—There will be a special session of this Conference at Worcester, Mass., Sept. 27th. J. PEARSON, jr., Secretary.

There will be a Conference at Montgomery, Vt., commencing Sept. 12th, and continue over the following Sabbath. Elders B. S. Reynolds and I. H. Shipman will attend, the Lord willing. Let there be a general gathering of saints, to labor for the salvation of sinners. By request, I. H. SHIPMAN.

MISSIONARY TOUR.—Elder Wesley Rurnham will preach in Westminster, C.W., and vicinity, Aug. 28th to Sept. 18th; Southwold, the 20th to 26th.

In Elk county, Pa., on land owned by Mr. Webb, two miles from Caledonia, and twenty-four miles from Clearfield town, there will be a camp-meeting, commencing on Friday, the 31st of August, and continue over the first Sabbath in September. We trust an increased interest will be manifested by those professing to be co-workers with God's servants in his vineyard. The following ministering brethren will be in attendance.—J. Litch, L. Osler, I. R. Gates, and others. Committee, D. WINSLOW, C. F. LUCE, J. D. BOYER.

In Centre county, Pa., on land owned by Mr. Joseph Eakley, near Marsh Creek church, three miles from Milesburg, a camp-meeting will commence on the 6th of September, and continue a week or more. The following ministering brethren will attend.—J. Litch, L. Osler, I. R. Gates. In behalf of the Conference, J. D. BOYER.

Appointments, &c.

J. M. Orrock will preach in Lawrenceville, C. E., Sunday, Aug. 6th; Melbourne, 30th; Bromfield, 31st, and over the Sabbath. Week day meetings will commence at 5 o'clock P.M.

Providence permitting, I will preach at Truro, Mass., the 4th and 5th Sabbaths in September. Will friends from Wellfleet and elsewhere be present? N. BILLINGS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. B. Winslow—The last letter is received and the book sent. I will see to the covers.
C. L. Page—The \$2 was received and credited to No. 737.
T. Dudley—Thank you.

DELINQUENT.

E. W. Howard and S. D. Morse, of Manchester N. H., stop their papers owing\$1.32.
J. H. Stan, of Toledo, Iowa, stops his paper owing.....\$1.00.

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

D. B. Winslow.....\$2.00.

PROPOSITION OF S. M. WOOTAN,
To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan.....	\$5.00
A Friend.....	Paid.....5.00
D. Prescott.....	".....5.00
J. Fiske.....	".....5.00
A Friend of the cause.....	".....5.00
J. Pearce.....	".....5.00
Mary Stratton.....	".....5.00
B. F. Brownell.....	".....5.00
J. L. Olney.....	".....5.00
T. Wardle.....	".....5.00
Dr. Lye.....	".....5.00
O. E. Noble.....	".....5.00
A. Coburn.....	".....5.00
William Nichols.....	".....5.00
T. Hasbury.....	".....5.00
A sister.....	".....5.00

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

C. Stowe 714; Wm. Stearns, 763; E. C. Woodward, 770; T. G. Stetson, 770; Geo. W. Thompson, 731; M. Hagood, 770; S. Martin, 770; A. Davis, 770; S. A. Thompson, 770; S. Clark, 770; A. S. Dale, 770; G. W. Freeman, 770; R. Lake, 749; S. Thomas, 764; T. Richardson, 763—each \$1.
E. I. Cook, 901; J. B. Burgess, 763; H. H. Hall, 763; C. P. Dow, on acct; T. J. Carlton, 789; A. Williamson, 776; Geo. Brigham, 789—each \$2.
T. Matheson, 731; J. M. Hale—each \$3.—S. Newhall, \$15; W. Winn, 764—each \$4.—J. Barnes, 893; Geo. Locke, on acct;—each \$5.—D. Bosworth, (L60) 802.



Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 746.

BOSTON, SATURDAY, SEPTEMBER 1, 1855.

VOLUME XVI. NO. 9.

SATURDAY EVENING.

How sweet the evening shadows fall,
Advancing from the west,
As ends the weary week of toil,
And comes the day of rest.
Bright o'er the earth the star of eve
Her radiant beauty sheds;
And myriad sisters calmly weave
Their light around our heads.
Rest, man, from labor! rest from sin!
The world's hard contest close;
The holy hours with God begin—
Yield thee to sweet repose.
Bright o'er the earth the morning ray
Its sacred light will cast,
Fair emblem of the glorious day
That evermore will last.

For the Herald.

Lord's Day and the Early Church.

NO. I.

In the history of Christian doctrine it is interesting among other things to know how the early church viewed the controverted question of the Sabbath; and also what day was esteemed as dominical and holy in those times near the apostles, when it was so eminently characteristic of the professed people of God "to believe, to love, and to suffer." Peter King, a divine and counsellor of much note in the seventeenth century, has collected some important testimony bearing on this subject. King was born in 1669, and became a member of the House of Commons, a lawyer of great skill, Recorder of London, Knighted by Queen Anne, Lord Chief Justice of the Court of Common Pleas, a peer of the realm, and in 1725 was created Lord King, Baron of Ockham; all of which posts of honor, he filled with integrity. In 1691 while Chief Justice, he published "An enquiry into the constitution, discipline, unity and worship of the primitive church, that flourished within the first three hundred years after Christ," a work of 357 pages, faithfully and with an impartial hand collected from the early writers of the first three centuries. In part second page 119, after observing that the primitive Christians had set and determinate days for their public and solemn worship, he continues as follows:

1. "Now the principle and chief of these prescribed times was the first day of the week, on which they constantly met together to perform their religious service. So writes Justin Martyr, 'On the day that is called Sunday, all both of the country and city assemble together, where we preach and pray, and discharge all the other usual parts of divine worship.'—Apology, 2, p. 98. Upon which account those parts of God's public worship are styled by Tertullian, 'The Lord's day solemnities.'—De anima, c. 3, p. 530. Aurelius who was ordained a Lector or a clerk, by Cyprian, is described in the execution of his office 'by reading on the Lord's day.'—Cyprian epist. 33, p. 77. And Victorinus represents this 'day as an usual time wherein they received the Lord's supper.'—De fabric, p. 103. And the same is observed also by Minucius Felix, who mentions the Christians 'assembling to eat on a solemn day,'—p. 26. And Pliny reports that the Christians in his time met together, 'on an appointed day, to sing praises unto Christ, as unto a God, and to bind themselves by a sacrament.'—Epist. to Trajan.

"2. This was the day which Clement of Alexandria calls, 'the chiefest of days, our rest indeed,'—Lib. 6, p. 592: which they observed as the highest and supremest festival. 'On Sunday we give ourselves to joy,' saith Tertullian, (Apol. c. 16, p. 688). And before him Barnabas says 'We keep the eighth day with gladness.'—Epist. 2. And Ignatius saith 'We observe the Lord's day,' banishing everything on this day that had the least tendency to, or the least appearance of sorrow and grief, inasmuch that now they 'esteemed it a sin either to fast or kneel.'—Tertul. p. 337: even the Montanists themselves, those rigid observers of fasts and abstinences, 'abstained,' says Tertullian, 'from fasting on this most glad and joying day.' And this day they accounted holy, as Dionysius

Bishop of Corinth, in his letter to the church of Rome, saith, 'To day being the Lord's day we keep it holy.'—Apud. Euseb. Lib. 4, p. 145. The way wherein they sanctified it, or kept it holy was the employing of themselves in acts of divine worship and adoration, especially in the public parts thereof, which they constantly performed on that day, as has been already proved; and in that forementioned letter where Dionysius wrote unto the church that that day being the Lord's day they kept it holy, the manner of sanctifying it is immediately subjoined; 'In it,' says he, 'we have read your epistles, as also the first epistle of Clement.' And Clement of Alexandria writes, 'that a true Christian according to the commands of the gospel observes the Lord's day by casting out all evil thoughts, and entertaining all good ones, glorifying the resurrection of the Lord on that day.'—Lib. 7, p. 335.

"3. The reason why they observed this day with so much joy and gladness, was, that they might gratefully commemorate the glorious resurrection of their Redeemer that happened thereon. So writes Barnabas in his epistle, (p. 244) 'We keep the eighth day with gladness on which Christ arose from the dead.' So says Ignatius, in his epistle, 'Let us keep the Lord's day, on which our Life arose through him.' And so too Clement of Alexandria 'He that truly observes the Lord's day, glorifies therein the resurrection of the Lord.'—Lib. 7, p. 535. Justin Martyr relates that 'On Sunday the Christians assemble together because it is the first day of the week, on which God out of the confused chaos made the world, and Jesus Christ our Saviour arose from the dead; for on Friday he was crucified, and on Sunday he appeared to his apostles and disciples and taught them those things that the Christians now believe.'—Apology 2, p. 99. And to the same purpose Origen adviseth his auditory to pray unto almighty God, 'especially on the Lord's day, which is a commemoration of Christ's passion, for the resurrection of Christ is not only celebrated once a year but every seven days.'—Homil on Isa. 5.

"4. From hence it was, that the usual appellation of this day both by the Greek and Latin churches, was the Lord's day. So it is styled by Clement of Alexandria, in Lib. 7, p. 535. And among the Latins by Victorinus, *Dies dominicus*, the Lord's day, Dr. Cave's Hist. Literar. p. 103. So also by an African Synod, Vide Cyprian, epist. 53, § 3, p. 164: and by Tertullian in De idololat, p. 623. Sometimes it is simply called *η κυριακη*, and Dominicus, that is 'the Lord's,' without the addition of the word 'day': it being thus called by Ignatius, p. 36. and Dominicus by Cyprian in epist. 33, p. 77.

"5. So that the Lord's day was the common and ordinary title of this blessed and glorious day, though sometimes that the heathen might know what day they meant thereby they called it in their phrase Sunday, so termed because dedicated to the sun. Thus Justin Martyr informing the heathen of the time and manner of the Christian's assemblies tells them that 'On the day called Sunday they met together for their religious exercises,' and again 'On Sunday they assemble,' &c.—Apology 2, pp. 98, 99. And so Tertullian upon the same occasion lets the heathen know that the Christians 'indulged themselves on Sunday in joyfulness.'—Apology, c. 16, p. 688. But though they so far complied with the heathen as to call this Sunday, yet I do not find that they ever indulged the Jews so far as to call it the Sabbath day; for through all their writings, as may be especially seen in Tertullian and Justin Martyr they violently de-claim against Sabbatizing or keeping the Sabbath day, that is the Judaical observance of the seventh day, which we must always understand by the word *Sabbatum* in the writings of the ancients, not the observation of the first day or the Lord's day; for that was constantly celebrated as it has been already proved, and by those who condemn the observance of the Sabbath day, the sanctification of the Lord's day is approved and recommended as by Justin and Tertullian in those passages I have cited, unto

which we may add that clear passage of Ignatius, 'Let us no longer Sabbatize, but keep the Lord's day on which our Life arose.'—Epist. p. 35.

"6. So that their not Sabbatizing did not exclude their keeping of the Lord's day, but only the Judaical observance of the Sabbath or seventh day; for the eastern churches, in compliance with the Jewish converts who were numerous in those parts, performed on the seventh day the same public religious services that they did on the first day observing both the one and the other as a festival. Whence Origen enumerates Saturday as one of the four feasts solemnized in his time,—though on the contrary some of the western churches, that they might not seem to Judaize, fasted on Saturday as Victorinus writes, 'We used to fast on the seventh day,' and again, 'It is our custom then to fast, that we may not seem with the Jews to observe the Sabbath.'—p. 103. So that besides the Lord's day, Saturday was an usual season whereon many churches solemnized their religious services.'—King's Enquiry, pp. 120-127. Thus far the testimony of Lord King. It is valuable as presenting a history of the Lord's day during the first three centuries after the ascension of Christ.

Subsequently in A.D. 321, the Emperor Constantine made a law establishing the first day of the week as a Sabbath or rest-day throughout the Empire, permitting the country people to follow their work after worship, but forbidding all labor in cities and towns on that day. In 325 Eusebius testifies that both the Sabbath and Lord's day were observed, and is the only writer who maintains the change of the entire institution of the Sabbath from the seventh to the first day of the week. Athanasius in A.D. 340, says that Christians worshipped God on both days, but claims with Eusebius a transfer of the Sabbath to the Lord's day. This writer is the first one presented by the seventh-day Baptists and Sabbatarians in their Sabbath history as advocating the observance of Saturday as a worship day at all. But as far as we can discover it was in this century, so noted as a time of apostasy that Christians for the first time since the days of Christ, began with the Jews to Sabbatize, and in A.D. 360 the Council of Laodicea decreed saying, 'It is not proper for Christians to Judaize and to cease from labor on the Sabbath, but they ought to work on that day, and put especial honor on Lord's day as Christians. If any be found Judaizing let him be anathematized.' In my opinion neither Constantine or the council had any divine right or sanction for such edicts. Still this council to keep in with the spirit of the times decreed that the gospels should be read on the Sabbath in the public assemblies. Gregory of Nyssa about A.D. 375, held that the Sabbath and Lord's day were sisters claiming equal honor. Socrates, the historian, about A.D. 312-340, says that with few exceptions the churches throughout the world solemnized and worshipped on both Sabbath and Sunday. Sozomen also at this time affirms the same and with Socrates excepts the churches at Rome and Alexandria who still kept Lord's day only. Ambrose, Chrysostom, and Jerome about A.D. 400, recognize Lord's day as a sacred and proper day for solemn worship, but connive at labor on that day and recommend their hearers to return after worship to their daily employments. Augustine a little later held that Lord's day was from the resurrection of Christ the proper Christian worship day and festival. Theodoret about the same time affirms it was mostly Jewish converts who kept the Sabbath as well as the Lord's day, but he maintains the latter only should be observed. Such in brief is the history of these holy-days until the dark ages began to creep on.

In the sixth century, at the Synod called by King of Burgundy and also at the council of Orleans A.D. 538, and at other councils in France, the keeping of the first day of the week was enforced by decrees; and, I think for the first time in its history, penalties were attached to its violation, and were imposed upon all who

did not observe it, both in the city and country.

In the seventh century the dispute was still kept up, some contending for the Sabbath, others for the Lord's day, until Pope Gregory the Great in 603 with about as much authority as had Constantine, anathematized the Sabbatarians, calling them 'the preachers of Antichrist,' and established Sunday as the proper day of worship and rest, but one of his successors, Pope Urban II., dedicated the Sabbath to the Virgin Mary with a mass. Eusebius and Thomas Aquinas at this time taught the abolition of the old Sabbath.

Suspending our history here, to resume it again in a future number, we observe in conclusion, First, it is evident from the testimony before us that the early church for more than three centuries observed the first day of the week on which occurred the first Pentecost subsequent to the ascension of Christ—the day when the apostolic churches "came together to break bread,"—as the proper day for holy festival, solemn assembly, and Christian worship. Second, they recognized all other holy time for Sabbatizing as abolished under Christ. Third, they never called the first day of the week the Sabbath, as the church erroneously does now, but with John and Ignatius who were cotemporary they called it Lord's day: and Fourth, the seventh day or law Sabbath was not generally kept by Christians until revived again by converted Jews in the fourth century, when the great apostasy began to set in upon the church.

August 25th, 1855.

D. T. TAYLOR.

The Day after Armageddon.

"They have blown the trumpet, but none goeth to the battle."—Ezek. 7:14.

'Tis the summons to battle!

But the cry is unheard!

The trumpet has spoken,

Not a warrior has stirred!

Hark, the summons to battle!

It has sounded again;

Still louder and keener,

It has sounded in vain.

Yet a third time, and shriller,

The war-note has blown;

But the answer that cometh

Is the echo alone.

'Tis the silence of silence!

Tower, tent, vale, and hill,

Field, forest, and highway,—

All are noiseless and still!

No challenge is lifted,

No signal unfurled;

'Tis man's dark hour of terror,—

The awe of the world.

For the arm of Jehovah

Has been bared in its might,

And the sword of his vengeance

Has been burnished to smite.

Through the ridges of battle

His ploughshare has sped;

And the tents of the living

Are the tombs of the dead.

The rude roar of millions

Is hushed in an hour;

The array of the mighty

Is crushed in its power.

'Twas man's proudest muster

Of sinew and steel:

His army of armies,

Mail-clad to the heel.

No sun had e'er dawned on

So fearful a day,

No trumpet had marshalled

So dread an array;

As if earth in her frenzy,

From each region afar,

Had poured forth her nations

For the shock of that war.

In the flush of their manhood,
In the bud of their prime,
In veteran ripeness,—
The men of each clime,
Came thronging and rushing
Like rivers in flood,
Defying the terrors
And vengeance of God.
For the ruler of darkness,
The God of this world,
Had summoned his armies,
His banner unfurled.
As the storm-cloud is gathered,
As the lightning it sped,
As the mist it has vanished;—
All is still as the dead.
Like the desert at midnight,—
Not a breath nor a beam;
'Tis the silence of silence,
The dream of a dream!
Now,—chains for the spoiler!
Dark and swift be his doom!
Thou hast trodden the nations,—
Thy treading has come!
Earth, cease now thy wailing,
Thy wounds bleed no more;
Lo, the curse is departing,
Thy sorrows are o'er!
Rise, daughter of Judah;
Awake, now, and sing;
It has come, the glad kingdom,—
He has come the great King.
Thy long night is ending
Of sorrow and wrong;
For shame there is glory,
For weeping a song.
The new morn is dawning,
Bursts forth the new sun;
The new verdure is smiling,
The new age is begun!
London "Quarterly Journal of Prophecy."

DR. ELLIOTT'S GREAT WORK.

HORÆ APOCALYPTICÆ;

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

PREFACE TO THE FOURTH EDITION.

Continued from our last.

So, as regards the chief changes and corrections of interpretation from what appeared in the 1st Edition of the *Horæ*. With regard to the chief additions made in the subsequent Editions, he may specify, 1st, the very important addenda in the 2d Edition of a Sketch of the History of Apocalyptic Interpretation, and of certain critiques on the chief Apocalyptic counter-schemes: 2ndly, and as regards the present or 4th edition, that of the fuller historical illustrations in the body of his work, and fuller arguments, on the two great subjects of the four primary Seals and the Witnesses; also, in the appendices, that of an enlargement of the Sketch of Apocalyptic Interpretation, and introduction of several fresh critical papers, whether on other counter-schemes, on objections made against his own scheme, or on the important subject of his medallie illustrations.—Perhaps, with reference to what has been added of critical and historical matter about the Witnesses, it may be permitted him to direct particular attention to his papers, as now finally drawn out, on the Paulikians and the Waldenses. If he mistakes not, it will be found that his sketches both of the one and the other of those most interesting bodies of Christians are in the present edition more exactly and critically drawn out and argued than by previous writers. On the Paulikians his reply to Gieseler's theory will claim special notice. As regards the Waldenses it was his privilege, ere leaving Italy in the summer of 1848, to pay a passing visit to their vallies in Piedmont;—vallies so intimately associated in the mind with the history of the middle-age witness for Christ. And while he had the high gratification thus given him of seeing with his own eyes the local scene of the sackcloth-robed witnessing for Christ, which there once had been, and local scene too of the modern evangelic revival of the Waldensic witness-Church, very much through the

Christian benevolence and exertions of its devoted friends Dr. Gilly and General Beckwith, he had also the opportunity of inspecting and copying a document in the neighboring Chateau of the Counts of Lucerna, hitherto unnoticed in the Waldensic controversy, which will be found, he believes, to reflect some fresh light on that controverted subject.—Among smaller addenda, which appear to himself of no little interest and importance, he may specify in particular the curious illustration from Turkish history of the intended continuous sense of the hour, day, month and year of the 6th Trumpet:—the Turkish Sultan's own contemporary evidence on the fit application of what is said in Apoc. 9:20 about "worshipping demons, and idols of gold and silver and brass and wood, the works of their own hands," to the men of Papal Christendom at the close of the 15th century, just between the fall of Constantinople and the Reformation:—the fresh illustrative evidence in proof of the reference of the Apocalyptic seven thunders to Papal Rome; and fresh illustrations also of the reason of the great Papal city's pointed designation, with reference to times just before the Reformation, as that "which was spiritually called Sodom and Egypt, and scene too where Christ, the witnesses' Lord, had been crucified:—further the new and striking evidence from Ambrose as to the meaning of the sun-clothed woman's man-child in Apoc. 12, that was caught up after birth to God's throne; and fresh illustrations, finally, about either beast in Apoc. 13.—Many fresh plates are added.

Thus much premised, and my work in its present improved and final form having been thus introduced to the reader's notice, it is now the time for me to proceed to such remarks as may seem useful in this preface:—remarks originating for the most part out of the criticisms and controversies connected with the *Horæ*; and having reference indirectly, if not directly, to them. They may be fitly ranged perhaps under three heads:—1st on the nature and strength of the evidence of truth in this Apocalyptic exposition; 2ndly on the doctrine expressed in it on one or two grand controverted topics with which the prophecy is essentially connected; 3rdly on our present state and future prospects, as set forth, according to it, in the Apocalyptic prophecy.

I. THE QUESTION OF EVIDENCE.

And here, before reference to the direct evidence of truth that attaches to the *Horæ*, let it be permitted me to suggest (albeit anticipatorily of its more proper place in the body of my book) how the two chief counter-schemes to a continuously historical exposition, viz., that of the Preterists and that of the Futurists, are alike by a priori and a posteriori proof excluded.—1st seem called to do this by the fact of a charge of the petitio principii having been made against me, grounded on my omission of it at my book's commencement in the previous editions.

Presuming, then, what few doubtless of my readers will hesitate to admit, that the Apocalypse is a divinely inspired book (and let it be observed that the rationalistic German school has here, however unintentionally, done good service),* what, even a priori, might we reasonably expect to find in it; professing as it does to be a prophecy of things to come, and in its last and closing sketches reaching evidently to the consummation? Can we, with the German Preterists, even were there to be granted them a Neronian date before Jerusalem's destruction for the writing of the Apocalypse, (which with the evidence extant there cannot,) believe that, with all its pretensions as a prophecy, it was for the first half little more than a poetic expansion of Christ's famous original prophecy of the destruction of Jerusalem, and for the second half a poetic representation of the fall of Nero: the prophecy after that passing, without aught of other prediction intervening, into the concluding sketch of millennial times and the consummation? Surely such a mighty unrepresented vacuum as this supposes, in a divine prophecy of the future not only full and orderly, but also apparently continuous without gap to the end, seems even a priori most unlikely. And the same of the other great counter-Apocalyptic Scheme, that of the Futurists; which agrees thus far with the Preterists, in making the 1800 years from St. Sohn to the consummation to be a prophetically unrepresented gap and vacuum.—I cannot but think that, as reason itself might a priori lead us to expect some pro-

* When in the latter half of the 18th century sundry German neologists, as Oeder, Semler, Corrodi, had virulently attacked the book as a work wild, extravagant, and destitute of all literary merit, then Herder rose up, among others, to vindicate it, on the purely literary and æsthetic grounds; and with such success that few are now found in the German schools to dispute its claims, as a composition of surpassing beauty and genius. Which admitted, the question arises, Whence can that fire have been lighted, so equal and similar to that of the sublimest of the ancient Hebrew prophets? Surely from none but the same heavenly source.

phetic revelation from that Infinite One in whom we live and move and have our being, alike as evidence of his own glorious attribute of omniscience, and as called for by the deep yearnings of man after a knowledge of the destinies of this our world and of the church, so, in the case of a revelation like this of the future being given from God, to suppose that it overleaps the 1700 or 1800 eventful years that have past since then, and rushes over them to the consummation, must seem to reason, even prior to looking further, strange and hard to believe.—Much more does the thing seem incredible when confronted with God's declared purpose of "doing nothing [i.e. nothing of importance as affecting the church] without revealing it to his servants the prophets;"—with the precedents of the two most similarly framed orderly prophecies of the Old Testament, those in Dan. 2 and 7;—and with that perpetually illustrated general law of Old Testament prophetic revelation, of giving at each successive epoch fuller details continually of the progress of things in God's grand and gradually self-unfolding scheme of Providence; somewhat as, by a law of optics, what appears before the traveller in his onward path is presented to his eye in fuller landscape-details continually, and more distinct vision, as he advances from one stage to another in his journey.

Besides which a priori improbabilities these counter-schemes are each and either alike markedly rejected by the statements and figures of the Apocalypse itself. For, reserving my fuller argument on the subject for the Commentary itself, let me here exemplify in but two things. First, whereas it is all but essential to them to construe the four first seals as figuring the gospel-preaching, wars, famines, and pestilences that were predicted in Christ's prophecy on Mt. Olivet, (whether to come before the destruction of Jerusalem, as say the Preterists, or before Christ's personal coming, as say the Futurists,) the 3rd seal rises up against them with the three cheenixes (5lb) of barley for a denarius, (equals 7 3-4d. or a man's daily wage in the time of St. John.) and its abundance of wine and oil: a representation of things which might rather be supposed to figure moderate plenty, than famine; and which, together with the 3rd seal, strikes their other seals also to the ground.—Secondly, whereas it is essential both to the one and to the other to construe what is said about the Israelitish tribes, and the holy city, and the temple, distinctively of the literal Jews, literal Jerusalem, and literal Jewish temple, whether with reference to times past, before Jerusalem's destruction by Titus, so as the Preterists would have it, or to times future, so as the Futurists suppose, when Jerusalem and its temple, having been restored, may again be standing.—there rises against them, in the forefront of the Apocalypse, the fact of the Philadelphian Gentile Christians being noted as citizens of the New Jerusalem which descendeth from God out of heaven; while yet that city's citizens are at the close of the Apocalypse expressly designated under the figure of the twelve several tribes of Israel: (so identifying the true Apocalyptic tribes of Israel with all true Christians of the present Gentile dispensation:); besides that the incense-offerers in the temple of Apoc. 8:3 are defined as all the saints; meaning, inclusively at least, as both Preterists and Futurists admit, Gentile Christians;* whence the induction that the Apocalyptic temple, in respect of its court where the altar was, and where the incense was given, was meant to figure the worshiping place of Gentile Christians; not the literal temple at Jerusalem.†

Thus in fine, and from these concurrent very obvious preliminary considerations, I submit to the reader whether, in expounding the Apocalypse, we are not all but shut in to some continuous historical interpretation of it. And surely I might well add the suggestion also, whether this general notion of the nature and object of the prophecy be not far grander than that imag-

* The incense is the prayers of "persecuted Christians," says the Preterist M. Stuart. And Dr. Todd, the Futurist, expounds it of the prayers of the universal Christian church.—There is one Futurist expositor who would carry the Jewish scheme thoroughly out: making all the saints to be mere Jews; and even the Philadelphian and other Asiatic churches, to whom St. John address his Apocalypse to, be Jews yet to come!! But his brother Futurists are very shy of the scheme, and call it extreme.

† The same of course as regards the temple that was to be measured in Apoc. 11:1. An attempt has been made indeed by some expositors of either school to suppose two Apocalyptic temples; the one Jewish-like, above, and which is to be construed in a figurative or Christian sense; the other really Jewish, below, and which is to be construed literally of the literal temple at Jerusalem. But this is all pure fancy; and without a particle of support from the Apocalypse itself, which throughout speaks of the temple and the altar as all along one and the same.

ined in either of the counter-schemes alluded to, and more worthy of its divine Author. To my own mind it seems so, quite beyond comparison.*

As to the particular historical exposition in the *Horæ*, and the evidence of truth attaching to it, let me beg my readers to consider the multitude of testing-points opened in it, preparatorily to considering the actual result of the testing.

It is of course necessarily the character of any continuously historical exposition to subject itself to more of testing than the two chief counter-schemes that have been alluded to. But I believe that in the *Horæ* this will be found done to an extent much greater than in any previous exposition of the historical school.—First, as regards each great chapter of prefigured history, it supposes all the chief and most characteristic eras to be selected for the picturing: e.g., in the seals (to which I shall confine myself in exemplifying) all those chief successive epochs and eras of Roman imperial history, commencing from immediately after the visions in Patmos, whether of prosperity at the first, or of successive stages of decline afterwards, which the best and most philosophic historians mark out as most important, and which indeed no philosophic history could overpass without distinct notice.† Next, in the *Horæ* there is supposed a greater exactitude in the choice of symbols, to depict these great historic subjects, than in previous Apocalyptic commentaries. For example here first, I believe, the crown is expounded in the opening seals distinctively from the diadem, and diadem distinctively from the crown, as each characteristic of a certain era in the Roman imperial history; also the bow of the first seal, sword-bearing of the 2nd, and balance-bearing, and notice from the throne about the corn and its price, and the wine and oil, as characteristic severally of certain distinct Roman family connexions or offices.—Besides which, the idea, as one that is to be carried out through all the commentary, of St. John having been in what he saw, and in what he did, at each era throughout the progress of the divine drama, a representative of the apostolic line of really Christian ministers then living, furnishes other testing-ground:—and so, again, the not infrequently mooted idea of allusive contrast in the Apocalyptic figurings:—and so, yet once more, the construction of the Apocalyptic scenery as in great degree fixt and standing scenery.—I am not here saying whether my explanation be in any case correct or not: but only that in the suppositions thus proceeded on there has been a throwing out of testing points beyond what any previous expositor has hazarded; and consequently an opening of this commentary to a more searching trial of its evidence, than in the case of any commentary before it.

But has it stood the testing? Assuredly, after all the controversies and battlings that have past on the subject, I venture to think myself in a position to say that the answer may be in the affirmative.

For, in regard to the several testing-points specified, I observe, on reviewing the many past controversies, that scarce any serious attempt has been made by critics against my more particular historical applications of the old patristic view of St. John's representative character on the Apocalyptic scene; scarce any against my view of the historic application of that scenery, as in great part fixt and standing; scarce any (except by misrepresentation) against the two or three very striking allusive contrasts historically set forth in the *Horæ*. Again, as regards such of the symbols as were of ancient use, there has been scarce any dispute against my explanation of them:—save only that the Roman origin and reference of my medals of the Roman horse has been contested by one and another critic: (how vainly my paper in the appendix to this volume will show:);‡ and that

* I make this remark because, among the many strange things said about prophecy in these modern days, alike in Germany and England, with not a little of the air and affectation of superior wisdom, there has been a kind of contemptuous deyring of the historical principle of interpretation, long recognized and followed out by our Protestant forefathers alike in England and Germany, as if unworthy of a divine authorship. Does not common sense repudiate such a notion?

† For another example I might refer to that part of the prophecy in Apoc. 10 and 11 which is supposed to be a prefiguration of the great Reformation: it being explained as embracing all the chief and most characteristic epochs of progress of that reformation of the church; from its first commencement with Luther, to its completion in the separation of England and the seven United Dutch Provinces from Papal Rome.

‡ It was a particular satisfaction to me, when drawing up that paper at Rome, to find that the Roman antiquarians there, to whom the question was quite familiar, seemed to have no doubt as to the Roman character of the medals. Nor do I expect, after my paper on the medals of the

Mr. T. K. Arnold once hinted a further objection about the sword-bearing, as if it were a Roman badge of purely civil office, not military, so as stated in the *Horæ*; but which was not prest, after seeing the authorities given by me in reply. On my bow, crown, diadem, balance, &c., judgment has been given, by default of impugnors, in their favor.—In fine, omitting one or two objections on critical grounds, which to the present edition do not apply, I see that the chief battles fought against my book have been on the ground of the history to which I apply it, in regard of one and another of its various parts, not suiting the prophecy. A ground of objection this simple for the most part, and which will be easily judged of by intelligent and candid readers: the objections being stated, as will be found, wherever they are of any consequence, in their place in the commentary; and with my authorities, as well as arguments, in reply. It seems desirable however that I should take advantage of my Preface to suggest a word of premonitory caution against certain unfairnesses of criticism, which (perhaps without intending unfairness) have been sometimes used against my exposition:—unfairnesses in stating the requirements of the prophecy; unfairnesses in respect of requirements from the exposition.

Let me exemplify the former from the two first seals.

A representation then has been made by more than one objector, as if in the first seal a perpetual course of victories was predicted of the rider. And then there has been paraded from Gibbon the fact that, though Trajan indeed ran a remarkable course of conquest at the opening of the era to which I refer it, and Marcus Antoninus gained a succession of hard-fought victories at its close, yet during the forty or fifty years between the two there was pretty much a continuation of peace; and moreover that Hadrian relinquished some of Trajan's conquests; and so the Roman god Terminus retired from the far boundary to which it had been carried by Trajan. Such, I say, has been the argument against my 1st seal. But the true representation of the prediction is that all through the period of the 1st seal the horse (whatever it might signify) would continue white, or prosperous, under the guidance and regimen of a rider whom the bow might suit as a badge, and to whom a crown should be given: moreover that he would early in the 1st seal's era go forth conquering, and with the assured destiny even to the end of the era, whenever and however tried, still to conquer. Which rectification being made as to the prophecy's intent, it is found to correspond quite marvellously with the history to which I refer it (especially considering that what Hadrian voluntarily relinquished of Trajan's conquests was all, or nearly all, reconquered and reunited to the Roman empire, as the result of those terrible wars of Marcus Antoninus, at the close of the era.)

Again, in regard of the 2nd seal, the same objectors construe those words about the rider, "it was given him to take peace from the earth, and that they should kill one another," as predicting a perpetual unceasing course of civil wars: and then, all consideration of other killing of each other being set aside, the few years of direct civil wars are enumerated, previous to my next seal's commencing date, within which period they altogether limit this second seal's operation; and so its fulfilment is pronounced to be inadequate. But was there not the continuance through all this period of the oppressive domination of the military power, signified by the rider to whom a great sword, the badge of such authority, was given? Was there not under this domination repeated civil blood-shedding, especially of emperors, even when civil war was not absolutely raging? Was it not the fact that during that part of the period of the seal, as explained by me, which is held up by objectors as the most free from the evils of civil war and bloodshed, viz. the last 12 or 13 years of the 1st Severus, there was a strengthening by that emperor, yet more than before, of the iron sword of the soldiery? Moreover is it not Gibbon's express testimony, that during Severus' reign, "though the wounds of civil war seemed healed, the poison still lurked in the vitals of the constitution?" Once more, as regards the time of the figured evil continuing, wherefore, when the next seal does but represent the horse colored with a darker hue of distress, under the influence of some new evil agency indicated by the rider with the balance,—wherefore, I say, suppose the evil of the 2nd seal to have then stopped? Such is not the usual course of things in a declining empire. One evil having risen to, does usually then accompany, that other. So, I presume, we may regard the 2nd seal's evil as running into the 3rd seal's era; and then, together with the 3rd seal's new evil, running still onward into the era of the 4th seal, joined then with yet other aggravations of evil. Which understood, all is found to correspond

Roman horse has become generally known, that there will be further questionings on the point.

with the second seal's prefiguration: and the objection vanishes.

The other principle of unfair criticism (or rather uncritical) judgment alluded to, as followed out by Mr. Arnold in his strictures on the *Horæ*, is this: that if, in a prophecy involving multitudinous details, he should be able to prove one point of failure, that one proved failure might be considered sufficient to overthrow the whole interpretation of the vision connected with it.* Thus, for example, with reference to the 2nd woe, or 5th trumpet, he professedly declined entering on any examination of the many and remarkable resemblances on which my Saracenic exposition of its scorpion-locusts was very mainly grounded; and affirmed that the unsatisfactoriness (in his judgment) of the application of the locusts' predicted five months' duration to the Saracens sufficed to set the whole solution aside. Mr. Arnold seems little to have reflected on the extent of scepticism to which such a principle of criticism, if elsewhere followed out, would lead him. Taking the mere chronological class of objections, might he not, on his principle, dispute the fact of the true Messiah's coming and death having already taken place; because of certain difficulties as to the exact adaptation of Daniel's 70 hebdomads to the time intervening between any of the Persian kings' decrees for the rebuilding of Jerusalem, and the coming and death of Jesus Christ? It is in fact very much the same principle that has been applied by Strauss in his infidel and most uncritical (though professedly critical) "Life of Jesus:" the principle, I mean, of picking out and exaggerating, if not misrepresenting, in the consideration of a great Scriptural subject, whatever might with any plausibility be made a difficulty of; and taking into no account, or but little account, the direct evidence of truth, however varied, large, and strong. Most justly has the authority of Bishop Butler been urged on this point against Strauss.† And let my readers well mark how exactly it applies to Mr. Arnold also, according to his own express rule of judging of the *Horæ*. To weigh in the balances, and look to and compare the weights in either scale, is on such subjects as much needed, in order to a just judgment, by the critic as by the judge.

(To be continued.)

* "If the Apocalypse contains a series of chronologically arranged events, described with that minute accuracy which Mr. E. claims for them, . . . then the proof that any part of an Apocalyptic description does not agree with the event which an interpreter says that it describes, proves that the event so assigned is not the event really contemplated by prophecy. A proof of failure in a single point is a proof of absolute failure." So Mr. A. in the British Magazine of March 1846, p. 331.

On which it was observed by me in reply (No. for April p. 442): "Is this correct? In case of Mr. Arnold's having expounded our Lord's prophecy in Luke 21:20, &c., of the destruction of Jerusalem, or that in Isa. 7:14 of Christ's miraculous birth of the Virgin Mary, were an infidel or Jewish assailant to press him with some particular difficulty in the text or context, unsolved in his explanation, would the proof (even the established proof) of failure in this single point be a proof of absolute failure in his whole interpretation of the prophecies in question? Rather might he not justly still adhere to his main view of them: persuaded from the various and striking coincidences of prediction and fact that this must needs be correct; and concluding that, with better and fuller understanding of the passage, his solution on the point of detail objected to might be probably amended, so as to be as satisfactory and consistent as the rest?"

† "Says Butler; 'They may say that the conformity between the prophecies and the event is by accident; but there are many instances in which such conformity itself cannot be denied.' His whole remarks on the subject, and especially those on the impression to be derived from the multitude of apparent coincidences, in a long series of prophecies, some vast, some minute, and the improbability of their all being accidental, are worthy of his comprehensive genius. It is on the effect of the whole, not on single coincidences, that the argument depends." So Mr. Rogers, in reference to the Straussian infidel school, in his Essay on Reason and Faith first published in the Edinburgh Review for October 1849.

Rev. John Fletcher.

(Continued from our last.)

HERE the Prophet saw a saint asking another saint, How long the Church should be thus corrupted and desolate? And the answer was to the end of 2300 days, and then the sanctuary should be cleansed.—Here is a number given; a number by which we may know that we are come to the very time the Spirit of God had in view: a number which fixes the beginning of

the things that are coming upon the earth: let us take some notice of it.

1. When shall the sanctuary be cleansed, in such a measure, as to deserve to be taken notice of by the Spirit of God? At the end of 2300 days, which is proved to be prophetic days, and to signify each a whole year, by the prophecy of the seventy weeks, and many other places of Scripture. 2. What is the epoch from which we must begin to reckon those 2300 years? It is evident it must be the time of the vision itself, which the prophet has taken particular care to observe; for in the first verse of the chapter, "In the third year of the reign of king Belshazzar, says he, a vision appeared unto me, even unto me Daniel."

3. But how can we know certainly the time of Belshazzar's reign? I must own this question is not so easily answered as the others; but it can be resolved, with some knowledge of history and chronology: for if we compare the writings of sacred and profane historians, if we trust the Canons of Ptolemy, which have been tried by Astronomical observations, with Petavius, Usserius, Prideaux, and others, we shall agree that Belshazzar, (the same whom the historians call Nericeasoolassar, or Neriglissar,) having killed Evilmerodac, the son of Nebocollassar, or Nebuchadnezzar, seizing upon the Assyrian throne, A.M. 3476, i. e. 559 years before Christ, or, as Torniell will have it, about twenty years after; because asserting that Evilmerodac (instead of two years that above mentioned Chronologist gives to his reign,) enjoyed the diadem twenty-three years, which would make the reign of his successor our Belshazzar, begin about 538 years before Christ. If we admit the first opinion, which is more probable, it follows that the third year of Belshazzar's reign falls in 556 years before Christ, which is the epoch wanted; add to it four or five years, on account of the difference of the Judaical year of 360 days, and ours that is 365, and above; add three years more for the time that Belshazzar had reigned when Daniel had the vision, and we have about 550, which being subtracted from 2300, give the year 1750, for the cleansing of the sanctuary; or for such a tolerable progress in the cleansing of it, as may be taken notice of, and attract the eyes of all those who wait for this cleansing of God's Church.

4. If any one should ask, What happened so remarkable about that time, as to show that the Sanctuary is in some degree cleansed, or that this important work is really carried on with any tolerable success? I would answer, that God was working at that time and still works such a work, as never was seen since the apostles' days; he has sent some chosen servants of his, both in these kingdoms and abroad, who, by the manifest assistance of God's Spirit, have removed the filthy doctrine of justification by works and the outward Christless performance of moral duties, which pollute the sanctuary, and make it an abomination to the Lord. The Holy Ghost is given, and the love of God is shed abroad in the hearts of believers, as in the days of old; and the Lord had taken to himself, servants, that will rejoice to stand boldly for the truth, to remain unshaken in the evil day, and to fight manfully his battles, when he shall call them to it. I own that the cleansing is but begun, but this first Revolution may, in all probability, be the forerunner of a greater; God has called; a few have obeyed his call; the generality still shut their eyes and ears against the tender invitations of their Lord, and continue to pollute the sanctuary, and to look on the blood of the Lamb as an unholy thing. Shall not God carry on his work? Shall the creature still resist his Creator, and the arm of flesh be stronger than the living God? Not so! he will not always strive with obdurate hearts: what the gentle breathings of his Spirit cannot perform, he will do with war, sword, and fire, plague and famine, tribulation and anguish; he is going to gird on his sword, and his right hand shall teach him terrible things: Nations refuse the sceptre of his mercy; what remains then, but to rule them with an iron sceptre, and break them in pieces like a potter's vessel?

5. If this answer, satisfying as it is, does not content those, who will not believe even what they see, I would answer farther, that the calculation above mentioned is so far from being made to reach farther than chronology will allow, (as I have heard some object) that it might admit of an addition of twenty-one years, according to Torniell, as I said before; which would put off the cleansing of the Sanctuary till 1770. Chronologists may mistake in a few years, but cannot err upon the whole; and as God is true and faithful, so it is manifest, that the prophecy of 2300, must be fully accomplished in our days, or those of the next generation.

6. To set the argument, drawn from the number 2300, in a clear light; it is necessary to prove, that it was not designed to show the time of the cleansing of the sanctuary by Judas Macabæus and his brethren, from the pollution of Antiochus Epiphanes; nor the cleansing of Jesus and his apostles, who freed the church of God from pharisaical hypocrisy, and sadducean pro-

faneness; nor lastly, that of Luther, &c., who cleansed the outside, and washed white the sanctuary, but were not able to remove the filth of unbelief that remained within. Many arguments might be drawn from the number itself, which agrees with no cleansing but that in these days; it will be easier to draw them from the general drift of the prophecy, and the context of the chapter. Observe first these words, "at the time of the end shall this vision be fulfilled," where the word *end*, signifies plainly, the catastrophe of God's drama, the last act of the wicked tragedy men have been acting for near 6000 years, and the *παύσις αποκαλύψις* of our Lord Jesus Christ. Again, in the 19th verse, the angel said to Daniel, "Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be." What end is here spoken of, if it is not that of God's universal scheme?

Ponder also these words, (v. 26,) "Wherefore, shut thou up the vision, for it shall be for many days;" which agrees far better with our times, than those of Antiochus, Paul, or Luther. Observe again, these words of an angel to Daniel, chap. 10. "I am come to make thee understand what shall befall thy people in the latter days," for the vision is for many days, where it is plain that *latter days* here, and *End*, in the 8th chapter, signify but one and the same thing. The angel, according to his promise, tells the prophet in the 11th chapter, many particulars of those things that shall soon come upon us, and of that time of trouble, which will be matchless and unheard of before; Then, adds the angel: "Thy people shall be delivered, every one that shall be found written in the book." And who is the man, so little conversant with history, as to say, that here is meant the persecution of Antiochus, which, though fierce for awhile, by no means answers the angel's words; or the destruction of Jerusalem by Titus; for though the troubles of the Jews were beyond expression, yet the Spirit of God had a far more distant prospect, as can be proved by the assurance the angel gives Daniel, that, "at that time, his people should be delivered;" which neither was then, nor has been hitherto: the Jews sighing still in a shameful banishment, and expecting yet that promised deliverance. An argument as strong as the foregoing may be drawn from the first resurrection, which is to take place soon after that deliverance, "when many of them that sleep shall awake;" whereas, at the second and last resurrection, not only many, but all the souls of dead men shall re-enter their bodies; but more concerning this afterwards.

7. As what I have been writing on the number 2300, forms a complete proof, I shall not trouble you, Sir, with longer digressions upon the various prophetic numbers that occur in the Bible, concerning the things we expect to see in a short time; let me only beg of you, to observe the harmony of the following ones:

Rev. 10:6—"And the angel swore by him who liveth for ever and ever, that when the seven thunders should have uttered their voices," *χρονος ουκ εστιαι*, there will not be a time more; which word *time*, in St. John and Daniel, signifies a year, and a prophetic year, viz. 360 years. If it be true, that the seven voices here mentioned, signify the reformation of the seven Protestant countries, it will be a whole time, or 360 years, "till the mystery of God be accomplished," which he told for our comfort, his servants the prophets.

Chap. 11:2—"Do not measure the Porch, for it is given to the Gentiles, and they shall tread under foot the holy city forty-two months." Ver. 3—"My two Witnesses shall preach 1260 days." Chap. 8:5—"Power was given to the Beast to fulfil forty-two months."

The *Woman* or true church, flying from the Serpent, retires to a place where she is fed for a time, times, and part of a time; which number plainly signifies three prophetic years and a half, and falls in in a wonderful manner with the 42 months that are allowed the beast or pope; and the 42 months during which, two, or a few witnesses, will in spite of opposition, maintain the truth as it is in Jesus, against Antichrist and their false brethren.

N.B. 1260 days are equal to 42 months, or three years and a half, Daniel 7:11. From the time that the daily sacrifice should be taken away, and the abomination that maketh desolate set up, there shall be 1260 prophetic days. It is easy to observe, that there are some years' difference between the numbers of Daniel, and those of St. John; the reason is, that the apostle had the beginning of the war against Antichrist in view; whereas the prophet looked farther, viz. to some remarkable battle that he should lose, and in which he shall be utterly destroyed; as for his second number, it seems to refer to that happy year when the remotest nations of the earth shall have embraced the Christian Faith.

You may probably have observed, Sir, that the various numbers which come to the same, or very near, must be reckoned from the time the Bishop of Rome showed himself plainly to be

the head of Antichrist, "and set himself up as a God in the temple of God;" which was not in a very remarkable manner till the end of the fifth century: add then 500 years to 1260, and you will see, that in a few years these plain prophecies concerning the preaching of the two witnesses, the flight of the woman into the desert, and the duration of Antichrist's reign, will soon be accomplished.

It is worth observation, that as the tyranny of Antichrist will last 1260 years; or that tribulation which will be so uncommon, shall last also 1260 common days, and not prophetic ones, because of the Elect's sake those days shall be shortened, according to our Lord's merciful promise: this observation will cast a great light upon all those numbers, and prevent many objections.

To be continued.



The Advent Herald.

BOSTON, SEPTEMBER 1, 1855.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

TO THE FRIENDS OF THE HERALD.

DEAR BRETHREN:—The *Advent Herald* has now reached the sixteenth volume. Thus far it has been sustained beyond even the most sanguine expectations; so much so that the question is fairly settled, that the public demand such a publication. And we have daily evidence that the paper is appreciated and read with interest and profit. We learn, also, that very many who would be glad to read on the subject, have no knowledge of its existence. We have therefore thought it advisable to make a new effort to spread the fact before the public of its existence, that those who wish to read may have the benefit of it.

Will you, dear brother, lend us your aid in this work? will you have the kindness to give the information to your friends, of the existence of such a periodical, when and where it is published, and also the conditions? and if it will not be asking too much of you, we would respectfully request you to act as agent for us, in obtaining subscribers and receiving and forwarding the payment.

We assure you, that you need have no fears for the evangelical character of the paper: *It will be sound to the core.* It was not started as a competitor of any paper in existence, nor yet for the purpose of assailing any of the institutions of the Christian Church. We have one work before us; that work is to make men wiser and better; we aim at doing this by a plain and faithful presentation and illustration of some of the most thrilling and soul-stirring truths of the Holy Scriptures. Our sheet is devoted mainly to the illustration of Scripture prophecy, and to chronicling the leading movements of the world which seem to have a bearing on the fulfilment of prophecy.

We believe the fulfilment of prophecy and signs of the present times indicate the speedy return of the Lord Jesus to our world. It is on this point especially we endeavor to obtain and disseminate light. At the same time we wish the whole tenor of the paper to be of a practical and soul-awakening and saving character. To gain this end, I pledge myself as a servant of Christ and his Church, to labor, study and pray, that we may be able to give to every one a portion in due season.

In doing this we have no sectarian purposes to subserve. In view of the great and solemn doctrines we believe and advocate, sectarian feelings dwindle away into insignificance. We have no time to spend in fostering and keeping them alive. It shall, by the grace of God, be our one object, to the extent of our influence, to present every man perfect in Christ Jesus. If we obtain this point, it is enough. We believe it to be of infinite importance that the world should be aroused from their lethargy to a preparation to meet God in judgment. No consideration has a more powerful awakening influence than the thought that the judgment is near. We wish the world to hear the cry, "Behold, the bridegroom cometh, go ye out to meet him." Let the people read for themselves, and understand. Will you not assist us

in our work? We should be happy, had we the means of doing so, to supply you, as well as the clergy generally, gratuitously with our sheet; but these means we have not at present. We therefore make the following proposition: For four paying subscribers, with the money in advance, you shall have the fifth copy gratis the present year, and we will allow you twenty cents on each subscriber above that number. If you cannot obtain that number, send what you can obtain.

I am, dear brother, your humble servant in the Gospel,
J. V. HIMES.
Boston, August 15th, 1855.

WILBRAHAM CAMP-MEETING.

We spent two days, the 22d and 23d of August, at this meeting. It was not so numerous a one as we have seen in former times, but it was quite as large as we could expect. The representation was from all parts of the country, and afforded opportunity, not only of Christian salutation, but of a general interchange of thought on the interests of the Advent cause. It was pleasant to me to meet with many of my old fellow-laborers, with whom I had stood shoulder to shoulder in the work, in the early history of our enterprise. And though some of us had been separated, by circumstances which I need not detail, (for an enemy had done it,) we were met with cordial greetings. Many things had transpired to bring about this state of feeling. Those brethren who had thought it their duty to set up new papers and enterprises, had found by experience a labor and responsibility as well as perplexity, which they did not anticipate; and that many who demanded something new and more exciting, after a time, were no better satisfied with efforts in this direction to please them, than the discreet and conservative course of the *Herald*. The failure of the late movement on the time of the Advent, has also tended to modify the tone of sentiment, and somewhat change the feelings of the sincere and true-hearted, towards those who dissented from the movement. The many erroneous and dangerous opinions that have sprung up, as the result of this movement, have opened the eyes of some to the importance of a more conservative course.

Under these circumstances, it was very natural that there should be some sympathy for us, and the course we had taken, on the great Advent question. At a meeting of elders and brethren, held on the ground, the subject of a plan for more harmonious action, was introduced and talked over in a friendly way. Some thought one good paper would be better, than the many that now exist. Others that it would be better to have two papers. They were of the opinion that the *Herald* should be sustained in its position. This opinion, on full consultation, was general. But it was thought best to unite the *Crisis*, *Reformer*, and *Messenger*, and make one efficient paper, and have it open to the advocacy of the unconscious state of the dead and extinction of the wicked, and kindred questions; subjects they wished kept out of the *Herald*. It was the desire of all, that there should be no controversy with the *Herald*, as many wished to take both.

What the result of this movement will be, we cannot tell; but hope that the counsels of brethren will be guided and overruled by wisdom from on high. We wish well to every effort made to promote the cause of God. And while we wholly dissent from many views cherished and advocated by brethren connected with the above papers, we agree with them that the kingdom of God is now nigh at hand, and that a life of godliness is requisite to heirship in the kingdom.

While I shall reciprocate Christian kindness from these brethren, I shall with my faithful fellow laborers, pursue my work as always. I have no new position, save what was made necessary by the passing of the time. I look to the future, for the termination of the periods, and think ten years will bring us to more light on the kingdom itself. All Christians that can co-operate in this work, I shall hail as fellow laborers, though we may differ on minor points.

I had special interviews with Elders Edwin Burnham, P. B. Morgan, M. Bachelder, J. Turner, S. G. Matthewson, and others. Mutual explanations were made, which, I trust may result in good.

Elder E. Burnham had misapprehended us in some things, which, on being explained, removed all difficulty. He assured me that he had labored to promote the harmony of the cause, in connection with brother Chapman and his associates in the West. Brother Morgan said he did the same. Although he advocates, to some extent, different views on the state of the dead, yet he assured me that he had no sympathy with those who were distracting the churches, and could give them no

countenance. He is therefore, not among that class to whom I referred last week, in the article under the head of "Herald in the West." I can but hope that these brethren will pursue a course that will promote the purity and peace of the cause.

But to the meeting. The prayer meetings in the tents were refreshing, and the preaching at the stand was edifying. I was obliged to leave before the close, and may hear from the meeting by others, in which case, we may give further notice.

DR. RICE'S LECTURES.

[A FRIEND in the West, has sent us a copy of these lectures, which we shall duly notice. We give his letter, which, though not intended for publication, will be read with interest.]

"DEAR SIR:—I herewith send you a copy of Dr. Rice's Lectures on the signs of the times, delivered in St. Louis, the past winter, which, coming out as they do at this time of great interest in the affairs of this world, create some attention at the West. Dr. Rice may be regarded as the great champion of Presbyterianism at the West, and any views which he may bring out on the 'good time coming,' will be regarded by many about as orthodox as the Bible itself.

"I must confess for one I am disappointed in these lectures. The Rev. Doctor produces neither the law nor the testimony to sustain his position, but takes it for granted that the doctrine of the conversion of the world is true, because a disbelief of the doctrine 'must seriously affect the benevolent enterprise of the Church for evangelizing the nations.'—p. 185.

"The next reason is, that 'the speedy advent of the Saviour has produced, and is likely to produce fanaticism in its worst form, and afterwards to result in infidelity.'—p. 186.

"The third reason is, that 'the theory of the pre-millennial advent is decidedly inconsistent with some of the leading doctrines of the gospel';—p. 187: and that at the setting up of Christ's kingdom the human race will continue to multiply forever; children being born without original sin, and all being immortal, though in their natural bodies.—p. 188.

"This statement of the views held by the Adventists, is very far from being correct, they believing no such thing. No theory in theology can be sustained in times of searching investigation, which is built up wholly upon the ruins of other theories, which stand in the way, which must be demolished before they can commence their own. I certainly expected to find in these Lectures a brief notice of the Saviour's parable of the wheat and tares (Matt. 13:24); for to my mind, that simple parable is directly antagonistic to such views. There is no possibility of spiritualizing or neutralizing that parable. In the 36th verse, it is stated, that his disciples came unto him saying, 'Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man.' No one will dispute the fact that the Saviour referred to himself and his daily employment. 'The field is the world; the good seed the children of the kingdom, the tares the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.' No one can claim that this parable and its solution does not cover the whole ground from the mission of our Saviour to this earth until he 'shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth,' and 'Then shall the righteous shine forth as the sun in the kingdom of their Father:' and if this covers the whole ground, where does the conversion of the world come in? It cannot be a partial state of holiness, part tares, and partly wheat. For 'all shall know the Lord, from the least to the greatest.' It would be a very fortunate doctrine, were the conversion of the world a Bible doctrine; but unfortunately, the doctrine of free agency is still believed in by those who believe in the conversion of the world. Perhaps it would be equally fortunate if the doctrine of universal salvation was a Bible doctrine. But we must remember in all cases that something more than a belief in a doctrine is necessary to make it the truth.

"In short, I have come to the conclusion that these Lectures have been given out to the public with the expectation that the public would receive them as Bible truths, because their author believes them for himself as such; and that their author never could have examined the principles of the Second Advent faith, for his whole argument is founded upon a false assumption; for not a word is said of the resurrection of the dead pre-

vious to the advent, which is the corner stone of Adventism. He finds fault with Mr. Miller for fixing the date of the end of the world, and yet he himself has fixed it with equal certainty. Mohammedanism and Popery are to cease about 1866. Thirty years it takes to re-construct society upon better principles, and forty-five more to convert, or Christianize all nations. And then shall the earth enjoy one glorious Sabbath for a thousand years; and, according to this figuring, the world will end about 1075 years from 1866."

Tour in Clearfield, Centre and Elk Counties, Pa.

DEAR BRO. HIMES:—This is the season for our great feasts of tabernacles in Pennsylvania; and attendance on them has drawn me to this section of the country at this time. I left home on Thursday, the 8th inst, for Harrisburg, where I had an appointment for the evening, in the "Bethel," occupied by the Church of God, and preached to an interesting and attentive audience. Bro. Colder, the pastor of this church, was a missionary of the M. E. church in China; but, like Mr. Judson, in his distant field, his views underwent a change on the subject of baptism, which, with some other points of difficulty, induced him to return home, and disconnect himself from the M. E. church, and unite with the Church of God, of which denomination his father-in-law, the Rev. J. Winebrenner, was the founder. Bro. Colder is a man of liberal education, having graduated at the Wesleyan University, Middletown, Ct., and has before him a prospect of usefulness in his present position. His views on the subject of the Advent have, I think, undergone a change during the past year, so that at present he does not differ materially from us. At least, he is disposed to adopt the literal principle of interpretation of the Bible; and with that starting-point, cannot differ very widely from us.

He brought with him a young and interesting Chinese, whom he is educating; and the denomination, I believe, intend to send him back to his native land as their first foreign missionary. I trust that, under the instruction and guidance of bro. A., he will go fully impressed with the great doctrine of the Reign of Christ on a redeemed earth; and thus bear this gospel of the kingdom to that great people. Reader, lift up your prayer to God, that this son of China may return with an olive leaf in his mouth. So favorable an opportunity to send the good news to China, has never before occurred. As time rolls on, God's instrumentalities for accomplishing his great purposes are multiplied.

Friday, 10th, took cars for Clearfield, to spend a few days with brother and sister Frank, who have for years stood nearly alone, as witnesses for Christ on this great truth; and have from time to time obtained the services of brethren to preach the word in that place. There are several others in the town and its vicinity who believe the Advent doctrine, but for the most part say but little about it. The truth, however, is evidently gaining ground, and the prejudices of the people giving way. I spoke six times in the Court House, to attentive audiences, and have reason to believe at least some were convicted of sin, and felt their need of a Saviour. May the Lord water the seed sown.

Wednesday, 16th, went to Cooper's Settlement, sixteen miles from Clearfield town, where there is a little church, who are looking for the consolation of Israel. They are isolated, and seldom have Advent preaching. But for the most of the time, they have kept up their prayer meeting and Sabbath school. With this little company I had an interesting season. Our meeting was held two evenings in a school house, on account of the rain, and the rest of the time in a beautiful grove, which they keep fitted up for a place of meeting. I spoke four times during the week, and three times on the Sabbath. Our meetings were well attended, solemn, and, I trust, profitable. It was good to be there.

Clearfield and Centre counties have suffered exceedingly the past year. Both depend greatly upon the lumber trade for their support. Last year their crops suffered greatly from drought, so that the county did not produce perhaps one-half food enough to supply the demand. Flour, in Clearfield county, was for several months fourteen dollars per barrel, and other things in proportion. The spring opened with a prospect of relief from the sale of lumber. But that was a failure, and most who were engaged in the business lost several hundred dollars, and the distress increased. But the Lord has turned their captivity, and an abundant harvest has rewarded their toil; and their sorrow is turned to joy.

To-morrow I expect to start from this place with bro. Osler, for Elk county, and cross "the bar-

rans," on Thursday. Would you not enjoy the ride and camp at the spring? I am sure we would enjoy your company, were you here. More anon.

J. LITCH.

Milesburg, Pa., Aug. 21st, 1855.

CALIFORNIA CORRESPONDENCE.

BRO. HINES:—I promised to give you occasionally a sketch of anything that might be interesting here. But there is great dearth of stirring events just at present. Rev. Bro. Cummings has given us three very interesting lectures on Catholicism, to very full houses. He was called out by some interrogations, which he was to answer publicly, put to him by a Roman Catholic lawyer in this city. He has answered them with such candor and ability, that the gentleman has become satisfied, I understand, and is soon to announce publicly his conversion from Catholicism. It is producing some interest here, religiously.

In the political world all is "confusion worse confounded." The *Chivalry* have nominated a State ticket in opposition to the regular Democratic ticket. The K. N. Convention is now in session at Sacramento. If they get up a good nomination, there will be a bare chance of success. But if not, their defeat is certain, and John Bigler will again be elected. The Squatter sovereignty are also in the field, for a separate nomination, and are pushing their claims with great zeal.

The temperance question is in the surf and foam of politics as yet, and her waters are all mixed up in the other questions which are, for the present, paramount with them. They are, in my opinion, laboring under a great mistake, but you cannot make them see it at present.

As you drive out the alcoholic capitalists in the east, they are following the "Star of Empire," thinking that in California they will find a place of repose, and undisturbed, can pursue their professions with great success. But they will find themselves in a great error soon.

Several ships of war belonging to the "Allies," are in our harbor for provisions. They have been out so long that the scurvy was making sad havoc among them. They have been permitted to land their sick and their bedding, and have provided for them, and they are doing well. They leave, all but one ship, in a few days, which will remain to look after and take away the sick when they recover.

We have had some smart fires in this city recently, and the ground is being covered with good brick buildings.

The Sunday law, designed to suppress races, theatres, and other immoral amusements on the Sabbath, is become a dead letter, through the inefficiency of our present new city officials; and those polished amusements are again (for they suspended operations for a season) in full blast.

It is yet impossible to tell how the K. N.s will act in relation to the question that divided the National Council at Philadelphia. I have heard several among the most "distinguished" say, that this State will take *neither side*, but will prefer to "stand amid the splendid solitudes of nowhere." But they are hoping that the whole north will unite in "Seward" for the Presidency; and that will give us something to concentrate on, that will harmonize the different elements here, and give California a northern character. This latter ought to be so far from two-thirds to three-fourths of her population are from the free States.

A great effort is now being made by certain bankers, capitalists, traders, and ship owners, to induce immigration. I have no doubt but it would greatly contribute to their interest to double and treble the population of the State; but whether it would be better for the emigrants is a question, as things now are. But if those emigrants bring capital with them to develop the vast resources of our State, it's one of the best places, in my opinion, to live in there is on the globe.

Respectfully yours, PACIFIC.

San Francisco, July 21st, 1855.

FOREIGN NEWS.

Our readers will observe the important intelligence, that Sebastopol—not yet taken.

Nothing of importance has been received from the Crimea. The bombardment of the bastions 3 to 5 continued, but without result.

The new batteries of the allies were not to be unmasked until the general bombardment took place. Great activity was displayed at all points of the Crimea.

Advices from the Baltic state that the allied fleet was drawn up in front of Sweaborg, on the morning of the 7th, and that the bombardment was to commence on the same afternoon.

The Russians were fortifying Rabat and Geni-chi by land and sea.

The Russians at Kars were preparing to open their first parallel on the 11th of July.

The *London Times* contains a leader on the projected bombardment of Sweaborg, evidently written in a not very hopeful spirit as to the results of that event. After referring to the little that had yet been accomplished in that sea, it says, that after all, the real work of the Baltic fleet is the blockade, and the effectual accomplishment of that purpose is of no small importance, even if Admiral Dundas does not destroy Sweaborg or Cronstadt.

It has great reliance on that officer's ability and discretion; but, nevertheless, warns it readers against extravagant expectations.

In the House of Lords, on Friday evening, Lords Monteagh and Gray, objected to the terms of the Turkish loan, as throwing all the pecuniary burdens on England, and as of a nature to lead to future misunderstanding with both France and Turkey.

By California Steamer, *George Law*, we get the following news from the other side of the continent:—

It will be remembered that the allied fleet sometime since, attacked Petropaulouski, and were worsted. It is now stated that when they arrived there a second time, they found the town deserted, and the fortifications dismantled, the Russian ships *Aurora* and *Dwina* having sailed some time previously for the Amoor river, taking with them all the guns and stores.

The allies at Petropaulouski blew up all the fortifications, arsenals, storehouses, and public buildings. Amoor, whither the Russians had proceeded, is said to be a very strongly fortified place.

The allied fleet had sailed for Sitka, from which port it was to proceed to San Francisco to refit.

The visit of the allied fleet to Sitka was of a peaceful nature, a compact existing between the Russian and British governments exempting that place from molestation, it being the depot of the Russian, American, and Hudson Bay Companies.

The British ships of war *Monarch* and *President*, and the French frigates *Eurydice* and *La Forte*, from the Petro-Paulouski expedition, arrived at San Francisco.

ABDICATION OF SANTA ANNA.—Santa Anna left Mexico on the 9th of August, under an escort of 2500 men. On reaching Perote he signed his abdication. He embarked on the 17th at Vera Cruz, Havana.

"THE END."

A work, with this title, by Dr. Cumming, has just been received in this city, from London, and will be published immediately. It is the last work of Dr. C., and will give his reasons for believing in the advent of Christ about 1865. This will be the most important of all Dr. C.'s works, and should be read by every Christian in the land.

We give an extract or two from the proof-sheets of the forthcoming work. On p. 2, the Dr. says:

"They that refuse to study prophecy on the one hand, and they who specify 'the day and hour' upon the other, are equally guilty of irreverence to the sacred volume, as they equally plunge into extremes. If the latter, viz., specifying the day and the hour, as some have attempted, be injury to men; the other, or refusing to study what God has inspired for our learning, must be dishonorable to God. The times in which we live, the startling rapidity with which event thunders on event, the speed and splendor of those celestial and terrestrial phenomena that sweep through the sky and light up the wide world as with some mysterious moral and surely significant light, are attracting the attention of statesmen, interesting the public journalist, and awakening inquiries everywhere. And if these excite the interest of the world, and are regarded and pronounced on in the light that it is able to strike out, we cannot see why the Christian should be uninterested in what intensely strikes the world, and still less should ever come to the conclusion that this blessed book is an epitome of past facts without a present bearing, or that the world ever gets ahead of the Bible, instead of the magnificent and just conclusion that the Bible is always in advance of the world."

Again, p. 9, he says:—

"In the course of the following Lectures I do not pretend to find such irresistible proofs of the nearness of the end of this dispensation, that all shall be constrained, by the force of a logic that none can answer, to conclude that it is certain that the end is not far remote: but if I present the characteristics of the end as sketched by an inspired pen; and if I gather the facts of the day as recorded in every public paper and in authentic documents to which we have access; and if I contrast predicted and inspired characteristics with actual and current facts; I need not dogmatically infer it is absolutely certain, but I may give you data on which you can conclude whether my inference humbly drawn is correct and unexaggerated or not. One would think all men would naturally rejoice to have some intimation of the nearness of the end. People seem to be smitten with fear when you speak of this dispensation drawing to its close; they say, 'What an awful thing! how dreadful!' And yet the hope of the end is never so set forth in the Bible. Are you so enamored of sickness that you have no longing in the resurrection body, no more the clinging garment of decay, but the beautiful robe of immortality and incorruption? Are you so enamored of aches, and ills, and sorrows, and losses, and bereavements, and pains, and battle, and famine, and plague, and pestilence, that you do not wish them to be done with? Why, every statement in this blessed book

leads us to the other wise, delightful conclusion, that the nearer the great issue comes the happier God's people should feel; for the sound that shall ring sweet and audible from the skies amidst the crash of nations, and the overturning of thrones, and the dissolution of dynasties, and wars and rumors of wars, will be, 'Lift up your heads, for your redemption draweth nigh.'

"And if I should be able only to point out a few weeds floating upon the sea that indicate we are approaching the great continent of glory; if I should be able only to give an Alpine flower here and there, however fragile, yet a sweet messenger of the coming spring, every true Christian ought to rejoice and be glad that there are tokens of a day when a *genesis* shall pass upon the earth better and brighter than the first one, and a Paradise shall be the coronal of time more glorious than that which was its dawn."

Agents and others will send in orders immediately. Price hereafter.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXV.

But be ye glad and rejoice for ever in that which I create: For, behold, I create Jerusalem a rejoicing, and her people a joy. —v. 18.

This affirms the eternity and unchangeableness of the new creation, and of the joy of the redeemed—"rejoicing" and "joy" being put by metonymy, for the cause or occasion of joy.

The Jerusalem referred to, is Jerusalem restored, when, according to Isa. 2:1, the mountain of the Lord's house shall again be made the chief among the mountains, and have precedence above the hills. Its restoration John saw in vision, (Rev. 21:2) when he "saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

And I will rejoice in Jerusalem, and joy in my people: And the voice of weeping shall be no more heard in her, nor the voice of crying. —v. 19.

The "voice of weeping, and of crying," are put by metonymy for causes of grief and mourning. In the new creation there will be nothing to call forth expressions of sorrow. Isa. 35:10—"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Rev. 7:16, 17—"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 21:4—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Isa. 25:8—"He will swallow up death in victory; and the Lord God will wipe away tears from off their faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

There shall be no more thence an infant of days, Nor an old man that hath not filled his days: For the child shall die an hundred years old: But the sinner, being an hundred years old, shall be accursed. —v. 20.

"There shall be no more thence," is rendered by Lowth and Noyes, "There shall not be there." An "infant of days," is in the Hebrew, a "sucking child." According to texts already quoted, there will be no deaths in the restored earth; and this affirms that there will be no new-born children there. This is in accordance with the declarations of the Saviour in Luke 20:34-36—"And Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

An "old man who has not filled up," a metaphor for not having completed his days, is one not prematurely old, by reason of infirmities. In the future there will be no decrepitude or decay.

The last clause of this text cannot be at variance with the former part and the other texts quoted; but, as the New Testament must be received as the inspired interpreter of the Old, the phrase, "The child shall die an hundred years old," must be understood as meaning that the youngest infant that dies here, will awake in that state as matured as those who die in adult years; while the sinner, however long he may live in the present state, will die accursed and never have admittance there—this being given as the reason why there will be no infant of days there. Eccl. 8:12—"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him."

And they shall build houses, and inhabit them; And they shall plant vineyards, and eat the fruit of them. —v. 21.

This is the reverse of the curse, threatened on Israel if disobedient, in Deut. 28:30—"Thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof"—for the reason given in Lev. 26:16, that "ye shall sow your seed in vain, for your enemies shall eat it." But this curse will then have been removed, the Lord having sworn, (Isa. 26:8) "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for which thou hast labored." We read in Amos, (9:14, 15,) "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

This last passage quoted evidently has reference to the final and eternal condition of the restored Israel, when as the Lord has said to them, (Isa. 60:20, 21,) "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

It is objected to this, that building houses, and eating and drinking are incompatible with the condition to which the resurrected saints will be restored. These expressions are not improbably put by substitution for the peace and security with which each one will enjoy his own rights, unmolested by invaders. But if all figure is dispensed with in the interpretation, it is not specified the kind of houses which will then be erected. They will only be such structures as will be adapted to such inhabitants in such a world. There will be no call for bolts or bars, or for shelter from summer's sun, or winter's cold; and they may be little more than lovely arbors, or vine-shaded bowers. The general idea of heaven, that it is an airy nothing, with no recognition of time or space, without employment, the inhabitants listless and idle, and the doubt whether acquaintances here will know each other there, have rendered many skeptical respecting what the Bible says of the new creation. Views of the future at variance with the written word, need to be modified by more scriptural teachings.

It is objected to the use of food, in that state, that our resurrection bodies will be subject to no decay, and therefore will have no waste to be supplied by nourishment; and that to eat for the pleasure of eating, will be carnal. In reply to this, it can only be said that the future can be seen only through a glass, darkly. It is certain that the resurrection bodies of the saints will know no weakness or decay; but may not the use of the fruits of the earth, from an unfailing supply,—if not among the appointed means for preserving youthful vigor, be among the blessings provided for the redeemed. In Eden, Adam was immortal, and would ever have thus continued had he not sinned. He was not, more than the resurrection saints will be, subject to decay, and yet the Lord said to him, (Gen. 1:29) "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." When the angels visited Abraham, who dressed a calf and made cakes for them, it is recorded, (Gen. 18:8) that "they did eat." Also for the two angels that visited Lot in Sodom, (19:3) "he made them a feast, and did bake unleavened bread, and they did eat." It is written of those in the wilderness, (Psa. 78:25) that "man did eat angel's food." The Saviour, after his resurrection from Joseph's tomb, asked for meat, (Luke 24:42, 43) "And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them." It is given as evidence of his resurrection, (Acts 10:41) that the disciples "did eat and drink with him after his resurrection from the dead." At the last supper before the crucifixion, the Saviour said, (Matt. 26:29) "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." And of the new creation John saw, (Rev. 22:2) "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations," or as it is more literally, "the help of the nations."

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE SAVIOUR'S CALL TO THE WANDERER.

I thought of thee, I thought of thee,
When high on my eternal throne,
I saw thee wandering far from me,
In guilt and shame, unsaved, alone.
I saw, and pity filled my heart,
Though thou had been my bitter foe;
And from my mild rule didst depart,
To tread the paths of sin and woe.

I thought of thee, and from this heaven
I hastened down to yon dark earth,
While prophets said, "a son is given,"
And angels sang Messiah's birth.
A mortal born to want and pain,
An infant in a manger low;
Thus I appeared to cleanse thy stain,
And life and light on thee bestow.

I thought of thee, when on the cross,
To save thee I my life-blood shed;
Thine was the gain, though mine the loss,
When darkness round my soul was spread.
What bade me meet that fearful hour
Of sorrow, darkness, agony?
It was my love's all-conquering power;
Wanderer, it was the thought of thee.

Though now I wear the royal crown,
In glorious worlds of bliss above,
Yet still I look upon thee down
In boundless, never dying love.
Through every scene, in every hour,
I thought of thee, I think of thee;
Surrounded by my love and power;
Say, wanderer, hast thou thought of me?

VIOLETTA.

THE TWO-HORNED BEAST OF REV. XIII.

Concluded from our last.

In the *Advent Herald* of March 18th, '54, under the title, "The Eastern Question," I read, "The origin of the Eastern quarrel was a dispute between the Greek and Latin churches respecting certain prerogatives in the Holy places. Such disputes have been of frequent occurrence, but have not been of so serious a character as to involve nations in the controversy. In this cause the Latins, represented by the French Ambassador at the Porte, had obtained from the Sultan certain concessions, conceived by the Greeks, who were represented by Russia, to derogate, not only from their proscription rights, but from privileges recently granted by special firman. The Russian and French governments therefore, were, to some extent, embroiled." Again, "The general negotiation continued to be directed to the original question of the holy places, and on the 22d of April the British Ambassador was enabled to report this dispute as virtually adjusted. But a few days afterwards, when the question of the holy places had been conclusively settled, Prince Menschikoff presented to the Turkish Government that celebrated note which created the subsequent embroilment." From all the above considerations it seems evident that the Eastern Empire as such has never rendered that support to the ten-horned beast which is expressed by "causing the earth and them that dwell therein to worship the first beast," "to receive his mark," &c.

4. This view makes the two horns successive. I can see no reason for this, but the reverse; except that making the Eastern Empire the two-horned beast, the state of the empire requires it, and not the conditions of the prophecy. In all other cases where horns have been successive, it has been indicated in the prophecy. On the Medo-Persian beast, "one horn was higher than the other, and the higher came up last." On the Grecian, "the great horn was broken, and four notable ones came up in its stead." And among the horns of Daniel's 4th beast "there came up another little horn before whom there were three of the first horns plucked up by the roots." But these horns are alike; both "like those of a lamb." And no doubt both exercise their power at the same time, as the only description given, of his appearance is, "He had two horns like a lamb."

5. One horn subverted the other, which does not seem like the work of two horns like a lamb.

6. I cannot see how a single act by one individual Emperor, though ever so important, could be said to make the Papacy. It was a power of gradual development, and to which emperors both in the East and in the West, had a share in con-

tributing. But if Justinian did really effect a new creation of power, it would seem to apply to the Pope as the image, rather than the Papacy. For the act of Justinian was in deciding between the claims of Eastern and Western bishops to the supremacy. And he made, or "acknowledged the Bishop of Rome the chief of the whole ecclesiastical body of the empire," and pronounced "his Holiness" "The Head of all the Holy churches," and "the true and effective corrector of heretics." If this act made the image, it seems as though the Pope must be that image.

And I think he is. Though I never before thought of referring to this circumstance as proof. And if it were a fact, that the image was made by this decree of Justinian, I still do not see how it could be said to be made by the Eastern Empire. For though Justinian had his seat of empire in the East, he was at the same time master of the whole Roman world." Croly says: "The supremacy of the Pope had by these mandates and edicts received the fullest sanction that could be given by the authority of the Roman world." I will now dismiss objections, and just notice some of the coincidences of the two-horned beast with the woman described in the 17th chapter.

1. She is seated upon the ten-horned beast to guide him in the exercise of his power. He rose out of the earth,—the province of the same beast, performs all his acts in his presence, and exercises all his power.

2. She is Babylon, a corrupt church. He is the false prophet—a religious deceiver, teaching corrupt doctrine with his dragon like speech.

3. "By her sorceries were all the nations deceived." He deceiveth all nations by means of those miracles which he had power to do in the sight of the beast.

4. "She made all nations drink of the wine" of her intoxication with the beast. He caused all, both small and great, rich and poor, free and bond, to receive the mark of the beast, or own allegiance to him.

5. She was drunk with the blood of the saints; so must he have been, by giving power to the image to cause all to be killed who refused to do it homage.

6. Immediately after being shown the woman, he heard an angel proclaiming, "Babylon is fallen." So after the vision of the two-horned beast, an angel is heard uttering the cry in the same words. Yet John had seen no symbol of such a power previous to the cry against it, unless it was symbolized by the two-horned beast. He did not see the image in vision; it was not itself a confederacy, but the image of one. All these marks of resemblance identify the two-horned beast as the Babylon of the Apocalypse, unless there is something which I have not discovered which utterly forbids such a conclusion.

The inquiry will doubtless arise, what, in accordance with this view, are the horns? To which I answer, if the papal church is the beast, the two divisions of that church must be the two horns. Although the ten horns of the first beast belong to the West, yet the empire embraced both the East and the West. Each contending for the seat of empire, and each in turn gaining the ascendancy. In like manner, the Papacy consisted of the Eastern and Western churches; the Bishop of Rome and the Bishop of Constantinople, each in turn, claiming the supremacy. And notwithstanding the decree of Justinian, this struggle for supremacy continued till 606, almost 300 years from the days of Constantinople. And the separation between them did not occur till the middle of the eleventh century. They still retain the distinction, Greek and Latin churches. They also retain substantially the same doctrines and ceremonies as at the time of their separation. "The Head of the Greek church is the Patriarch of Constantinople, chosen by twelve bishops and confirmed by the Emperor." "They use pictures in their worship, invoke saints, have seven sacraments, believe in transubstantiation, admit prayers and services for the dead, have a fast or festival almost every day in the year, and know no regeneration but baptism."—*Goodrich's Eccl. His.*

Respecting the image, I will just give an extract from *Scott's Commentary*, not as authority, but as expressing my view on the subject.

"Is not the Pope as a temporal prince the very image of the ancient emperors? Is he not, as the pretended infallible head of the church, the great idol of all zealous Papists? and is he not in both respects, the representative of the whole anti-Christian tyranny? The two-horned beast, or the Roman clergy, as represented by the consistory of cardinals, which assemblies, at the death of a Pope, with the full concurrence of the rulers and people at large, through the Papal dominions, 'make the image,' when they elect a private person to that exalted station; and by putting him

in possession of supreme authority, they 'give life to him' as 'the image' of the ten-horned beast and 'enable him to speak,' by uttering his bulls and mandates, as well as to use the names of blasphemy before mentioned. But before this, they robe and crown the image which they have made; they place him on the altar and kiss his feet; and they call this ceremony *adoration*! Like other idolaters, they make their idol and then worship him; and an ancient medal struck on that occasion, has this motto, *Quem creant adorant*, 'whom they create, they adore!' Then they use all their power and influence to support his authority through all the nations of their communion; and concur in persecuting even unto death, all those who will not unite in the same idolatrous observance. 'The Pope is the principle of unity of the ten kingdoms of the beast; and he causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death. In short, he is the most perfect resemblance of the ancient Roman Emperors; is as great a tyrant' as they were, 'resides in the same city, usurps the same powers, affects the same titles, and requires the same homage.'—*Bishop Newton*.

I am aware that it is an infirmity of humanity, to estimate one's own opinions above their real value. I am also aware, that those endowed with superior powers of discrimination, and possessing more ample means of ascertaining the truth, have arrived at different conclusions. These considerations have long deterred me from giving expression to my views on this subject. And I now do it with the expectation, and indeed the hope, that they will be thoroughly canvassed, that the cause of truth may thereby be promoted, or at least, my misconceptions corrected if such they are.

C. STOWE.

East Washington, N. H., July 22d, 1855.

LETTER FROM A LOVER OF HOLINESS.

DEAR BRETHREN AND SISTERS:—Although a stranger to the most who will read this communication, I trust I am not a stranger to the Lord, or to the power of his word. I feel a strong affinity to all who love our dear Saviour, and follow him because they love him. I value his cause, far above every earthly consideration.

Having recently seen several communications on "Conformity to the world," I have been strongly impelled to offer a few thoughts, which, should they be productive of good to any, will fully compensate me for exposing myself to the censure of some, which, if I am faithful, I shall doubtless do. Christians widely differ in opinion, in regard to a conformity to the world. Some think religion will be more highly recommended to the ungodly, by joining hands with them, *i.e.*, by dressing, talking and frolicking as they do; and that they can commune with their God in their closets, and ask the blessing of God to attend them while pursuing the pleasures of, and with the world, only more moderately! Others there are, who think it improper to frolic with or like the world, or to maintain its spirit, but yet, they may indulge in the same manner of dressing, if their hearts are not upon their dress, or if they do not take pride in it. There are others, who think they may trade like the world, (and we all know how that is,) that they may pursue their worldly business with the same avidity, that they may hold great possessions, and yet see their brethren have need, without ministering to their necessities, saying, had they labored as hard, and been as provident as themselves, they might have had a supply. The above-named, may all be brethren whom we both love and respect; yet I must say, that I have not so learned Christ. There might be many other things enumerated, which I have both heard from the lips, and seen in the practice of professors of religion, which I think do not at all comport with Christianity, and yet, those who indulge in such like practices, do not view themselves censurable. That is where, in my opinion, lies the greatest harm.

I will mention one more practice very prevalent among Christian mothers who are themselves quite self-denying, and yet they dress out their daughters in all the showy costumes and superfluous ornaments with which the fashionable world dresses her daughters in this day of pride and extravagance, and thus cultivate a spirit of pride and vanity which they greatly regret, and which they may after strive in vain to repel. This appears to me, a strange incongruity. The most beautiful ornament for a Christian, or for a Christian's children, is a meek and a quiet spirit, which St. Peter recommends in his first epistle, third chapter. Will those who are not conversant with that chapter, have the goodness to read it with prayer, after having read this? I do not consider the wearing of gold, such as chains, broaches, earrings,

finger-rings, or any such like (so called,) ornaments, any ornament to the Christian, either to person or character. My heart has often been made sad, when I have seen professed Adventists thus adorned!!

I have seen young ladies professing godliness, seek to adorn their otherwise pretty faces, with artificial flowers, which I do not think add at all to their graces, but I do think it an index to an unsanctified heart. I presume some have worn them without questioning whether the practice would better enable them to recommend religion, which I think we should in every movement, and in all our demeanor do. I think our first inquiry should be, how we can best glorify God.

If I shall not intrude upon the patience of either publisher or reader, I would like to mention one more practice which I consider highly detrimental to the cause of God. It is the practice of many brethren and sisters, to speak unkindly of each other; to be ready to censure some word or act of the absent one, to speak of small faults in a censorious manner, and to magnify them, to speak in a sneering, jeering, or flouting manner, and not as they would wish others to speak of them. Now this manner does not savor of love. It is not being "kindly affectioned one toward another with brotherly love, in honor preferring one another."

The hearts of many friends have been sundered in this way. I always expect the same spirit will be manifested in regard to myself in my absence. When this practice is indulged in, when in the company of the ungodly, (as undoubtedly it will be, if practised at all,) it argues disreputably of religion and its professed advocates. Do, my dear brethren, or sisters, who have hitherto indulged in this practice, stop and reflect. Is it following the golden rule? will the Lord approve? I am quite sure your own happiness will be greatly augmented, should you bridle your tongue when about to speak disrespectfully of others, especially your brethren. I am aware that some will consider the things of which I have been speaking but small faults, if faults at all. To such I would say, "little foxes spoil the vines." Large minds usually expose more glaring sins. Let

"Each in his proper office wait,
And each fulfil his part," &c.

Perhaps the one who is endeavoring to stop out the little foxes, may as well fill his sphere, as the one who acts in a broader field.

I have extended my article beyond my intention when I commenced writing; but I hope I shall be excused when I say, that nothing but a sense of duty would have impelled me to particularize in the way I have done, upon what many persons would consider too trivial to be published. A pure God demands pure worshippers, and a pure kingdom will be accessible to none but pure subjects. No sin is too small to be overlooked by the scrutinizing eye of Jehovah. Then let us watch against small, as well as great sins. This truly, is a day of trial, and a day of peril; a time when every child of God should be at his post, clad with the whole panoply of heaven. Our might foe seems to be exerting all his energies against us, for the purpose of either destroying us, or preventing the work of grace; apparently, because he knows he has but a short time to work. And shall not we put forth all our energies against him, trusting in the Lord for strength to overcome? May we who profess godliness be steadfast, immovable, always abounding in the work of the Lord; fight valiantly against the powers of darkness, possessing all the while a spirit of meekness and love, which is the only spirit befitting the Christian. May all the fated ones with whom I hope to dwell, be kept in constant readiness to enter a sinless, and consequently, a sorrowless kingdom, and I with ye bask in the Saviour's love forevermore.

A LOVER OF HOLINESS.

Light Wand.

BRO. HIMES:—I wish to inquire of you, or some one who can inform—To what do the frog-like spirits of Rev. 16th refer? I have seen no interpretation of them satisfactory to my own mind. Brother Churchill, in the *Herald* of July 21st, applies these spirits to Mesmerism, Spirit rappings, &c.; but to me this appears unnatural, if not absurd. These spirits came out of the mouth of the dragon, (*i.e.*, the political secular, persecuting power of the papacy; and out of the mouth of the beast, (*i.e.*, the Papacy; and out of the mouth of the false prophet, *i.e.*, Mohammedanism. This cannot mean spirit rappings, &c., as this came not out of the above powers; nor have we any evidence that the powers engaged in the present Eastern war were in the least influenced by mesmerism or spirit rappers. But may it not point out a political religious influence—sympathy for

the Turks, &c.? On the part of Russia, the war is ostensibly a religious one, and on the part of England and France, it is professedly to aid the Ottomans. I can see but one difficulty in this view, viz., these spirits work miracles. These cannot be genuine miracles, such as performed by the Saviour; for they are the spirits of devils, but something wonderful and astonishing. May it not refer to the union of France and England? How astonishing that two such natural enemies should be united! Or to sympathy for the Turks? how astonishing that such a sympathy should exist, when the Turks have ever been considered the enemies of all Europe. Will you please inform, and give in the *Herald* your view. J. STEELE.

Tuscola, Michigan, 1855.



Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Manchester, N. H., Aug. 12th, 1855, Miss ARIANNA WINN, daughter of Dea. William and Persis G. Winn, formerly of Hudson, aged 20 years and nine months.

Printers in Mich. and N. H. please copy.

DIED, in N. Springfield, Vt., of consumption, July 30th, 1855, sister ORPHA SHIPMAN, in the 51st year of her age.

In giving the above notice of the death of my sister, it is with feelings of mingled sorrow and comfort. She died in full hope of immortality at the coming of her Lord, and the resurrection of the just. "We are passing away."

I. H. SHIPMAN.

DIED, at Landaff, N. H., July 13th, 1855, in the 22d year of her age, of inflammation of the stomach, sister LOUISA T. CLARK, daughter of brother Moses and sister Almira Clark. She experienced religion, in 1814, and has always had a regard for religion, but has not always enjoyed its fulness. Last winter, while teaching school, she commenced anew in the service of her Master, and labored faithfully to persuade her pupils to go with her to the kingdom. She suffered much in her sickness, but with the most perfect patience, and died in full hope of a glorious immortality at the appearing of Christ. She was amiable in her disposition, and kind to all; and her parents, brothers and sisters, feel deeply their loss. Her funeral was attended by a very large concourse of people, many of whom showed evidence that they felt her loss.

I. H. SHIPMAN.

How gratitude flows from the humble Christian's soul, that earth has no wound that heaven cannot heal. There is a balm for every wound. While it is our painful duty to record the death of our dear sister ALMIRA BATTLES, who fell asleep in Jesus on the 19th day of July, at Lansing, Iowa, aged 27 years, let us in remembrance of her deeply pious and exemplary life, "sorrow not as others without hope," but remember, as assuredly as "Jesus died and rose again, even so them that sleep in Jesus will God bring with him." So early in our dear sister's life, circumstances marked the change of her heart, that it is difficult to fix the commencement of her Christian experience. When about ten years of age, she would take some of her little schoolmates away into some quiet place, and kneel and pray with them; and bring her Bible to her father, and beg him to read a chapter, and then kneel down and pour out her earnest innocent soul to her heavenly Father in humble prayer. She was buried with Christ by baptism in the spring of 1844, strong in the faith of the speedy second coming of Christ, which was her blessed hope when she fell asleep. She left her parental roof in Middlebury, Vt., in the month of October, 1853, and went to Iowa. Her pious letters will live, though she sleeps, and admonish her mourning friends to give all for the kingdom of Christ, and show the victory she daily won by the cross. From her last letter while in health, just before she died, we extract as follows: "I have been able to consecrate all that I have and am to the Lord, soul, body and mind. I am all his. I never before enjoyed what I have for a few weeks past. O how I wish I could describe it to you; such uninterrupted peace as I have enjoyed, such glorious presence of my Saviour makes my heart rejoice continually. When I lay down to sleep at night, I rest in the arms of Jesus. I awake in the morning to praise him." Dear parents, brothers and sisters, "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded saith the Lord;" and Almira "shall come again from the land of the enemy." "And there is hope in thine end saith the Lord, that thy children shall come again to their own borders." Consciously she entered the shadow and the dark valley, all peaceful, enjoying the all-comforting presence of her Saviour. Her deep feeling prayer for her dear friends in that interesting moment, will long be remembered by them. She awaits in peace the resurrection morning. A FRIEND.

Middlebury, Aug. 8th, 1855.

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality:—Christ, the second Adam, the father of the regenerated and resurrected race, in the earth.

Earth restored, to the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all new eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts., and discount by the quantity. Postage to any part of the United States this side of California, 12 cents.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, SEPT. 1, 1855.

ITEMS.

THE YELLOW FEVER is now raging in Norfolk and Portsmouth, Va., from 7 to 10 and even 20 dying per day. Subscriptions are being raised for the afflicted. It is said the towns are quite deserted, from fear of the disease. This visitation gives opportunity for the development of philanthropy. One paper accordingly says:

"We have a Miss Nightingale in America! and the papers contain the following noble item of intelligence:

"Miss Annie M. Andrews, Syracuse, New York, arrived at Norfolk on Thursday morning, and tendered her services to his honor Mayor Woodis as a nurse in the hospital. Miss Annie is said to be a very handsome young lady, whose philanthropic spirit has prompted her to this noble sacrifice of self. His honor promptly accepted her services, and as promptly escorted her down to Julappi, where she was duly installed. Miss A. made a handsome contribution to the funds of the Howard Association."

The yellow fever is again rapidly increasing in New Orleans. Deaths from it during the week ending August 20, were 394.

It is stated that a company in Ohio is engaged in making portable steam engines, to be used for various agricultural purposes, such as threshing, winnowing, shelling, and grinding corn, &c. It is also asserted that over 15,000 reaping machines have been made and sold in this country during the present year. The cost of the machines amounted to nearly \$2,000,000.

A HALF-DOZEN quart bottles containing fruit, were found in the foundation of a building in Burlington, erected many years ago, which seemed as fresh as if they had been put up last year. From inquiries, it was found that the family were in the habit of burying green currants in the cellar, and that these must be at least 30 years old. The finding of these bottles proves that green fruit is susceptible of preservation for many years, when carefully put up so as to exclude the air.

A CORRESPONDENT of the Petersburg Express gives a melancholy case of fatality in Portsmouth, since the beginning of yellow fever there. The family of Mr. Alexander Godwin, which consisted of himself, his wife, his daughter, Mrs. Glenn and her husband, his son Frederick, Mrs. Drewrey, his sister and her son, and Mrs. Jones, a cousin, have all sickened and died save Mrs. Godwin, who was dying on Saturday.

The Litchfield Enquirer says that the proprietor of an Iron Furnace on the line of the Housatonic railroad, who was compelled last Spring to stop his works for several months, has provided for his workmen during the summer by giving them the free use of a fine farm of 50 acres, near the Furnace, and providing them with seed and the necessary teams for carrying on the work. The enterprise has proved highly successful; no such potatoes and corn are to be seen between Litchfield and New York.

PROVIDENCE—THE CENSUS.—The census of the city of Providence, in Rhode Island, has just been completed, from which it appears that the whole number of inhabitants at the present time is 46,687, being an increase of 5,174 since 1850; whilst in 1845 the population was only 31,753.

It is remarked that the return does not show the actual extension of the prosperity of the place, as within the last five years a great many persons dependent upon the business of Providence for support, have removed to suburban residences, or reside in the surrounding towns. The earliest official census of Providence was made in 1790. The population was then only 6,380, which included 48 slaves.

According to an official report the population of Brussels, on the 31st December, 1854, amounted to 255,225 persons, of whom 163,009 belonged to the city, and 92,216 to the faubourgs.

The Southern journals represent that the rice crops are unusually flourishing, and that the indications promise more than an average yield for this season.

There were 6,853 deaths in New Jersey last year, of which over 1,000 were by consumption.

Two German girls, with a hurdygurdy and tamborine, have netted £2,000, in the short space of ten months, in Australia.

A DISTEMPER is now prevalent in Harlem, N. Y., caused, it is said, by the milk of diseased cows. The lips and tongue become swollen, and eruptions

break out in the palate, accompanied by great irritation.

A cow was missed at Akron, Ohio, and, thirty days afterwards, was found alive in the flume of an old mill. She had had neither food nor water for that time, yet recovered her health. The mill was not running.

The number of cases of shoes transported over the Boston and Maine Railroad last week, is 3,628 containing 217,860 pairs, and valued at \$145,120.

The conclusion of My Journal of travel in the recent tour to California, which was erroneously supposed to have been given last week, will be soon.

ANY subscribers who do not get their papers regularly, will do us a favor, by giving information at this office. We learn that some of late have not received them regularly.

ELDER Saml. Chapman is now preaching in Elk county, Pa.

"TIME OF THE END."—This work will be ready about the middle of the present month. It will come to 75 cents or a dollar.

I. C. WELLCOME—Your letter of the 21st ult. was received.

New Chart.

APOCALYPTIC SEVEN-SEALED SCROLL, WRITTEN WITHIN AND WITHOUT.—We have just got out Mr. Elliott's Apocalyptic chart, which brings his whole scheme of exposition under review at a glance. Of this chart, Mr. E. says:—"I venture to hope that the plan of apocalyptic structure thus exhibited to the eye will, from its obvious simplicity and completeness, as well as from its perfect agreement with St. John's primary description of the scroll, that it develops as written within and without, presumptively commend itself for truth to the mind of the reader."

This chart is now ready, and orders may be sent in for it. An edition has been printed on thin paper for mailing, to our subscribers who may take an interest in reading Dr. Elliott's work, as published from week to week in the Herald. It will be an important aid to all such. Price, on thin paper for mailing, 36 cents, or 12 postage stamps, (including postage.) Mounted, on rollers, 75 cents.

The first edition of this chart that was worked off was unfortunately spoiled. In a few days we shall have another, when all orders will be filled.

A NEW WORK IN PRESS.

"THE TIME OF THE END."

This is the title of a new and important work, which we now have in process of being stereotyped, and will be completed at an early day. The object of it is to give the church and the world all the light that is in our possession respecting the termination of the prophetic periods, and the position we occupy in the Great Calendar of Prophecy. At the present moment we are only able to glance at its contents, which are as follows, viz.

Watchman, What of the Night?
The Expectation General that a Crisis is Impending.

God reveals Coming Events.
Prophecy not understood till near the time of its fulfillment.

The Time of the End a subject of Prophecy.

The Truth Applicable to each age, imperative on that age.

Prophecies foreshadowing the End.
Misapprehensions corrected.

The Apocalypse an unveiling, or unsealing to Prophecy.

Indifference to Prophecy Displeasing to Jehovah.

The Prophetic periods necessarily obscure to the early Christians.

Six thousand years, the expected Period of the World's Duration.

The Cause of their supposing the end to be near.

The Christian Fathers all Millenarians.

The Decline of Millenarian Views.

The Expectation of the church never came to a crisis.

The Church became Apostate.

The Millenarians excluded from the Papal Church.

While the Bridegroom tarried they all slumbered and slept.

Erroneous expectation in the 10th century.

The Epoch of the Reformation.

The Symbol of the open Book.

Luther's first Prophetic Discovery.

Luther's view of the nearness of the End.

Views of the Reformers on the Time of the End.

View of Melancthon.

Shortening of the Time.

Bishop Latimer.

The Reformation under the Sixth Trumpet.

The Anabaptists and Fifth Monarchy men.

Their kingdom a temporal one.

Seven Thunders uttered their voices.

The Time not then.

The word to be preached again to all the world.

The Midnight Cry.

The Year-day principle of Interpretation.

The Periods of the Apocalypse were the key to the times of Daniel.

The half Century of Expectation of the church.

THE EPOCH OF A. D. 1836.

James Albert Bengel.

John Wesley.

THE EPOCH OF A. D. 1843-4.

Hans Wood, Esq.
William Miller.
William Cunningham, Esq.
Rev. Matthew Habershon.
THE EPOCH OF A. D. 1847.
Rev. R. C. Shimeal.
Joseph Wolf.
Rev. Frederic Sander.
THE EPOCH OF A. D. 1864-6.
Rev. Thomas Scott, D.D.
Rev. Alfred Bryant.
Rev. William Cogswill, D.D.
Rev. George Stanley Faber, D.D.
Rev. John Cumming, D.D.
Rev. E. B. Elliott, A.M.
THE EPOCH OF A. D. 1868.
The Rev. Edward Bickersteth.
THE EPOCH OF A. D. 1871.
J. A. Brown.
THE EPOCH OF A. D. 1880.
THE REV. WM. HALE, D.D.

THE CONCLUDING CHAPTER OF MR. ELLIOTT'S HORROR APOCALYPTIC—GIVEN IN FULL.
Our Present Position in the Prophetic Calendar.

THREE LECTURES BY JOHN CUMMING, D.D.—Nature of the Millennium.—Two Resurrections.—Signs of the Near Coming of Christ.—Abstract of his course of lectures in Exeter Hall, in 1848.

THE NEW HEAVENS AND EARTH.
Sermon of Rev. Thomas Chalmers, D.D.
" " " John Wesley.
Article by Prof. Hitchcock.

ONE HUNDRED WITNESSES ON THE STAND: TESTIFYING AGAINST THE MODERN WHITEYAN THEORY OF A MILLENNIUM OF RIGHTEOUSNESS BEFORE THE COMING OF CHRIST AND RESURRECTION OF THE SAINTS.
The Temporal Millennium a Modern Novelty.
Those who sleep with Jesus.

The Testimony of the Reformers.
Testimony of Martyrs of the Church of England.

Testimony of Old English Church Divines.
Testimony of Sir Isaac Newton.
Testimony of the Westminster Assembly's Divines.

Testimony of Old English Dissenters.
Testimony of Samuel Rutherford.
Testimony of the early New England Divines.
Testimony of Baptist Divines.
Testimony of Distinguished Methodists.
Testimony of Scotch Presbyterians.
Testimony of Ministers of the Church of England.

Testimony of English Laymen.
Testimony of American Episcopal Divines.
Testimony of William Miller.
Testimony of Ministers and Lay Members of American Presbyterian and Congregational Churches.

Testimonies of Missionaries of the Cross.
The above notice is not perfect, but will give some idea of the work.

GENERAL NOTICES.

A CAMP-MEETING will be held upon Caldwell's Manor, C. E., one mile west of the village of Clarenceville, upon land owned by Col. Row, to commence Wednesday, Sept. 12th, and continue over the Lord's day, and as much longer as the good of the cause may seem to require at the time.

As this is designed as a general meeting of Adventists in all this section, it is hoped that all that can, will come up to this "feast of tabernacles," with provisions, and tents, prepared to stay and labor through the meeting, for themselves and others.

This meeting has been appointed, for the single purpose of glorifying God, by being a means of preparing subjects for the everlasting kingdom, soon to be set up.

Let those in the vicinity, who may see this notice, circulate the appointment as widely as possible; and let each one remember the responsibility that God has laid upon them in this matter, and act in view of a solemn and speedily approaching judgment, that shall decide the eternal destiny of each, according to their deeds.

Elders S. W. Thurber, and B. S. Reynolds are expected to preach the word; also any other of God's ministers, who may feel it duty to attend will be cordially received.

Deacons H. Colton, S. Young, and J. Spear, have been appointed to act as a committee of arrangements. In behalf of the Church,

C. P. Dow, pastor.

East Chazy, August 10th, 1855.

MISSIONARY NOTICE.—I will preach in Manchester, August 28th and 29th; Haverhill, 30th; Salisbury, 31st; the Sabbath following, Sept. 2d, will exchange with brother Pearson, who will preach at Newton, where brother Gale may appoint; at South Reading, Tuesday evening, Sept. 4th.

A protracted meeting will be commenced at South Reading on the evening of Sept. 12th, and continue each evening through the week, and over the following Sabbath.

ELDER HIMES will preach in Salem Sept. 9th, and brother C. Cunningham in Boston.

A MEETING will be holden in Cabot, Vt., commencing Sept. 14, and continuing over the Sabbath. Elder Himes will be present. A full attendance of all in the region is invited.

W. H. EASTMAN.

MEETING AT SUGAR HILL.—A general meeting will be held at Sugar Hill, to continue several days. Let there be a large gathering. Provision will be made for all who may attend. It will commence Thursday, Sept. 20, and continue over the

Sabbath. Elder Himes will be present, and preach. I. H. SHIPMAN.

MASSACHUSETTS CONFERENCE OF CHURCHES.—This Conference will convene at Worcester, Mass., Sept. 25th and 26th. J. PEARSON, jr., Secretary.

MINISTERS' CONFERENCE.—There will be a special session of this Conference at Worcester, Mass., Sept. 27th. J. PEARSON, jr., Secretary.

Sugar Hill, Aug. 25, 1855.

Bro. Himes:—I hereby give notice, that the appointment for a conference at Montgomery, Vt., is withdrawn, as I see Elder Reynolds is to attend the camp-meeting at Caldwell's Manor, and others will also wish to attend. I. H. SHIPMAN.

MISSIONARY TOUR.—Elder Wesley Burnham will preach in Westminster, C.W., and vicinity, Aug. 28th to Sept. 18th; Southworld, the 20th to 26th

In Elk county, Pa., on land owned by Mr. Webb, two miles from Caledonia, and twenty-four miles from Clearfield town, there will be a camp-meeting, commencing on Friday, the 31st of August, and continue over the first Sabbath in September. We trust an increased interest will be manifested by those professing to be co-workers with God's servants in his vineyard. The following ministering brethren will be in attendance.—J. Litch, L. Osler, I. R. Gates, and others. Committee,

D. WINSLOW,
C. F. LUCE,
J. D. BOYER.

In Centre county, Pa., on land owned by Mr. Joseph Eakley, near Marsh Creek church, three miles from Milesburg, a camp-meeting will commence on the 6th of September, and continue a week or more. The following ministering brethren will attend:—J. Litch, L. Osler, I. R. Gates. In behalf of the Conference,

J. D. BOYER.

Appointments, &c.

Providence permitting, I will preach at Truro, Mass., the 4th and 5th Sabbaths in September. Will friends from Wellfleet and elsewhere be present? N. BILLINGS.

The Lord permitting, I shall hold a three days' meeting at Shiremanstown, Cumberland county, Pa., commencing Friday, Sept. 14th, to continue over the Sabbath. Also one at Upper Pitt's Grove, Salem county, N. J., to commence Friday, Sept. 21st, to continue over the Sabbath. J. LITCH.

Providence permitting, I will preach at South Troy, Vt., Tuesday, Sept. 4th; Morristown, (near brother Larned's,) 5th; Stowe, 6th; Rochester, Sabbath, 7th; Hartland, (Dinsmore Hill,) 10th; West Brattleboro, Sabbath, 16th; Northfield, Mass., Sabbath, 23d. Week-day appointments at 6 P.M. Will inquire for letters at Northfield. ADDISON MERRILL.

I will preach at Tunbridge, Vt., Sabbath, Sept. 24; at Allentown, N. H., 4th and 5th; at Westford, Mass., where brother Vose may appoint, the 7th; at Auburn, N. H., the 8th, and over the Sabbath; week-day meetings at 7 P.M. L. D. THOMPSON.

MAARAND, in South Weymouth, Mass., Aug. 23d, by Elder Chase Taylor, Mr. Alonzo Stevens, of Weymouth, to Miss Susan Stevens, of West Parsonfield, Me.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. Call—We send you all of Aug. No. of Y. G., we have to spare. J. B. Long is marked to 111—3 Nos. in advance of the last No. of the vol.—we being out of some back numbers.
C. Stowe—You are marked 763 on book. The other, referred to another matter. All right.
M. A. Frank—Books sent.

DELINQUENT.

S. French, P. M., stops Herald, owing \$1.13.

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

P. Ryan.....\$2 00

PROPOSITION OF S. M. WOOTAN,

To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan.....	\$5.00
A Friend.....	5.00
D. Prescott.....	5.00
J. Vose.....	5.00
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J. Pearce.....	5.00
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RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

G. Annis, 771; Wm. H. Wing, 741; J. Case, 771; J. Taylor, 763; Nancy W. Johnson, 763; O. Sanders, 771; Mrs. S. Hayden, 737; L. T. Cunningham, 763; J. P. Grover, 763; Benj. Taylor, 763; L. Wiswell, 771; J. L. Mills, 771; J. S. White, 771; L. Tuttle, 810; E. S. Walker, 771; S. G. Matherson, 771; E. A. Cook, 771; M. B. Potter, 763; E. H. Glendon, 569; R. H. Clark, 771; D. Bates, 763; E. Ford, 763; S. Atkinson, 763; G. W. Mitchell, 760; H. A. Doherty, 763; L. H. Turner, 771; Mrs. C. Graham, 763—each \$1.
G. Libbey, 749; G. Hogarth, 784; D. Hogarth, 784; John E. Hangenburgh, 797; E. M. Batchelder, 789; Wm. E. Hitchcock, 797; E. Ayers, 763; (other money not received) B. Bancroft, 763; E. Bacon, 799; D. Miller, 797; M. A. Frank, 632; B. Harlow, 770—each \$2.

B. Lomis 736; (\$1 due at the end of vol.); M. Knowlton, 776, and G. M. A. F.—each \$3.—B. McClary, 841; C. Bradley, 846; S. J. Slayton, 736; H. Barlow, 674, and book—each \$4.—V. Tracy, on acct.; J. Craig, 775—each \$5.—S. Carrier, 794—\$6.
N. Nowell, 768—\$1.25; J. Colby, (27 cts.) 743; A. Veeder, 803—64 cts.; J. Pulsifer, 743—\$1.54; D. Chatterton, 812; (balance of books when out). W. T. Moore, 771, (2 cts.), \$3.69, and book.



J. V. HIMES, Proprietor.

WHOLE NO. 747.

BOSTON, SATURDAY, SEPTEMBER 8, 1855.

OFFICE, No. 46 1-2 Kneeland-street.

VOLUME XVI. NO. 10.

WE ARE BOUGHT WITH A PRICE.

When this passing world is done,
When has sunk your glaring sun,
When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I hear the wicked call
On the rock and hills to fall,
When I see them start and shrink
On the fiery deluge brink,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I stand before the throne,
Dressed in beauty not my own,
When I see thee as thou art,
Love thee with unswerving heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

For the Herald.

Mr. Williamson's Rejoinder.

MR. EDITOR:—The kind offer of your columns to an opponent, induces me to ask two more questions and to add a few remarks relative to your reply to my last.

If I understand your reply to my former communication we are agreed, 1st, That the promise to Abraham secured to his seed, who were heirs, the possession of the land of Canaan till the death of Christ, and also salvation through Christ to all believers.

2d. That the seed of Abraham were put in possession of that land and hold it till the death of Christ according to the covenant and oath of God made to Abraham and his seed, in its fullest meaning.

3d. That after this, according to the terms of the new or second covenant, which took the place of the first, according to Paul, (Heb. 10:9,) "He taketh away the first that he may establish the second," believers only were heirs to the inheritance still due to the seed of Abraham whether they were of Jewish or Gentile descent.

Perhaps we are also agreed in supposing that we are not definitely taught, that the world will be any better when Christ comes than it is now, or that a very long period is necessarily to elapse before the end of the world.

Admitting then for argument sake, that we are to have a new heaven and a new earth made out of the ashes of the present, with the same localities of rivers, lakes, seas, hills, mountains, &c., &c., all of which needs proof, and which I do not here feel justly called upon to affirm or deny. The questions still at issue are whether Abraham was represented in his seed and whether they held the land of Canaan as long as it was promised to them, or whether the same distinction of Jew and Gentile and of earthly possession is to obtain in the new earth? My position is that the whole promise of land has been fulfilled and that all distinction between Jew and Gentile has ended forever, you maintain the opposite. Your main argument in proof of your position, if I mistake not rests on the form of the promise to Abraham "for ever and ever," and the assertion of Stephen, (Acts 7:5,) that when God led Abraham through that land he gave him no inheritance in it, and yet he promised that he would give it to him for a possession, and to his seed after him when as yet he had no child. Before making any remark allow me to ask:

1st. When you maintain page 220, "with unwavering confidence, that the promise to Abraham and his true seed will prove eternal," whom do you mean: as the true seed, who are to possess the new Canaan, in distinction from other believers who are to have the rest of the new earth, for their possession?

2d. Why were the believing seed of Abraham who after the death of Christ were organized into the Christian church, and thus separated from the rejectors of Christ at the destruction of Jerusalem, and who were the true seed of Abraham and heirs of the promise, dispossessed of the land of Canaan if the promise had not been fulfilled, since they had not broken the covenant?

Please be explicit in your answers to these questions that I may get your true position.

If you will carefully review your attempted proof, that Israel was to be led captive, after their captivity in Babylon found, page 196 and 204-5, we think you must admit that you have failed. Neither in Lev. 26, or Deut. 28, is the time of expulsion mentioned, but we think in both it is made perfectly certain that it was to be before the death of Christ. If I were to write to a friend, that you were going to visit Europe, and that you would return next May, would I not make it certain that you were going before that time? So when Moses says, (Lev. 26:34-43,) that the land lay desolate that it might enjoy her violated Sabbath, which could not have been much more than seventy years and that obedience to the ceremonial law as written in that book (Deut. 30:10 or 30:1-10) would secure their return from the captivity foretold. Does he not plainly teach that the captivity and return referred to was to take place while the ceremonial law was yet in force. Is not your reference to Ezekiel equally unfortunate, for he was predicting their return from Babylon as is manifest by the direction to give the offerings to the priests. See Ezek. 43:18-37. As for Zechariah Ezra says, (6:14,) that the elders prospered in re-building the temple through the prophesying of Iddo and Zechariah, and there seems nothing in his predictions that at all shows that he referred to a later date.

What Christ says, (Luke 21:20-24,) He says not of the true Israel of God but of those cut off whom he calls the children of the devil, and whom you admit are no more to return than the Ishmaelites or Edomites, and this we think is true of all that is said of them by the New Testament writers, hence they never speak of a return of those whom they send captive. Can you then suppose that prophet after prophet would be sent for years to warn them in the plainest manner when they were to be expelled from Canaan for only seventy years, during which time the land was to be kept for them, and that when they were to be expelled for more than 1800 years, not one explicit prediction of the event can be found except what Christ says not of Israel but of those forever cut off from Israel? Is not this very suggestive? The predictions about the 70 years' captivity and their return to the land of their fathers, fills chapter after chapter so plain that they cannot be mistaken and yet when according to your view they were to be expelled from that land for more than 1800 years not a passage can be found plainly foretelling the event.

Again if you will carefully review what you have said, page 180, in reply to my assertion that to inherit land has but one meaning in, or out of the Bible when used literally and always refers to the time of natural life, and we think that you will be convinced that we were substantially right. You admit indeed that it is so when man is the giver, but not certainly so when God is. This we admit; but the *onus probandi* of its having a different meaning in the promise to Abraham is certainly with you. It will not do to take it for granted in a matter of so much importance.

The attempt to prove this you have fairly made, page 116, 117, in your effort to show that the promise and oath of God secures the land of Canaan to Abraham and his seed without end. Of this proof you say, page 220, "We clearly demonstrated in our former reply to Mr. W., that the forever in one case is not the same as the forever in the other. In the gift of the land to Abraham and his seed it is *gad goh-lahm* but in the institution of the Jewish passover and priesthood it is simply *goh-lahm*. And the distinction which we made between the two was that both *gad* and *goh-lahm* are Hebrew words, expressive when used singly of forever a duration the *terminus ad quem* of which is to be determined by the nature of the subject, but that when conjoined they form a compound or Hebrew superlative expression of *forever and ever*, it being everywhere thus rendered except in the

single instance of the promise to Abraham where it consequently must have the same meaning—unending duration. This distinction we venture to say cannot be obviated by any ingenuity of argument." Revelation and not ingenuity of argument we wish to use, and truth we desire to make our only end. But are you certainly right in the above?

Here you assert that the forever in the promise to Abraham, (Gen. 13:15,) is *gad goh-lahm* and differs in form from the forever in the institution of the passover, (Ex. 12:14, 17,) where *goh-lahm* only is used. Now if you will cast your eye to Ex. 12:24, when Moses immediately after receiving his directions from the Lord, told the elders of Israel how long the Lord had directed them to keep the passover, you will find the time expressed by the words *gad goh-lahm*, precisely as in the promise to Abraham, proving as far as similarity of language can prove it, that the time the passover was to be kept by the Levitical priesthood was just as long as the land of Canaan was given to Abraham and his seed. The forms of expression being precisely alike both in Hebrew and in English,—and does it not prove also that *gad goh-lahm* and *goh-lahm*, are used interchangeably and with the same sense by the Hebrews. Must you not then admit that this part of your argument is not tenable? For nothing can be plainer than that the forever, in the direction of Moses to Israel, expressive of the time they were to keep the passover, is the same both in Hebrew and English, that is used in the promise to Abraham. Again you say that the compound Hebrew phrase *gad goh-lahm* is uniformly translated forever and ever, meaning unending duration. Turn then to the following texts, Ex. 12:24, 14:18; Deut. 12:28, 29:29; Josh. 4:7, 24, 14:9; 1 Sam. 1:22, 2:30, &c. &c., and see if in these cases the term *gad goh-lahm* is not translated simply forever? and whether it always means unending duration? Do we not then arrive at the conclusion before stated, namely, that as the same forever both in Hebrew and English defines the time the passover was to be kept by the Levitical priesthood, and the land of Canaan by the seed of Abraham, that both must end at the same time, since there is nothing in the context to show the contrary. But the passover and priesthood have ceased and the possession of the land also. Has not then the right of inheritance ceased also? we think the proof is strong that it has, both from prophecy and fact.

The other part of your main argument is negative, derived principally from the saying of Stephen, (Acts 7:5,) that God had not given to Abraham the land he promised. This at first seems very plausible, but we think will not stand the test of a careful examination. At the time to which Stephen refers God had given to Abraham neither land nor seed to possess it; nor had made Abraham a great nation nor blessed all the nations of the earth in him, and yet he promised Abraham that he would do all these; and we think he has done all since that time. He surely made him a great nation and blessed all nations in him. This last promise could not be fulfilled in the person of Abraham more than in Noah, or Daniel, or Samuel, as before shown, nor could Abraham in person become a great nation in whom all the nations of the earth were to be blessed as promised (Gen. 18:18,) you will we think agree with us that these later promises of making Abraham a great nation in whom all the nations of the earth were to be blessed have been fulfilled to Abraham in his seed since his death. Has not then the promise to give him the land of Canaan also, since he was not to get possession of the land, till 400 years after, to which Stephen distinctly refers? Is there not just as much evidence and even more that the promise to give to Abraham the land of Canaan was fulfilled in his seed since to them it was first promised see Gen. 12:7 as that the promise to make him a great nation &c. was? Your reply on page 213 to the passages there referred to on this point, viz. Gen. 22:3; 18:19; 22:18 and 28:14, to which I have added Gen. 12:2, all which teach that the promises were to be fulfilled in his seed, we think can hardly satisfy yourself. With these facts before me, I must still adhere to my former expressed opinion that Abraham's title to the literal Canaan has expired, and that the partition wall between Jew and Gentile has been broken down, and is never to be rebuilt in this world or the next. A.

Rev. John Fletcher.

(Continued from our last.)

HAVING thus laid the prophetic numbers as the foundation of the edifice, I shall now give a short sketch of the above mentioned gentleman's superstructure.

Seducers will come, saying, "Here is Christ, or there, and shall seduce many; we shall hear of wars and rumors of wars; a kingdom shall rise against another kingdom; there will be plagues and famines, troubles and earthquakes, but this is but the beginning of woes." For the man of sin (recovered of the wound he received by the reformation) shall gather an incredible strength; and Satan, knowing that he has but a short time, will rage beyond expression. God, whose wrath is justly stirred up by the iniquities and unbelief, nay open profaneness of the Protestants, will give them into the hands of their enemies, as he formerly delivered his ungrateful people into the hands of the Assyrians; for his *Judgments* always begin at his house. Then will come that dreadful persecution described in a hundred places of the sacred writings. "As the love of many will be cold," and there will be, comparatively, no faith upon the earth, the apostasy foretold by all the prophets will soon take place; begin, in all probability, by the Lutherans in Germany, and follow in all the Protestant countries. Here cruelties unheard of since the beginning of the world, will be the refining fire of our decayed faith; part of the reformed Christians will be destroyed by the sword, or by famine; part will be carried into captivity, part will remain to serve their cruel conquerors, who (notwithstanding their falling away from the pure, outward worship) will treat them in a most terrible manner.

As for Christ's faithful witnesses, having withstood this grand apostasy with all their might, and confirmed their weak brethren, by whom they will often be betrayed into the hands of their enemies, they shall, for the greatest part, seal their faith with their blood, get the palm of martyrdom, and water the earth with rivers of blood, that the Lord may the sooner cover it with his promised harvest.

Those that shall escape, being hidden and saved in a wonderful manner, will be the seed of that harvest, and will remain concealed three years and a half, (see Rev. 12, the death and resurrection of the two witnesses) when God, giving them an extraordinary measure of his Spirit; with an undaunted boldness, shall call on them to "lift up their voices like trumpets," to proclaim pardon in the name of Jesus, and to rouse deluded nations, and bid them come out of Babylon, that they may not partake of her plagues, and be consumed at the appearing of the Lord. Then shall the tenth part of the city fall, or a great kingdom, leaving the party of the man of sin, will turn to God, and give the signal of an universal reformation. Others shall join it in time, and all together shall get the better of God's adversaries, in spite of their desperate resistance.

Rome shall be destroyed, and Antichristianism will share the same fate. The greatest wonders and signs shall attend these revolutions, inasmuch that Turks and Jews, Heathens and Savages, will know the hand of the Lord, bow their stubborn hearts to his grace, and "Give glory to him that sitteth on the throne, and to the Lamb, for ever and ever."

Give me leave here, Rev. Sir, to propose to you a thing, that many will look upon as a great paradox, but has yet sufficient ground in Scripture to raise the expectation of every Christian, who sincerely looks for the coming of our Lord;

I mean, the great probability, that in the midst of this grand Revolution, our Lord Jesus will come down from heaven, and go himself, conquering to conquer. For, what but the greatest prejudice, could induce Christians to think that the coming of our Lord spoken of in so plain terms by three Evangelists, in his last coming before the universal judgment, and the end of the world; since there is hardly any thing in those chapters that could have given occasion to such a thought.

1. Jesus himself says, that *immediately* after the tribulation, which has been proven to be very near, the powers of heaven will be shaken, and all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory; and to the end of the chapter. Our Lord does not say a word of the end of the world, and the universal judgment, of which he does not speak till the end of the following chapter, so far from confounding his third coming with his second.

2. I read the very same account in the 13th of St. Mark, when Jesus having spoken of the general apostasy, and "abominable desolation," spoken of by Daniel, (which of course cannot be that of the Jews at the taking of Jerusalem) he adds, "Let him that readeth understand." In those days, the sun shall be darkened, &c., and then shall they see the Son of Man," &c. Who does not perceive, that Christ will come to give the finishing stroke to the great work begun by the might of his Spirit, to establish his kingdom upon earth, and to bring those happy days. "When ten people shall lay hold on an Israelite, saying, Lead us to the Temple of the Lord;" when the kid shall feed with the lion, and a child lead them: when he that dieth young, "shall die an hundred years old;" and when "righteousness shall cover the earth, as the waters fill the sea." I cannot conceive how so many divines have such an idea of God's wisdom, as to think (contrary to the plain text of his word) that so happy a time will last but a few days; and that this *apokalypsis parvov* will no sooner take place, but the earth will be destroyed by fire; such must be however the inconsistent opinion of those, who confound our Lord's second with his third coming.

3. After our Lord's ascension, the angels promise the apostles, who then represented all true believers, that they should see Jesus Christ coming from heaven, but said not a word of the end of the world.

4. The second coming of our Lord was so frequently talked of in the apostles' days, that many expected it daily, so that St. Paul, who knew it was yet afar off, thought it necessary to refute the strong expectation of the Thessalonians concerning the nearness of Christ's appearing: "That day will not come," says he, "before the apostasy, and the revelation of the Man of Sin, the Son of perdition:" which is the same as if he had said, you shall know that the Lord will shortly come, when you shall see the universal apostasy that I foretell you: nay, the apostle goes a great deal farther, for in the same chapter he assures us, that the Lord "will destroy the Man of Sin by the brightness of his presence." Can anything be plainer?

5. Our Lord told his apostles at the last supper, that he should not drink any more of the fruit of the vine, till he should drink it new in kingdom of heaven; which kingdom will be set up on earth, thousands of years before the end of the world.

Having thus established the second coming of our Lord, give me leave, Sir, to remove a specious objection:

Those who dislike an opinion because it is not generally received, will object, that all that is said in Matt. 24, Mark 8, &c., of our Lord's second coming, is certainly spoken of his last, immediately before the judgment, because Jesus says, that the angels shall gather his elect from the four winds, which seems to imply the resurrection and the judgment following it; but so far from granting it, this is the very thing that shows our Lord did not speak of the end of the world and the judgment: else why should not the reprobate be gathered from the four winds, as well as the elect; shall these only be judged, while the moulder bodies of the wicked shall rest in peace; is this scriptural?

What then can be the meaning of the Gathering of the Elect? The question would be too deep for a short sighted man to answer, had not the Spirit of God revealed it to St. John, and all the believers who with an humble mind search the writings of the prophets. I will begin at Rev. 17, to show, by the by, how well everything I have wrote concerning the man of sin, and his destruction, agrees with the account St. John gives us of his visions.

There he gives such strong characteristics, as at once points out Rome, and the Pope; they agree extremely well with St. Paul's and Daniel's description. The beast, and the ten Kings that defend it, "having made war with the Lamb, shall at last be overcome by him, whereupon the ten Kings (8:16,) forsaking the whore, or Popish Idolatry, shall rebel in their

turn against the Pope, with the Lord's unexpected assistance, shall destroy him, his city, and all his adherents.

The 18th chapter is a sublime description of the vast alteration which this fall of Babylon will cause in the world; pride and luxury falling with the same blow.

(To be continued.)

DR. ELLIOTT'S GREAT WORK.

HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

In my primary Reply to Mr. A. I took the liberty of contrasting with his principle "the fair and comprehensive though searching summing up of evidence by an English Judge." And I could not but feel an earnest wish for some actual examination of the evidence adduced in the *Horæ*, and express judgment upon it by one of our Judges; above all by one whose attention might have been specially directed to the rules of equity, as well as letter of the law, on documentary evidence. What I wished, but scarcely anticipated, (for it seemed unlikely, considering all the demands upon his attention, that any one in such a position would be able, even if willing, to give the time and thought necessary in order to a fair judgment on so voluminous and elaborate a work,) was however unexpectedly granted me. The late lamented Vice-Chancellor of England, Sir Lancelot Shadwell, was led to give the *Horæ* a full and careful perusal during the long vacation of 1848; and he considered and formed his opinion upon the evidence advanced in it, as much as might be from the nature of the case, judicially. And as regards the Book in general, inclusive specifically of those selfsame very important parts of it which have been mentioned as the special subjects of both Mr. Arnold's and others' adverse criticism, (I mean the Seals, the Trumpets, and the Two Witnesses,) his judgment was formed, and has been declared, clearly and strongly in its favour. And this very much, it will be seen, from that combined particular and comprehensive view of its evidence, as at once exact in multitudinous details, and a consistent whole, which Mr. Arnold would eschew; and which many, I doubt not, overlooking like him, fail of a just and fair view of the very rule, by which evidence should be judged.

Notwithstanding, after all the siftings of my evidence, on each and either of the two chief subjects of controversy, I mean the Seals and the Witnesses, if I affirm that the views given in the *Horæ* remain on all main points unshaken, I may, I think, claim some of my chief opponents as by deed, though not by word, assenting. Of the two most determined perhaps of my antagonists, Mr. Arnold and Dr. Keith, the former, though pretty much engaged to sum up the result of the renewed attack and defence in the British Magazine on the Seals and the Paulicians, failed of doing it. And as regards Dr. Keith, whose subjects of attack were my expositions of the Seals and of the Witnesses' death resurrection and ascension, — though, after the publication of my *Vindiciæ Horariæ* in reply to him, a "Refutation of the *Vindiciæ*" was advertised 2-12 years ago as preparing for publication, yet hitherto no such "Refutation" has made its appearance. Considering the keenness of their antagonism, the inference seems warranted that their task was found less easy than had been anticipated.*

* I may perhaps be admitted further to observe, with reference to a vehement American antagonist, Mr. Lord of New York, that although applying the symbols of the opening Seals, in very curious manner, to things religious and ecclesiastical, yet he has affirmed, as what is not to be doubted, that the symbols themselves of the riders in the 1st, 2nd and 3d Seals are precisely those Roman emperors, Roman military usurpers, and Roman civil oppressors, of whom I expound them.

Another dissentient (I will not call him opponent,) of a very different and gentler spirit, though himself of the futurist school, did yet in a Paper in the Dublin Christian Examiner express his sense of the value of the *Horæ*, as a "memoria technica" of Roman imperial his-

A word or two, ere concluding this part of my Preface, on the philosophic character and connexion of the Apocalyptic figurations of each great historic subject embraced by them: for in fact this is a part of my evidence. I will exemplify in the Apocalyptic Seals.

Premising then that, after the rectification of a clearly wrong construction of a passage in Lampridius, all fair objections against my 3d Seal vanish, and that, with Jerome's reading of four parts of the earth in the 4th Seal, instead of the fourth part, of the correctness of which I am now well persuaded, the agreement of fact and prophecy, in my Apocalyptic Scheme, becomes equally, or if possible even more remarkable, than that in the preceding Seals, — this first division of the prophecy, considered as a whole, will be found thus to present its subject, in perfect philosophic connexion, the one Seal with the next following, as explained in the *Horæ*. After a primary era of remarkable prosperity and triumph, introduced quickly after the vision in Patmos, under some new imperial rulers to whom the bow-badger might attach, a second and evil era is seen succeeding, — one of military domination. Then, after this military domination, there follows a picturing of oppression by taxation; as if from the need to sustain and satisfy the soldiery. Then, both together inducing neglect of agriculture, (it might be supposed,) famine pestilence and death next stalk upon the scene; and also, as if invited by the weakening of internal order and of national strength, an invasion of the sword from without; whereby yet more depopulation spreads, and the wild beasts of the land multiply. Then, after all these combined evils, (perhaps on clamor from the heathen populace against the Christians, as if the impious cause of their sufferings,) a fresh and terrible persecution of the Christians follows. But the cry of the martyrs rises against their heathen persecutors. A sudden and mighty revolution succeeds. Before the banner of the crucified Lamb of God all heathen military power flees panic-struck; and all the heathen dignities and powers in the Roman empire fall from their elevation, even like falling stars from the firmament of heaven. — Such seems the natural connexion, in regard of the relationship as cause and effect, of the prefigurations of chief coming changes in the Roman empire, given to St. John in the Apocalyptic Seals. And such proved to be the actual succession and connection of facts in the history of the Roman empire, so as the most philosophic historians represent it, from the time of St. John's visions in Patmos to the revolution in which Paganism was overthrown, and Christianity established, under Constantine and Theodosius.

II. I proceed to remark on two important doctrinal subjects that stand out prominently in the Exposition of the *Horæ*, and which have been made, on the part of certain critics, subjects of objection and dispute: — I mean those of the church and the Antichrist.

1. The Church. An eminent Prelate of our church, who was so good as to allow me a conversation with him on the subject of the evidence which I have been in the preceding head remarking on, and on which he had intimated, I knew, a different view from my own, made to me this admission: — that the evidence in the introductory Seals was undoubtedly strong, nor was he prepared to show a flaw; but that he could not receive it, because of its involving certain views of the church which seemed to him inadmissible.

It was not then the fit time for entering further on this subject of the church: and consequently I know not what may have been the precise objection on his part to the view of it presented in the *Horæ*. But the fact of a person so eminent for ability, as well as station, thus hinting an objection, (and others indeed had before hinted it,) induced a careful re-consideration of what might be deemed most characteristic in the views on that subject propounded in the *Horæ*. — Now there can be no doubt that the admission of the truth of my Seals does involve, and involve necessarily, a certain conclusion as to what that church is, and what it is not, to which attach the distinctive characteristics and privileges of the Lord's own proper church: viz. that it is not the church corporate and visible; but the church of the really true-hearted and loyal ones, known individually to God, though often not known to man, and by himself marked and sealed with the Spirit from out of the church visible. For, for reasons already alluded to, the twelve tribes of Israel, first introduced in Apoc. vii. 4, must of necessity be construed, agreeably with St. Paul's use of the figure, to designate the then visible professing Christian church. And after the 6th Seal's revolution, wherein the whole firmament or system

tory, — But how could that be a faithful memoria technica of Roman imperial history for some two or three centuries, which has been drawn simply from the symbols of the Seals, without a fitting of those symbols to the facts? And could such coincidence of symbol and fact be the result of chance?

of opposing political power past away before the power of the Lamb, leaving the inhabitants of the Apocalyptic world thenceforward professedly the Israel or Church of God, there next follows the distinct unmistakable recognition and sealing by God of but an election (a small election apparently) from out of that Israel or Church, as constituting of themselves distinctively and alone his true Israel or Church, — "144,000 from out of all the tribes of the children of Israel:" — a distinction this of the true Church from the professing, in St. John's own view, or of those he represented, immediately consequent, according to the *Horæ*, on the Constantino-Theodosian revolution, fall of Paganism, and establishment of Christianity, in the 4th century. From which epoch the 144,000 are traced out continuously, like as a silver thread, to the end of the Apocalyptic drama, as the special subjects of the Lord's protection and regard; the holy and true and faithful; the followers of the Lamb Christ, contradistinctively to those of the Beast Antichrist; and at length in fine (in all the collective number of their successive generations) as the twelve tribes of God's Israel, constituted by Him the citizens of the New Jerusalem.

Now if any, from high estimate of the privileges of the Church visible, be predisposed to object to this view, let me, with a view to remove the prejudice, be permitted to suggest whether it be not in clear accordance with what we read in other Scriptures, alike of the Old Testament and the New: and, moreover, whether the counter-view they incline to do not involve consequences, which some of them at least would equally with myself deprecate.

For, on turning to the Old Testament Scripture, do we read of the Church of the ancient Israel or Judah as always God's faithful visible Church, or always the witness to his truth, whether through the mouth of its priesthood, or by its worship or public profession of faith? Was it so in the reign of Abaz, or in the long reign of Manasseh? If so, what the need of the reformation under Hezekiah and Josiah: and what again the need from time to time of prophets of extraordinary mission, from out of other tribes, (not the priestly tribe,) to warn priest as well as people of their errors, and hold forth the lamp of divine truth? All, says St. Paul, were not Israel; but only an election of grace. Nay, did not the Jewish Church, speaking by its priesthood, solemnly reject the Lord Jesus? — Nor, as regards the Christian visible Church, had it any promise of exemption from a similar apostasy in the New Testament Scriptures. For was it not the tendency of many most striking prophetic declarations by Christ and his apostles, that the visible professing Christian Church would in time become corrupted, and teach and uphold error? Take, for example, Christ's own prophecy of the tares and wheat; connectedly with other intimations from him which seemed to imply that times would come when the tares would outnumber the wheat in the professing Church; and consequently the voice of the Church, i. e. of the visible professing Church, be a voice antagonistic to the truth. Take, to the same effect, St. Paul's yet clearer prophecy to the Thessalonian Christians: which told of the principle of evil as even then working in the Christian body; and that it would go on, like bad leaven, working within it, until it issued in some great apostasy; the head of which, the man of sin, would have his seat in God's temple, i. e. in the professing Church. — Yet once more in the Apocalypse itself, let there be considered the figuration of the woman that brought forth the man-child (Apoc. xii. 6, 14) fleeing into the wilderness, and there continuing throughout the mystical 1260 days: a figuration most remarkable; and to which my readers cannot give too particular attention, when considering this question. For it will, I believe, appear that the woman almost necessarily signifies that faithful visible catholic Church, which fought successfully the last battle with the Dragon-inspired Roman Paganism; a crisis the same with what is figured in the revolutionary scene just noticed of the 6th Seal. And as after that revolution, in the 6th Seal's second figuration, St. John saw depicted before him the true Church of the election of grace, sealed, in marked distinction from the visible professing catholic Church, — as if the visible professing catholic Church would thenceforth no more have the character of true and faithful attached to it, — so, in the vision of the 12th chapter, the once faithful catholic visible or professing Church, was seen passing more and more into a state of invisibility; leaving certain of its children only on the field of conflict, who still kept the commandments of God and the testimony of Jesus. Such was the vision: and has it not ever since had marked fulfilment? — There has indeed been much talk among us, of late years, about Christ's true catholic visible Church, as if a thing ever perpetuated and perpetual. But I should be curious to know where it may have been for the last 12 centuries. In order to a Church being rightly designated as Christ's true visible Church

its profest common doctrine and worship ought to be really Christian. Can then the idolatrous Greek and Roman Churches (idolatrous alike according to our Homilies, to notorious fact, and to common sense) claim a share in such a title? In order to its being catholic, and impersonated (like as by the Woman) as one, it ought to embrace all true Churches in its communion. Can this be said of our own, or of any other truth-professing Church? Where then, and what, I repeat, is Christ's one true visible, catholic Church so often talked of? It exists no where, I will be bold to say, but in the imagination of the talkers or writers. During the whole time of conflict with Roman Paganism the visible Christian Church was catholic, for it was all united in communion; and was faithful, for its doctrine and worship was essentially right and Christian. But after the triumph over Paganism, the body corporate, so impersonated, vanished out of sight; agreeably with that most graphic and instructive vision of Apoc. xii. — There was a divorce of the catholic and the faithful. What made best pretence after this to the title of catholic and visible was a false apostate Church. What might appear from time to time visible and faithful Churches were but fragmentary, not catholic. Such were the Waldensian and other cognate churches of the middle age. Such are now our English and other orthodox reformed Protestant churches: such, we may hope, some of the Nestorian churches of the East. But there is no visible common unity connecting them. The only true catholic church now on earth is the invisible one; i. e. the Church of the 144,000, or militant part of the Church of the first-born, whose names are written in heaven.* When the good time comes, there will be not merely the completion of that church of the first-born in the heavenly state, but a true visible catholic Christian church yet once again on this earth, purer than even with primitive apostolic purity. For then, as the sure word of prophecy informs us, "there shall be one Lord, and his name one." But till then the Woman remains invisible, in the wilderness.

I cannot forbear expressing my deep sense of the injury done to the cause of truth, of religion, of our Protestant church, and of Christ himself, by the inconsistent and unscriptural notions and sayings prevalent on this subject of the church visible. From forgetting the Apocalyptic and other cognate prophecies, it has been unscripturally assumed to be the assured privilege, as well as enjoined duty, of some imaginary corporation sole called the church visible, and then (by a further illogical process) of each particular branch of it that any particular set of men may think proper to call "the church," to be the pillar and ground of the truth: whence the said "church's" asserted claim to expound the truth authoritatively by its hierarchy and its priesthood, as it with the voice of the Spirit; and claim too, coincidentally, in all the exclusive pretensions of priestcraft, to a life-giving ex-opere-operato administration of the sacraments of life. So "the church is made to interpose itself between men's souls and Christ; instead of reflecting Christ to them, and directing them to Christ: and so, like as in the case of the moon, (the church's beautiful Apocalyptic figure,) when interposed between our earth and the glorious sun, it loses all its own radiance, and becomes itself darkness. — Further, with such notions about the indefeasible privilege of the church, corporate and visible, how can the largest visible church, that of Rome, but be revered, and our own Reformation be deemed an act of schism from it all but unjustifiable. The view, as held by members of the English church, is little less than suicidal.

(To be continued.)

* Thus, it will be seen, there is a quadruple Apocalyptic distinction: — 1. the faithful (though not unmixed) visible catholic church, but never has been since the fifth century: 2. the fragments of the old faithful visible catholic church, formed here and there out of more or fewer of her surviving children, such as professedly adhere to the commandments of God and witness of Jesus: — 3. the apostate visible churches, more or less in pretension catholic; especially and above all that of Rome, with a doctrine and worship not of Christ but Antichrist: — 4. the faithful church of the true-hearted; a church invisible in its collective and distinctive character, except to God only; the 144,000 being the at any time living part of this church of the first-born, militant here on earth.

Abbott Lawrence.

THE late Abbott Lawrence, while Minister of the United States to the Court of St. James, attended the ministry of Dr. John Cumming, of Crown Court. Dr. C. dedicated to him his lectures at Exeter Hall, on the Apocalypse, in which he says: "I do not expect you will agree with all I have written in this volume; but you know so well that I am one with you in essential truths, that you will easily pardon any dif-

ference you may discover in subordinate matters."

We quote the following from the funeral sermon of Dr. Lothrop, delivered in Brattle St. Church, August 26:

The religious faith, which made his life pure and righteous, gave him strong support and rich consolations in sickness and death. His last illness was marked by patience, meekness and manly fortitude, a constant thoughtfulness for others, a yearning tenderness towards those whom he had loved on earth, and a devout trust in Him whom he loved in heaven. He could not see me often, nor were my visits necessary to one who in all his life, had walked so near to God. But the few interviews I had with him made me feel more deeply than ever the majesty of Christian faith, and the grandeur and glory of those hopes which preserve their brightness and reality, and become the life and stay of the soul, when all earthly things fail. In one of my visits there was an impressive expression of Christian humility. I had offered prayer, and was retiring, when he said faintly, but with a very distinct utterance, "I wish to speak to you;" and then, in reference to some strong expression of confidence he had made at a previous interview, "I fear you misconceived me, and thought me presumptuous. I did not mean to be presumptuous, or to express any feeling unbecoming a mortal man and a sinner. I mean to be humble. I feel my need of the divine mercy, and trust in it through Christ. I only meant to express my entire submission to the will of the heavenly Father." That sublime sentiment of submission was the atmosphere of his soul. It was written upon his countenance during the whole of his sickness, and remained there when death had set his seal upon his brow. There was a blessed fulfillment of Scripture in all the closing season of his life. "Mark the perfect man, and behold the upright, for the end of that man is peace."

There has passed away one whose career in its humble bearings and onward progress, and noble close, seems like an epic poem, lived and wrought out in daily life; one whose character exhibits more to esteem and love, and less to excuse and extenuate, than commonly falls to the lot of humanity. But, though dead, he yet speaketh. There is a moral power, an abiding influence, in such a life and character, which time and death cannot destroy. Abbott Lawrence is dead in the body. We shall no more see his form in our streets, our dwellings, our churches. We shall no more hear his voice upon earth. But the life he has lived, the character he has exhibited, they are ours. They are written upon our hearts; they abide in our memories a holy treasure. God grant that in the sacred enclosure of his family, in the dwelling darkened by his death, it may abide a spiritual presence—bring such consolation, and a divine strength to the hearts of widow and children, so bitterly bereaved, and whom we commend to the comfort and blessing of the Almighty. God grant that to us of this society, who have lost a hearty and stable friend in an honored fellow-worshipper—that to this city, to which he has been a moral ornament—to this whole community, to which he has been a benefactor—to our country, which he has faithfully served—to all who ever knew of him, and to the coming generations who shall hear of him—it may abide, to the old an encouragement, to the young a guide, to all an incentive so to live that they too shall leave a long track of light and glory behind them; like him whom we this day honour and lament, and whose life fulfilled the poet's description:

"We live in deeds not years, in thoughts not empty breath,
In feelings, not in figures on a dial;
We should count life by heart-throbs,—he most lives
Who thinks most, feels the noblest, acts the best."

The Inquisition as It is.

THEY say that the Inquisition was an affair of the sixteenth century; that its fires are cold; its racks and screws are rusted, and that it would be just as impossible to bring back the Inquisition as to bring back the centuries in which it flourished. That is fine talking; and there are simpletons who believe it. But look at Rome! What is the government of the Papal States, but just the government of the Inquisition? There are midnight apprehensions, secret trials, familiars, torture by flogging, by loading with irons, and other yet more refined modes of cruelty, in short, all the machinery of the Holy Office. The canon law, whose full blessing Italy now enjoys, is the Inquisition; for wherever the one comes, there the other will follow it. Let me describe the secrecy and terror with which apprehensions are made at Rome. The forms of the Inquisition are closely followed herein. The deed is one of darkness, and the darkest hours of the twenty-four, namely, from twelve till two of the morning, are taken for its perpetration.

At midnight half a dozen *sbirri* proceed to the house of the unhappy man marked out for arrest. Two take their place at the door, two at the windows, and two at the back door to make all sure. They knock gently at the door. If it is opened, well; if not, they knock a second time. If still it is not opened, it is driven in by force. The *sbirri* rush in; they seize the man; they drag from his bed; there is no time for parting adieus with his family; they hurry him through the streets to prison. That very night, or the next, his trial is proceeded with—that is, when it is intended that there shall be proceedings; for many, as we have said, are imprisoned for long months, without either accusation or trial. But what a mockery is the trial! The prisoner is never confronted with his accuser, or with the impeaching witnesses. He is allowed no opportunity of disproving the charge; sometimes he is not even informed what that charge is.—He has no means of defending his life. He has, no doubt an advocate to defend him; but the advocate is always nominated by the court, and is usually taken from the partisans of the government; and nothing would astonish him more than that he should succeed in bringing off his prisoner. And even when he honestly wishes to serve him what can he do? He has no exculpatory witnesses; he has no time to expiscate facts; the evidence for the prosecution is handed to him in court, and he can make only such observations as occur at the moment, knowing all the while that the prisoner's fate is already determined on. Sometimes the prisoner, I was told, is not even produced in court, but remains in his cell while his liberty and his life are hanging in the balance. At day-break his prison door opens, and the gaoler enters, holding in his hand a little slip of paper. Ah! well does the prisoner know what that is. He snatches it hastily from the gaoler's hands, hurries with it to his grated window, through which the day is breaking, holds it up with trembling hands, and reads his doom. He is banished, it may be, or he is sentenced to the galleys; or, more wretched still, he is doomed to the scaffold. Unhappy man! 'twas but last eve that he laid him down in the midst of his little ones, not dreaming of the black cloud that hung above his dwelling; and now by next dawn he is in the Pope's dungeon, parted from all he loves, most probably for ever, and within a few hours of the galleys or the scaffold.

Effects of Rum.

THE family of Mr. David Carrington, of Bethany, says the New Haven Journal, have been troubled with an offensive scent about their premises for a week past, which smelled so much like decaying offal, that Mr. C. and his workmen commenced a search last Friday to ascertain the cause of the nuisance. After a diligent search, they discovered the dead body of a man among the underbrush, near their residence.—The body appeared in a sitting posture, and was partially decayed, but not so much so as to render recognition impossible. After an examination of the features and form of the deceased, it was ascertained to be the body of Henry Collyer of Woodbury. Further inquiry has brought to light the cause of his death. It seems that the unfortunate man was of intemperate habits, and left his home on the morning of the 4th of July to indulge them. He went to Seymour, and was seen there on the morning of the 4th, where he procured a tin-pail and went to the distillery of Stoddard Chatfield, situated on the border of the town of Bethany, where, it is said, he stole liquor enough to fill his pail, and then became grossly intoxicated. On the evening of the 4th of July he was seen in that vicinity, and he probably made his way into the bush, where he drank so freely that he died. His body was not found until July 13th. When discovered, the body was in a sitting posture, with the pail of liquor before him, and his head leaned forward so to completely immerse his face in the pail of liquor!

A more terrible death than this, from the effects of liquor, was probably never recorded. Away from his family, from home and friends, he perished helpless and alone.

The Right Study of Scripture.

Melville, a distinguished English preacher, makes some judicious remarks on the proper study of the Bible:

We say not that the study of Scripture should exclude other studies, or be substituted for them. Natural philosophy is not to be learned from Scripture, nor general history; and we would not have such matters neglected. But we say that Scriptural study should be at once the groundwork and companion of every other; and that the mind will advance with the firmest and most dominant step into the various departments of knowledge, when familiarized with the truths of revelation, and accustomed to walk their unlim-

ited spreadings. If parents had no higher ambition than to make their children intellectual, they would act most shrewdly by acting as though desirous to make their children religious. It is thus we apply our subject to those among us who are parents and guardians. But it applies to all. We call upon you all to observe that, in place of being beneath the notice of the intellectual, the Bible is the great nourisher of the intellect. We require of you to bear away to your homes, as an undeniable fact, that to care for the soul is to cultivate the mind. And therefore be ye heedful—the young among you more especially—that ye be not ashamed of piety as though it argued a feeble capacity. Rather be assured, forasmuch as revelation is the great strengthener of reason, that march of mind that leaves the Bible in the rear, is in advance, like that of our first parents in Paradise, towards knowledge, but at the same time towards death.

The Cabinet.

It is not Atheism I fear so much in the present times as Pantheism. It is not the system which says nothing is true, so much as the system which says everything is true. It is not the system which says there is no Saviour, so much as the system that there are many saviors, and many ways to peace. It is the system which is so liberal, that it dares not say anything is false. It is the system which is so charitable, that it will allow everything to be true. It is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all those who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran—the Hindoo Vedas and the Persian Zendavesta—the old wives' fables of Rabbinical writers and the rubbish of Patristic traditions—the Racovian Catechism and the Thirty-nine Articles—the Revelations of Emanuel Swedenborg and the Book of Mormon of Joseph Smith: all are to be listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal, that it calls a man a bigot if he dares to say, "I know my views are right." This is the system which I desire emphatically to testify against and denounce. What is it but a sacrificing of truth upon the altar of a caricature of charity? Beware of it, if you believe the Bible. Has the Lord God spoken to us in the Bible, or has he not? Has he shown us the way of salvation plainly in that Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not? Gird up the loins of your mind, and look the questions fairly in the face, and give them an honest answer. Tell us that there is some other inspired book beside the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired, and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver you! — Rev. J. C. Ryle.

Elliot's Indian Bible.

A copy of this literary curiosity lies before me. It is in quarto form, rough and rusty with old age, and hallowed by old associations. The language in which it is written is dead; entirely dead; no man living can either read it, or speak it.

This Bible was printed in 1635. The quality of the paper is poor enough; and the type is uneven and unsightly; that of the title page seems in part to have been cut with a penknife for the occasion. It is bound in sheep, with heavy "ribs" upon the back.

The "illuminations" at the beginning are extremely rude; and the "lines" are bent and broken.

The difference between this Bible and the fine edition last issued by the American Bible Society, in a typographical point of view, appears almost as great as that between the rude "wigwams" which its readers inhabited, and those elegant and commodious dwellings which now occupy the site of them.

This copy before me contains the old and new Testaments, together with the Psalms of David rendered with *Indian verse*.

The title at the beginning of the Bible is—

"Mamusse wunneetu panatamwe

UR BIBLUM, GOD

Nanneeswe Nakkone Testament kah wonk wuskee Testament. Ne quoshkinnumuk Wuttinneaumoh Christ noh asowesit, JOHN ELIOT. Nahobtoeu onchetoe Printenoomuk. Cambridge. Printenooop nashe Samuel Green. 1635."

The Old Testament contains 680 pages, and is

said to have been all written with a single pen! It has a very few marginal references and the titles of the chapters are given in English.

The language, which is the Nipmuck, seems to abound in long, harsh and guttural words; and it occurs as frequently as in the Latin.

The longest word which I can find in this Bible is in Mark 1:40—"Wuttepsittakussunnoowehtunkquoh," and signifies "Kneeling down to him."

Whenever the object whose name was to be translated was unknown to the Indians, Eliot uses the English word either alone, or with the Indian case or tense endings appended, so that such words as the following are constantly occurring: "chaziotash," "cherubimloh," "apostlesog," "silver," "gold," "temple," "wine," "carpentersoh," "masonsah," and the like.

In translating Judges 5:28—"The mother of Sisera looked out a window and cried through the lattice,"—he asked the Indians for the word "lattice," and found when his translation was completed, that he had written, and "cried through the eel-pot," that being the only object which the natives knew as corresponding with the object Mr. Eliot described to them.

The Psalms are translated into that form of verse which is termed in our hymn books "common version," and nothing can be more clumsy and uncouth than the structure of the rhymes. Sternholme and Hopkins may even be read with exquisite pleasure after perusing a few stanzas like the following, which are from the 19th Psalm; "The heavens declare the glory of God," &c.:

1. "Kesuk kukootomubteaumoo
God wussohspumoonk
Mamahchekesuk wunnahtukon
Wutanakaasnonk

2. Hohskoeu kesukodtash
Kuttoo waantamok
Kah hohsekoe nukonash
Keketookon wahteanok!"

The first edition of this Bible was published in 1663. The type was set by an Indian, and it was three years going through the press. It is the first edition of the Bible ever published in America. It contains nearly all that is left of the literature of the aborigenes of our State; and although the end and aim of the great and good translator in achieving his herculean task, has not been attained, the work will ever be held sacred, as being the pioneer, as it were, of God's sacred volume in America; as being almost the only abiding record of a people of whose ample stock but one solitary living representative now remains; and of whom it will soon in Logan's words be said:—"There runs not a drop of my [their] blood in the veins of any living creature."

—Traveller.



The Advent Herald.

BOSTON, SEPTEMBER 8, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

MR. WILLIAMSON'S REJOINER.

ABSENCE from the office, has prevented an earlier insertion of and reply to Mr. Williamson's rejoinder, which was received some four weeks since, and which is given in another page. He says:

If I understand your reply to my former communication we are agreed, 1st, That the promise to Abraham secured to his seed, who were heirs, the possession of the land of Canaan till the death of Christ, and also salvation through Christ to all believers.

2d. That the seed of Abraham were put in possession of that land and held it till the death of Christ according to the covenant and oath of God made to Abraham and his seed, in its fullest meaning.

3d. That after this according to the terms of the new or second covenant, which took the place of the first, according to Paul, (Heb. 10:9,) "He taketh away the first that he may establish the second," believers only were heirs to the inheritance still due to the seed of Abraham whether they were of Jewish or Gentile descent.

This statement of these points needs a little modification, before we could unqualifiedly assent to it. We admit

1. That the promise to Abraham secured to his true seed the eternal possession of the land of

promise—the gift of the inheritance to be consummated when the trial period should be terminated, and the number of the elect completed. To carry into effect that promise, the salvation of all believers through Christ was contemplated, and made necessary; and this was referred to, by the declaration that all nations should be blessed in his seed. That promise did not make it necessary that the nation of Israel should remain in the land till the death of Christ; but other predictions show that God designed that they should thus remain, though God might have arranged differently without interfering with that promise, provided the true seed is finally put in and continued in the eternal possession of it.

2. That the seed of Abraham were put in possession of the land according to the specification of the promise providing for their return in the fourth generation; and that they did remain in it, with occasional interruptions, till the death of Christ,—not by any provision in the oath, and yet in accordance with God's purposes as otherwise revealed; but that the true heirs of all past generations have "all died in the faith, not having received the promise," in "the fullest meaning of the oath"—"God having provided some better thing," than the possession of the unrenewed land in which they sojourned as strangers, "that they without us should not be made perfect." And

3d. That after this, the new covenant which takes the place of the old, is not one that takes the place of the Abrahamic, but of the Sinaic covenant—this last being the only one that has been abrogated by a failure on the part of the subjects of it to comply with its conditions (Gal. 3:17); and the only one with which the conditions of the new covenant in any way conflict. (Heb. 8:5-9.) The new covenant relates not to the nature of the gift that was promised to Abraham, but to the relations which, under it, God would sustain to His people; and as these relations would be the same, whether they abide forever and ever in the land of promise or in some other sphere, they do not in any way annul or abrogate the promise of that gift, as they do the ministry that was established at Sinai.

To be continued.

THE MASSACRE OF ST. BARTHOLOMEW.

A CIRCULAR having been sent us from the secretary of the "Foreign Christian Union," (an Anti-Papal Society,) with a request that I should preach a sermon and take up a collection in its behalf, I did so, Sabbath, Aug. 26th.

The Society employs about sixty missionaries and colporteurs, in this and foreign countries, whose whole work is to diffuse knowledge among Romanists, and give the distinct cry, "Come out of her, my people."

SKETCH OF THE DISCOURSE.

"And it was given to him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations."—Rev. 13:7.

I. This beast represents the Roman Catholic power. It is the same as the little horn of Dan. 7:21—"I beheld, and the same horn made war with the saints, and prevailed against them;" and the man of sin, (2 Thess. 2:3, 4,) "he revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God sitteth in the temple of God, showing himself that he is God."

II. Notice some of its principles, and expositions of the word of God. We quote the following from Dr. Dens' Theology, approved by the Pope.

"On the question, 'What are the punishments decreed against those infected with that stain?'

"Heretics that are known to be such, are infamous for this very cause itself, and are deprived of Christian burial:

"Their temporal goods are for this very cause itself confiscated; but before the execution of the act, the sentence declaratory of their crime, ought to proceed from the ecclesiastical judge, because the cognizance of heresy, lies in the ecclesiastical tribunal.

"Finally, they are also justly afflicted with other corporal punishments, as with exile, imprisonment, &c.

"Are heretics justly punished with death?

"St. Thomas answers, 22 quest. 11. art. 3. in corp., 'Yes, because forgers of money or other

disturbers of the State are justly punished with death, therefore also heretics, who are forgers of the faith, and as experience testifies, grievously disturb the State.'

"This is confirmed, because God in the Old Testament ordered the false prophets to be slain: and in Dent. 17:12, it is decreed that if any one will act proudly, and will not obey the commands of the priest, let him be put to death. See also the 18th chap."

In accordance with these principles, the church of Rome,

III. Has murdered millions of Protestants. Among the most notable of its outrages, is the massacre of St. Bartholomew, which was perpetrated on the 24th of August, 1572, in which tens of thousands French Huguenots, in Paris and throughout France, perished.

3. The cause of it.

"The writings of the Reformers had made many converts in France, and the King of Navarre, with other nobles, had ranged himself at the head of the Reformers, who soon became a powerful political party. The French court, however, was still Catholic; but under pretence of a desire for reconciliation, the King's sister was given in marriage to the King of Navarre. All the Protestant leaders were invited to Paris to witness the celebration of the nuptials. There, on the night of the feast of St. Bartholomew, August 24th, 1572, the Queen Mother, Catherine de Medicis, gave the signal of a preconcerted massacre, which had long been a subject of conversation; and during that fatal night, 20,000 Huguenots, with the brave Admiral Coligny, were murdered in Paris alone, neither age nor sex being spared by the demoniacal soldiery. The bodies of the dead were carried in carts and thrown into the river.

"These brutal deeds were not confined within the walls of Paris, but extended into other cities and quarters of the realm, and the total number of victims is variously estimated at from 30,000 to 70,000. The greatest rejoicings were made at Rome on the receipt of the intelligence, and by order of Pope Gregory the XIII, a Te Deum was sung in honor of the extermination of "Christ's enemies!"

4. The Instruments—The Jesuits.

"In 1560, the Jesuits obtained letters patent from Francis II. and Catherine de Medicis, the queen mother, which enjoined the French Parliament to admit them into France, and confirm their institution. Seduced by the blandishments of the Jesuits themselves, and pressed by the royal authority, the Archbishop of Paris consented to their establishment under some restrictions. He deceived himself by supposing that a Jesuit could be bound by any oath or engagement which to others would be sacred. The Parliament, however, held out. After the death of Francis II. Catherine governed the kingdom entirely, and at last compelled the Parliament to admit the Jesuits. They imposed restrictions, which were about as powerful in binding them as the seven green withs were in securing Samson. Among the first fruits of their admission into France was the massacre of St. Bartholomew's Eve. Catherine de Medicis, assisted by the Jesuits, planned that bloody transaction, and directed the whole of the details. The Duke of Guise was the great patron of the Jesuits, and he assisted personally in the wholesale murder of the Protestants. Maldonat, a Jesuit, was also particularly active. The order for this infernal massacre was 'to make one utter extirpation of the rebellious Huguenots, and that none should be spared.' The order extended even 'to infant and suckling.' The Duke of Sully asserts that the priests and Jesuits were most active in instigating and encouraging the murderers."

"The Huguenots rose in arms, and fighting with the courage of despair, obtained once more a recognition of their rights, in the Edict of Nantes; but after the massacre, the Reformed Church was reduced to half the strength which it possessed before.

"The massacre of St. Bartholomew's day illustrates as no language, however impassioned and graphic could do, the demoniacal character of the Papal Hierarchy. Not, merely, what it was, but also what it now is, and, while its present creed and principles remain, ever must be. Claiming to be unchangeable and infallible, St. Bartholomew's massacre mirrors forth the true character of the intolerant, persecuting Church of Rome. What she was in 1572, she is now, in heart and spirit. She does not now fight heretics with fire and sword, and murder men and women by thousands, because she has not the power. Her principles, however, now as then, and give her power and she will show the same practice as in the days of Catherine de Medicis."

OBITUARY.

BRO. HIMES:—Our beloved friend and brother JOHN IRISH is no more. He fell asleep in Christ last Saturday night, and his funeral occurred on Monday, at 3 o'clock P.M. It was held in the Presbyterian church at Lewiston, where was convened a large concourse of people from the whole surrounding country. The funeral sermon, by request of deceased, was preached by the writer. Brother Irish embraced the Advent faith, with

two of his brothers, in 1843, under my labors. From the first he has been a consistent believer, a most exemplary Christian, and exerted a lasting influence in the whole section where he lived. He dies lamented by all; and the community feel that they have lost one of their best citizens, and a worthy man of God from their midst.

Brother Irish was a liberal supporter of the Advent faith. He aided, not only by his influence, and practical Christian life our common cause, but by his pecuniary means. He commenced poor in life, and at the time I first visited the section where he lived, he told me he had scarcely decent clothing with which to appear in public. He, with his brothers, was then clearing his farm, felling the forests, and preparing them for culture. By hard toil, economy and diligence they have just put them in a condition to realize the fruit of their labor, and enjoy the work of their hands; but a strange and mysterious providence now blights all their earthly prospects, as one after another is rapidly being removed by death. The cause our brother so much loved, and so liberally supported in life, was not forgotten in death, as I learn he has made provision for it, and those who have been the means of his spiritual enlightenment, and good. And you, my brother, had always shared in his affections with others.

The family to which our brother belongs have been greatly afflicted within a few years. A father, three brothers, two or three sisters, and niece have all been swept off the stage by that dreaded disease, consumption. Others of the family are rapidly following, and soon will be numbered with those who have gone before; and of this they are fully conscious. But there is a consolation amid all this. Those that have departed this life have died in faith and hope. Mary, Adaline, and Roxanna, their niece, have died since our return West.

Adaline was ill when we first saw her, but without hope. She fast failed in health, and could not think of dying without a change of heart. She sent for us, and we had the pleasure of seeing her cry for mercy, and experience pardon, and die in great peace.

Mary soon began to decline in health. She had been serious, and had subscribed for the Herald before her illness; and you probably recollect my sending you her name. She was then unconverted. She came to hear me preach on several occasions, and always followed me with her Bible in her hand, and I have seen her weep under the hearing of the word. She did not experience a change, however, until she was on her death-bed. She gave evidence of this change to all.

Roxanna was converted after a series of meetings I held at Lewiston, just before her illness, and she died in faith. How sweet and pleasant is the reflection, that with them "all is well!"

Those of this dear family that have gone, and lie side by side in the grave, are awaiting the resurrection, to hear the voice of their Redeemer and God. May it be as well with them that must, no doubt, soon follow them to the silence of the tomb!

Just before our brother's death I visited him with my companion. Though weak and exhausted, he revived, and addressed us as we entered his room. He first addressed me, requesting me to attend his funeral. Exhorted me to continue faithful and prepare for future trials; that these I should have to meet, while he would soon be far better off than myself. He gave his experience from the first, and then broke out with the language, "I die in the faith of Jesus." "I die the friend of God and man." "I die miserable as death and the enemy can make me, but a child of immortality." "O the goodness of the Lord, to take such a miserable wicked worm as I am, and make me an heir of heaven," &c. Afterwards he turned to my wife and addressed her, comforting her with the assurance that she should meet him at God's right hand, repeating with emphasis, "You'll be there!" "you'll be there!" And while she wept, he said, "You'll be there, sister Fassett! you are to be purified with trials, but the furnace will prepare you for your reward." After stating what the Advent truth had done for him, how it had preserved him from the world and had been his solace and comfort for many years, he ceased conversing, and we read a portion of the Scripture, and joined the family in prayer. His work is done. May ours be as faithfully finished.

O. R. FASSETT.

Lockport, N. Y., Aug. 30th, 1855.

FOREIGN NEWS.

HALIFAX, Aug. 29.

The Mail steamship Canada, Capt. Stone, from Liverpool on the 18th inst., arrived here, en route for Boston, at an early hour this morning. She

brings Liverpool dates of Saturday, 18th inst.

The news is highly important and exciting, both from the Crimea and the Baltic.

The threatened bombardment of Sweaborg by the allied squadron was opened on the 9th inst., and continued uninterruptedly until the 11th, resulting in the destruction of the place.

The loss of the Allies was trifling, but on the other side the destruction was immense.

In the Crimea, on the 16th inst., the Russians, under the command of Gen. Liprandi, attacked the lines of the Allies on the Tchernaya.

A desperate engagement of three hours' duration ensued, when the Russians were repelled with very heavy losses.

Gen. Simpson had telegraphed to the British Government that the bombardment of Sebastopol would be recommenced on the 17th inst.

Queen Victoria was in France, paying her long contemplated visit to the Emperor.

SWEABORG.—If the accounts of the Allies of the bombardment of Sweaborg can be relied upon, a blow has been inflicted upon Russia which will be felt almost as severely as the destruction of Bomarsund last year, not perhaps in the tangible loss, but in the loss of confidence in the strength of her own defenses. Sweaborg, or Sveaborg, as it is sometimes spelled, is one of the most important of the naval stations of Russia. It is sometimes called, from the strength of its defenses, the Gibraltar of the North. It is situated near the entrance of the Gulf of Finland, south-east of Helsingfors, an important maritime town, and the fortress is not less singular in its construction than remarkable for its strength. Six islands, which lie within the circumference of four miles, and about three miles and a half from Helsingfors, compose the fortress; or rather, strictly speaking, the three largest of these islands, connected by pontoon bridges, form the fortress itself, while the three others, strongly fortified, serve as its outworks. The works are partly blasted from the granite rocks and partly built of the same material. The walls are from six to ten feet thick, and in a few places forty-eight feet high. Eight hundred pieces of cannon protect the fortress, which is garrisoned by 12,000 men. A dry-dock, arsenal and other public works are protected by these works, and here many of the vessels of the Russian fleet were last year stationed, safe from the guns of Sir Charles Napier.

We are without definite particulars as to the result of the bombardment. The account of the French admiral is seemingly greatly exaggerated. That of the British admiral is more modest. He speaks of "heavy explosions and very destructive fires," and says that "nearly all the principal buildings on Vargoe and many more on Swartoe, including those of the dock-yard and arsenal, are burned." It is highly probable that a large amount of property was destroyed by the bombardment, but the Russian account will very likely materially diminish the seeming importance of the affair.

But whatever may have been the damage inflicted, the affair is of great importance as showing that fortresses which have heretofore been regarded as impregnable may be approached by the gunboats which have been constructed by the allies, and much damage inflicted, without serious loss to the assailants. It seems almost incredible that so strong a fortress as that of Sweaborg should have been approached and bombarded for two days without any loss of life, according to the dispatch of the commander of the English fleet, or with a "very insignificant" loss, according to the discrepant statement of the French admiral. The result will encourage the allies to undertake some still more important enterprise, and perhaps the walls of Cronstadt, which have been so often "reconnitred," and at which both Napier and Dundas, have looked askance, longing to distinguish themselves, yet not daring to venture an attack, may feel the weight of the metal which has been so successfully employed against Sweaborg.

Santa Anna and Mexico.

WHAT has been for some weeks anticipated has at length come to pass. Santa Anna, the wily Dictator of Mexico, has for the third time found his seat in the capital crumbling beneath him, and has again, for the third time, left his country, but whether "for his country's good" must be determined by the sequel. We cannot deny to Santa Anna a considerable degree of administrative ability. Without principle or patriotism, he has made a passable ruler in a country where such homely virtues are at a discount. He has brought order out of chaos, and succeeded in maintaining at least a show of government for some two or three years in succession, which is more than can be said of other Mexican rulers. With different subordinates and a braver soldiery, Santa Anna might have made an excellent commanding officer, for military

men acknowledge that his plans for the defense of the capital from the invading army of General Scott were made with great skill, and nothing but the superior skill of the American General, and the indomitable bravery of the American soldiers, could have prevailed against the obstacles which Santa Anna interposed to their march. So also in some other country, where honor, honesty and patriotism are more highly appreciated than in Mexico, and consequently more worthy to be studied and practised, Santa Anna might have made a good ruler, for few men could have guided so well as he the rude elements with which he has had to deal. How far circumstances contributed to make Santa Anna what he was, a selfish, arbitrary, unprincipled and soulless tyrant, we will not now stop to inquire.

The Calamity on the Camden and Amboy Railroad.

ONE of the most fearful and fatal railroad accidents that ever occurred in the vicinity of New York took place on the Camden and Amboy Railroad, August 29th, morning, about 11 o'clock, within half a mile of the town of Burlington, New Jersey.

As the 10 o'clock train from Camden for New York passed through Burlington behind time (about fifteen minutes), the 8 o'clock train from New York came in view, under full headway. The Camden train immediately stopped, and the engineer commenced, as soon as practicable, to reverse the wheels, so as to return to the station he had a few moments before left, and to enable the New York train to pass unobstructed. Unfortunately, however, as the train was under headway, going at the rate of at least 12 or 15 miles an hour, a two horse wagon, driven by a person named Dr. Heineken, came down a road crossing the track, and before the driver could stop the speed of the animals, the rear car struck the horses, and was thrown off the rails, and driven up against an embankment. The force with which the train was moving when the accident took place, caused a dreadful crash. Four cars [the rear ones] were smashed to pieces, and all the passengers more or less injured, or killed. The last two cars, containing about fifty people, were knocked into splinters by the force of the concussion, and it was the occupants of these cars who suffered most severely.

The scene that followed the dreadful crash can be better imagined than described. For more than fifty yards, lay scattered around the forms of the mangled corpses and the mutilated bodies of the wounded, whose piteous moans and shrieks for help were enough to make the stoutest heart quail. As soon as the confusion attending the calamity had subsided, those who were unhurt exerted every nerve and muscle in rescuing their fellow creatures from the ruins.

When the news of the accident reached Burlington, the inhabitants of the village like good Samaritans, hurried to the scene of woe with wagons and litters, for the purpose of conveying the wounded to a place of shelter. The physicians of the place also hastened forward, and lent all their aid in soothing the agonies of the sufferers.

Seventeen persons were picked up quite dead, while in a few hours afterwards eight others died from the effects of their injuries.

Over thirty of the passengers—men, women and children—were dragged from the ruins alive. They were taken to the principal hotel in the city, and there kindly taken care of by the host and his good lady.

Libraries.

Neighborhood libraries of Advent publications may be easily formed, by getting as many subscribers as there are volumes to be purchased,—each subscriber paying the price of a volume. The volumes can then be held in common, or each subscriber may own one volume, and they may loan to each other. A brother who resides in New Hampshire, is now forming a company to purchase all of Dr. Cumming's volumes, and under date of the 1st inst. he writes as follows:

"I have succeeded in obtaining fifteen, probably seventeen subscribers to my 'Cumming Library Association,' and hope to succeed in filling the subscription to the number of the re-published volumes.

"Of the subscribers which I have obtained, there are, of the Congregational denomination, six; of the Methodist, two; of Episcopalian one, and probably three; of the Calvinist Baptist one; of the Unitarian two; of the Christian three."

Books! Books!! and Charts.

We now have a full supply of books and charts for our colporteurs, and patrons generally. There is as yet no real interest on the subject. But few colporteurs have entered upon the work, and very

few, comparatively, bestir themselves to read, or circulate the rare and interesting works of Dr. Cumming and others, on the coming of the Saviour. Who will wake up and enter this interesting field of labor? Who?

Two new and important works are in press, and will be out soon—"The End," by Dr. Cumming; and another work, from this office, "The time of the End." The latter, as well as the former, is a very important work and should be circulated by thousands. Due notice of price, &c., when ready.

AUBURN, N. Y.—We have received the following circular, designed for distribution in that city, from brother Mansfield. We wish our brother all success in his labors in Auburn.

THE TABERNACLE.—The neat and commodious brick edifice located on Water Street, in the city of Auburn, and occupied for religious worship, will be open hereafter as a free church, and be known as The Tabernacle.

The Church which meets there is organized upon the model of apostolic churches, and seeks to be wholly unsectarian in its character and arrangements, and aims simply to promote Bible Christianity in the city, and especially among the poor. It discards all party or sectarian names, and all authoritative human creeds; the Bible contains its only creed, and the name of the Head of the Church is deemed sufficiently designative of its character and principles. All liberal and Christian people are invited to co-operate with the Church in providing an open Chapel, with free seats, for all to hear the gospel who please to attend.

The friends of Sabbath Schools, are requested to aid us in this department of labor.

Preaching every Sabbath at 10 1-2 o'clock A.M., and 7 o'clock P.M. Sabbath School at the close of morning service. Prayer meeting Wednesday evening.

L. DELOS MANSFIELD, Pastor.
Residence, corner N. Fulton and Seymour Sts.
Auburn, August, 1855.

NOT QUITE CLEAR.—A Methodist preacher lately gave a discourse, in Coloma, Cal., on Dan. 2:44. He attempted to show from this passage, that the next universal government was to be republican in form; and that California was to be the leading star in the great constellation to bring about the work! Just read Dan. 7:13, 14: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

This looks some like a monarchy. And it is the same kingdom as in Dan. 2:44, and is there called a kingdom, and not a republic.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXV.

They shall not build, and another inhabit;
They shall not plant, and another eat:
For as the days of a tree are the days of my people,
And mine elect shall long enjoy the work of their hands.
—v. 22.

The first part of this text is a repetition of the sentiment of the preceding one—each one will enjoy his own, without molestation.

By a simile the perpetuity of the eternal state is illustrated by the duration of a tree. The Septuagint translates it, "As the days of the tree of life," &c. Men die and leave, in full vigor, trees that were full grown before the remembrance of their fathers, and the age of which baffles history; and therefore a tree is not an inappropriate emblem of eternity. Some trees have been supposed to have attained to the age of several thousand years—of which the Boabab tree of Senegal is an illustration. It is supposed that the oak is about 500 years in coming to perfection, and as many in decaying. The Charter Oak at Hartford was made the depository of the Charter of the Connecticut colony, in a decayed hollow of its trunk, in 1687, and is still a thrifty tree.

Shall long enjoy—they shall enjoy forever their work,—"hands" being put by a synecdoche for those who perform the work.

They shall not labor in vain, nor bring forth for trouble; For they are the seed of the blessed of the Lord, and their offspring with them.—v. 23.

"To labor in vain," is to toil without enjoying the results of one's own efforts. In the new creation there will be no unskillful efforts, unfruitful seasons, nor oppressors to despoil any.

Some revolt at the idea of labor; but its fatigue

is the result of the curse. On the creation of Adam, (Gen. 2:15,) "The Lord God took the man and put him into the garden to dress it and to keep it." And it was not till he had sinned, that the Lord said to him, (Gen. 3:17-19,) "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread." In the earth restored, (Rev. 22:3,) "there shall be no more curse;" and then all physical effort will be without fatigue or pain of any kind. Isa. 40:31—"they shall run and not be weary; they shall walk and not faint." To "bring forth," is from a word which signifies to bear, as a mother. It is not affirmed that there will be births there, but only that there will be none for trouble, which must harmonize with there being no more thence an infant of days.

By a metaphor, the redeemed are denominated "the seed" of the blessed of the Lord—including not only the parents who will have part in the first resurrection, but "their offspring with them," their children that have fallen asleep in Jesus, and been raised to the same glorious immortality.

And it shall come to pass, that before they call, I will answer; And while they are yet speaking, I will hear.—v. 24.

God's answering before they call, is put by substitution for his anticipation of their wants, and the supplying of them even more abundantly than they can desire.

The wolf and the lamb shall feed together, And the lion shall eat straw like the bullock: And dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.—v. 25.

The wolf and the lamb feeding together, is put by substitution for their dwelling together in harmony. See note on 11:9.

The declaration that the lion shall eat straw, is put by the same figure to indicate that his nature will be so changed as no longer to destroy animals for food, but will subsist on the herbs of the field as by a simile, the ox does.

In the case of the serpent, there is an allusion to the sentence, (Gen. 3:14,) "On thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The sentence, it seems, is to be perpetual.

Of the several animals named, one of a kind, is used by a synecdoche for their several classes of animals.

Some object to the idea that animals will be in the new creation. We find however that they existed in Eden, before the curse, and were made subject to man. See Gen. 1:28. And they suffered in common with man by the curse. Rom. 8:20-23—"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body." The Psalmist, referring to the dominion of man over the brute creation before the fall, says: (Psa. 8:4-8,) "What is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field: the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." That this dominion has been lost, and is to be recovered by the restitution, is evident from Heb. 2:5-9—"For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands, thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man." When thus restored in the world to come, animals will have lost their savage natures, engendered by the curse, and will have recovered their original gentleness and obedience to man—there being nothing to harm in the entire new creation.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

CHARACTERISTICS OF PAUL.

NEVER did the most accurate miniature of the human countenance make a more vivid impression upon the mind of the beholder, than the lineaments of character exhibited in the apostle to the Gentiles, as delineated by the unerring hand of inspiration. Shades in contrast give effect to each other, while they blend in harmony; and features dissimilar, combine to form the most perfect symmetry. View his boldness and intrepidity; unawed by kings, and undaunted by the violence of his enemies. When stoned to death, as was supposed, and cast out of the city, he rose up and pursued his course as though it had been only an expected occurrence. When assured that bonds and imprisonment awaited him, his language was, "None of these things move me; neither count I my life dear unto myself. I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus." Yet, while he could look thus unmoved at the prospect of bonds, imprisonment and even death by the hand of violence, the most exquisite sensibility pervaded his soul; and with a heart full of affection towards his brethren, and ready to burst with sympathy at their affectionate remonstrances, he exclaimed, "what mean ye to weep and to break my heart?" He could bear the galling chains, and face the shower of stones where duty called, but the tears and entreaties of friends who were apprehensive for his safety, were almost insupportable. This, and similar incidents, display with the vividness of life, the warmth and depth of his social and fraternal affections. Nor less conspicuous were the traits of respectful and benevolent feelings towards those not his brethren, and who bore towards him no friendly regard. Though with a dignified contempt at the abuse of power, the expression, "God shall smite thee, thou whited wall," fell sternly from his lips, yet when informed that the offender was High Priest, he magnanimously replied, "I wist not brethren that he was the high priest, for it is written thou shalt not speak evil of the ruler of thy people." Witness his calm, manly, and courteous deportment when called to make his defence before governors and kings, shielded by a consciousness of his own integrity, and a firm reliance on the protection of his God, he could stand erect in their pompous presence, with the two chains of a criminal for the ornaments of his hands and feet, and gracefully stretching forth his manacled hand, (Acts. 21:11, 33; 26:1, 29,) in the most cheerful and respectful manner he solicited their attention to what he had to say. And so persuasive were his appeals, that King Agrippa was forced to confess himself almost persuaded to be a Christian. This acknowledgment of Agrippa touched the most tender chord within him, and the spontaneous effusion of benevolence burst from his lips in the expression, "I would to God that not only thou, but also all who hear me this day, were both almost and altogether such as I am, except these bonds." What ingenuity and delicacy in that benevolent exception; expressive of hearty good will to all within the sound of his voice. When with overpowering eloquence he reasoned of righteousness, temperance and a judgment to come, "Felix trembled" before him, yet he trembled not before his judges, even when accused of madness. But with mild and respectful decision he replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." When pursued by a tumultuous crowd crying Away with him, having obtained permission to address them, how respectfully does he do it. "Men, brethren, and fathers, hear ye my defence which I make now unto you." Then follows a plain statement of his having been himself a persecutor, of his conversion, and his being called of God to proclaim the truths for which he had been apprehended.

Not a word of complaint for their violent abuse; he treated them as acting the part he had previously done, according to their misinformed judgment, and misguided zeal. But what was the result of his conciliatory course? They cried, "Away with such a fellow from the earth, for it

is not fit, that he should live." What could have been the cause of this murderous cry? Simply this. They hated those humiliating truths which Paul never failed to utter. He was an ambassador for Christ, and the gospel he proclaimed without any reservation, leaving the consequences to the disposal of Him who had called him to testify the gospel to both Jews and Gentiles, and to preach the unsearchable riches of Christ. Nor need we fear to follow Paul's example by indulging kindly feelings prompted by humanity, and still more by Christianity, through fear of not meeting with the contempt and hatred of the ungodly, and thus "bearing the reproach of Christ." Such hatred and contempt we shall receive in our several spheres of action, if steadfast adherents to the truth, and faithful advocates for, and living examples of its power. As much at least, as we shall be able to bear with a Christian spirit. But if at any time we should seem to be in a measure exempted, let us be faithful to God and to his truth, leaving the consequences as to the favor or the frowns of the unbelieving, to His disposal who best knows how much of either will be for our good and his glory. But let the truth never be sacrificed, compromised or evaded. But says one, we must be "in a position to bear the reproach of Christ;" and they called him "Beelzebub." True, but what were some of their complaints against him? Why, "this man receiveth sinners, and eateth with them." "And they all murmured saying that he was gone to be guest with a man that was a sinner." They called him "a wine-bibber, a friend of publicans and sinners," thus mingling truth with falsehood. True he associated with all characters and classes. But his object was a benevolent one,—to do good to all, by ministering both to their spiritual and temporal wants. Thus may we do; relying on him by constant prayer and watchfulness to preserve us from the contaminating influence to which we may be exposed while cautiously keeping within the bounds of duty.

But it is suggested that the *Herald* is seeking "the favor of men," and therefore not "in a position to bear the reproach of Christ." (Not informed wherein this appears.) Well, I confess it meets with poor success; for it has to bear not only the reproach of maintaining unpopular truth, but of all the inconsistencies of those who under the name of Adventists act in opposition to it, and claim no fellowship with it. And if classing "Second Adventism" with "rapping spirits, Bileology and Mormonism," is not conferring on it the title of Beelzebub, where can terms be found to express the idea? And at whom is this odium especially aimed? Who stands up in face of the attack, to defend the truth against such unwarrantable assaults? I would ask, is not the brother who brings the above accusation against the *Herald*, laboring under a misapprehension? Will he not candidly re-consider the subject, and show the candor and magnanimity of Paul, by conceding the possibility of his having misjudged in the case? Will he not reverse his order respecting the *Herald*, and candidly read one more volume, carefully divested of all prejudice? And will the Editor have the goodness to send him a copy of the *Herald* containing this humble request? For I regret that any subscriber, (conscientious as he appears,) should withdraw his support at a time when both the subscription to the *Herald*, and the *Herald* to the subscriber, are especially needed. When the angry nations are heaving like the ocean billows, and seem preparing for the final conflict, we want a medium with the sentinels who watch their progressive movements. And when the last events of prophecy are on the eve of fulfillment, we want all the light on them which can be imparted by those who have most successfully studied them. I anticipate much from the extracts from Dr. Elliott's works, and expect they will render the *Herald* doubly valuable. May the Lord accompany them with his blessing.

C. Stowe.

East Washington, July 30th, 1855.

MISSION IN CANADA WEST.

BRO. HIMES:—I have entered upon my work as a missionary in the province of Upper Canada, with a desire and determination to do what I can to encourage, strengthen and comfort the people of God, and lead sinners to the Saviour. My first appointment was at

COBBOURG.

The people in this town are not generally disposed to hear those ministers who preach "the end of all things at hand," and consequently the attendance was small. I preached however, three evenings, and those who did attend, listened attentively, and seemed interested. I believe some were profited. There are but very few in the

place, who believe and advocate the scriptural doctrine of the second personal and immediate coming of the Son of God, to reign in righteousness, and forever, on the throne of David, and they hold no separate public meetings except when a preacher visits them. I was kindly received by brethren Hamilton, Hurd, and others, who seemed glad to see me, and regretted that I could remain with them no longer. May the kind friends in Cobourg be kept by the power of God unto salvation's perfection in the kingdom of his dear Son.

I left Saturday morning, the 18th, and after a few hours pleasant sail on the beautiful Lake Ontario, found myself in the city of

TORONTO.

Here I met Elder Benjamin Webb, whom I found waiting for me at the landing. Finding that no particular notice had been circulated among the inhabitants, and that no place had been provided for me to preach in but the house usually occupied by the Adventists, which, though it is better than no place, is yet rather an unpleasant one, and one in which but very few except Adventists are inclined to assemble, I made up my mind that I should have but few to preach to, and that I should be able to do but little in Toronto, and so it turned out. Some twenty or thirty friends assembled, however, on the Sabbath, to whom, being quite unwell, I was able to speak only a short time in the morning and evening, brother Webb occupying the afternoon. I was received and treated kindly by the brethren, and hope my visit has not been altogether in vain. There is a feeling among them that nothing more can be done for Toronto, and therefore no effort is made to do anything, except to assemble themselves together, and exhort one another.

Brother Owens, who lives in the city, preaches to them every Sunday. May the grace of God be with them, and may they so run that they may obtain the incorruptible crown.

Yours waiting for redemption,

WESLEY BURNHAM.

LETTER OF INQUIRY.

DEAR BROTHER:—Though personally a stranger to the Advent brethren generally, and yourself in particular, I would wish to become somewhat better acquainted with that band of Christ's family, of which you are a member, and a minister. As an organized body, you are unknown in this region, and only known, if known at all, in connection with the excitement of '43, and no very favorable impressions remaining on the public mind from that excitement. For my own part, I never had any acquaintance with an organized Advent church, but one, and that a rather weak one indeed, yet, as far as I know, orderly. I have been a subscriber to your paper since March 10th, and although I am pleased with its general tone and spirit, I have failed to learn one or two items which I would like to know. The information sought might possibly be of advantage to others, as well as myself. You will be the judge whether to publish it or send privately.

1. Have you a book of discipline? If not,
2. What are your terms of membership?
3. Are you immersionists, exclusively?
4. Your church government, is it Episcopal, Presbyterian or Congregational?
5. Your method of receiving ministers from other denominations?
6. Your general plan of ministerial operations, and their support?

P. R. McCue.

PS. By the by, I ought to have told you I am an advocate for immersion; there is more of my heresy you see.

REMARKS.—To your questions I reply: 1. We have none, except the Bible. Our understanding of this on the subject of discipline is all-sufficient.

2. Our terms of membership are an evidence of regeneration, and a godly life. Baptism is usually administered to all candidates for membership.

3. Immersion has been the mode. But one satisfied with another mode would not be rejected.

4. Our government is Congregational. Each church conduct their own affairs. We have associations of churches, for the common good, who meet once or twice a year. I send you the report of one.

5. We have a Ministerial Conference, for the reception of ministers. Our Conference, also, and churches, sometimes receive and give letters to those they believe are called to the work.

6. We have among us pastors who have the care of one or more churches, and are supported by them. These co-operate when conveniently located in any general work for the advancement of the cause. Another class are evangelists, or missionaries. These travel and preach where doors are open, and are supported in part by those to

whom the preach, and in part by the missionary society.

Extracts from Letters.

SISTER J. VANKLEECK writes from Westbrook, Me., July 25th, 1855:—"Bro. Himes:—I have been an attentive reader of the *Herald* ever since it was published. I have always esteemed it for its straight forward course, and for the instruction it brings to cheer the drooping spirit of the weary pilgrim as he journeys heavenward. My sympathies have been with you in all your varied trials at home and abroad, and my prayer is, that you may be strengthened to endure all hardships, like a good soldier, and perform your work faithfully, which God has destined for you to do until he comes.

It is a source of grief to me that I cannot throw in my mite to sustain the *Herald* at present. My heart is willing, but my hands have nothing to give. Therefore I must submit, with my feeble prayer to God for his blessing upon it, that it may be sustained by those who have the heart and means to do with. I feel the need of it more than ever before, in the situation I am placed in at present, for I have been confined to my room, and some of my time to my bed, for several months. My Bible and *Herald*, accompanied by the blessed influences of the Holy Spirit, are all my consolation, there being no one in my family that takes any interest in our blessed hope. I know that God permits me to suffer only when it is for my good; for all things work together for good to those who love God. How securely may I then commit myself to Christ's guidance. Whether with the rich in palaces, or with the poor in their hovel, in health or sickness, in supposed safety, on in evident danger, in life and in death, be this my consolation, that the angel of the Lord encampeth round about them that fear him, and delivereth them. Surely I may take Him as my sufficient portion through this short life, who is to be the fullness of my joy forever and ever."

A FRIEND writes from Cleveland, O., Aug. 10th, 1855:—"Sir:—I have read your paper since '42, ever watching and admiring the stability of those who have conducted it, amid the changing scenes through which we have passed since its publication. While to my mind, other periodicals which sprang up clamoring loudly upon the second coming of Christ, have been swallowed up in the whirlpool of error, the *Herald* has moved on apparently undisturbed and unharmed. And why not? Truth, we believe, has been its watchword; and truth must prevail. Its volumes have always been food to my hungry soul. It was before I had ever seen the *Herald*, yes, before the cause it has espoused was heralded to my knowledge, I had studied the prophecies with deep interest, and was looking with intense anxiety to the future, assured in my own mind, that great events were at hand; so that when Miller's Views were presented, my feelings were deeply enlisted, and I gave my influence to that effect.

Since '44, I have ceased looking with any degree of interest to set times. It is evident, however, that the signs which our Saviour declared should precede his coming in the clouds of heaven, are being witnessed by this generation; by which we may know, that the advent is "near even at the door." The prophetic ball is rapidly unwinding, and the close, studious, observer almost fancies he sees the end; the gathering into bundles has already commenced. The net is already full. The great army is rapidly gathering for the last battle. The death-knell for the six thousand years is about to strike. The Sabbath of rest soon will dawn upon the enraptured vision of the saints; and the sinner hope in vain! Precious moments; big with utterance as they pass.

"It is mysteriously strange to my mind, that so little regard is paid to the signs of the times; especially by those who profess Christ. There is one thing, however, that is cheering; here and there we find a minister that is not afraid to declare in his own pulpit, that second advent believers, in the main, are right; that Christ will come personally, and claim this earth; and when he does come, it will be a day of reckoning with both saint and sinner. I rejoice that the scales are beginning to drop off. May the work speed in its course."

BRO. GEO. J. SLAYTON writes from Calais, Aug. 24th, 1855:—"Bro. Himes.—At the eleventh hour I send you my subscription for your valuable paper. The *Herald* is a very welcome visitor to our family, and is the fourth paper that we take; but I should rather dispense with either or all of the others, than the *Herald*. First, I think it valuable for the doctrine it inculcates and holds forth to the world, of the second coming and glo-

rious appearing of our Saviour. Second, because the morality of the paper is unsurpassed, and thirdly, and not least, why it is valuable, is on account of the foreign correspondence and news, on which all eyes are turned at the present time.

"If you ever come to Vermont I hope I shall see you, and hear you lecture in Calais."

BRO. HIMES:—Will you give us an explanation on the parable of the ten virgins?

Has the "midnight cry" been made, or is it being made, or yet in future?

"Will it be made by men or angels?"

I am seeking for truth, and want to understand.

Yours truly, C. VEASEY.
Madison, Aug. 26th, 1855.

It is being made now. The entire movement on the soon coming of Christ, throughout the world, in which a distinct voice from prophecy is uttered, "Behold the bridegroom cometh!" is the cry.

QUESTION.—"Dear Sir:—You will pardon me for asking one question. The Saviour, when about to leave his disciples, said, 'I go to prepare a place for you, and will come again and receive you to myself;' and again, 'Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world.' Where is this place, or kingdom? What is your opinion of it? Can he mean this earth after its restoration? Yours, with respect, J. J. CRAFTS."

I think so, as is evident from the following passages: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10. The reign here referred to is the final and eternal one of the saints, and must be in the new earth.



Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Round Prairie, Iowa, Aug. 11th, 1855, of inflammation of the brain, LESTINA GILBERT, daughter of E. S. and T. G. Sheldon, aged two years and seven days.

As the rose of the temperate zone,
Fades beneath the torrid ray;
So the spirit of that innocent one,
From the earth has passed away.

M. S. S.

DIED, in Giltford, N. H., Aug. 18th, 1855, Mrs. MARY ANN R. WIGGIN, wife of John E. Wiggin, and only daughter of Benjamin T. and Rukey Libbey, aged 34 years, 6 months and 16 days, after an illness of 8 weeks, which she bore with Christian resignation till she fell asleep in Christ. She indulged hope in the Saviour in 1833, was baptized by Elder John Pinkham, and united with the Freewill Baptist church at Giltford village. She was a believer in the immediate coming of Christ, and on this was her hope founded of a speedy deliverance from the power of the grave.

She lived beloved, and died lamented. She left a fond husband and an infant daughter, a father and mother, an only brother, and numerous other relatives to mourn her loss, but not as those "who have no hope." Her funeral was attended by the writer, and a discourse was delivered on the occasion, founded on 1 Cor. 15:21—"For since by man came death, by man came also the resurrection from the dead."

Will the Morning Star please copy?
T. M. PREBLE.
East Weare, N. H., August 27th, 1855.

CONFERENCE OF CHRISTIANS IN FRANCE.

A correspondent of the London Christian Times of August 8th, 1855, writes:

"We hope soon to welcome to Paris more brethren in Christ than have ever met within its walls before; brethren from all parts of the world and of all denominations, but one in the faith and love of our Lord Jesus Christ. The times are deeply serious; passing events are momentous, and their contingencies awful; men stand in fearful expectancy, and view the future with reluctant dread; now, if ever, is the time for the Christian's lamp to burn bright in the midst of darkness, and what more sure to cheer, and animate, and nerve for present and future life and effort, than the approaching General Assembly and Conference of

Evangelical Christians! We turn our eyes with hope and trust for ourselves and others towards these privileged days. May the Lord shed his Spirit and blessing upon them, and dwell amongst us himself and direct all proceedings to his glory!

"The invitation is general, and the Evangelical Alliance is but the voice to say: Brethren, let us meet and strengthen each other for the great struggle against the powers of spiritual darkness; and help each other to put on the armor of light; and call together on our common Lord who has designed to make us one; and let us learn each other's trials, and difficulties, and welfare, that we may be able to sympathize with, and aid, and rejoice over and pray for each other more than we have ever yet done."

On which the editor remarks:

"Many considerations warrant an expectation that the approaching Conference of Christians from all parts of the world in Paris will contribute to the honor and extension of our common Christianity. While science, arts, and commerce, have a living representation in their several circles, and while each circle occupies in England a centre of world-wide influence, it is no less true that religion with us has many representative circles—perhaps too many—and that their combined power is felt to the ends of the earth. We have not, indeed, any exclusively clerical propaganda, for in all our societies for labors of piety and benevolence the laity take an active part, and therefore whatever assemblage of Englishmen or of Protestants can be gathered anywhere contains men of different orders, and, unless the assemblage be denominational, men of distinct communions, all agreeing in one fellowship. Most fitly therefore, when the Queen of Great Britain is in Paris, Her Majesty will be surrounded by the representatives of British Christianity. On the 15th, 16th, and 17th inst., many of them will unite in prayer for the blessing of God on France, on England, and on the world, thereby to hallow the sacred festivities that will occupy about a fortnight afterwards. On the 18th, they may walk abroad and see her Majesty receive the public welcome of which she is so worthy; and on Sunday the 19th, we trust that they will not have reason to regret anything in the example given by their Sovereign in a land of no Sabbath. On that day, there will be no fetes, and if the Queen abides by her usual custom as a Protestant and a Christian, she will worship God after the manner of her fathers. Thus, by an unpremeditated and unexpected concurrence of events, France will witness a great moral exhibition of what is infinitely more precious to England than all her arts, manufactures, and commerce put together."

PEEL'S FIRST EFFORT IN ORATORY.—Soon after Peel was born, his father, the first baronet, rising daily in wealth and consequence, and believing that money, in those peculiar days, could always command a seat in Parliament, determined to bring up his son expressly for the House of Commons. When that son was quite a child, Sir Robert would frequently set him on a table, and say, "Now Robin make a speech, and I will give you this cherry." What few words the little fellow produced were applauded, and applause stimulating exertion, produced such effects, that before Robin was ten years old he could address the company with some degree of eloquence. As he grew up, his father constantly took him every Sunday into his private room, and made him repeat, as well as he could, the sermon which had been preached. Little progress in effecting this was made, and little was expected at first; but by steady perseverance the habit of attention grew powerful, and the sermon was repeated almost verbatim. When at a very distant day, the Senator, remembering accurately the speech of an opponent, answered his arguments in quick succession, it was little known that the power of so doing was so originally acquired in Drayton church.

RELIGION AT HOME.—"Let them learn first, says Paul, to show piety at home." Religion begins in the family. That sort which shines only abroad is a suspicious sort. One of the holiest sanctuaries on earth, is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside. The principle of love which is to be carried through the universe is first unfolded in the family.

It is a note of upstart greatness, to observe and watch
For those poor trifles, which the noble mind
Neglects and scorns.

It is a heaven upon earth to have a man's mind
More in charity, rest in providence, and turn upon
The poles of truth.—Bacon.

BOOKS FOR SALE.

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" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
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[Aug 25—1 yr]

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AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, SEPT. 8, 1855.

ITEMS.

RIVER STATISTICS OF THE WEST.—The engineers of the steamers on the Western rivers have an organized association, numbering 1593 members. There are on the rivers 523 steamers, besides 600 freight, tow, and ferry boats. The engineers and steamers hail from the following cities:

	Engineers.	Boats.
Pittsburg	179	69
Wheeling	135	28
Cincinnati	220	68
Louisville	205	88
Nashville	81	39
New Orleans	310	91
Mobile	99	30
Galveston	19	10
St. Louis	345	100
Total	1593	523

Death of the last child of Lafayette.—Madame Maubourg, the eldest daughter and last surviving child of the Marquis Lafayette, is dead. She died a few days ago, aged about 75, at her princely residence in Turin, where she has lived for many years, and since the death of her noble husband, at one time French Ambassador to the Holy See, with her daughter, the Baroness Perone, widow of the Piedmontese General killed at the fatal battle of Novara in 1849. The Baroness inherits the rare virtues of her mother and her race, and they are likely to be transmitted through her carefully trained children. Madame M. often spoke gratefully of her family relations to the United States, and delighted in every opportunity of bestowing her graceful hospitalities upon the citizens of the country.—*Genoa Correspondence, Newark Advertiser, July, 28th.*

THE CHOLERA IN ITALY.—A correspondent of the Newark Advertiser writing from Florence, draws a sad picture of the progress of the cholera in Italy. In Florence, he says, the people have sought refuge from the fear of the disease in the invocations of religion, and the priests are busier if possible than the doctors. Daily processions with precious talismanic relics throng the churches, and the thousand old and faded street images of the virgin have been redeemed from neglect by fresh propitiatory symbols and offerings. The letter of the correspondent of the Newark Advertiser was written on the 9th ult., and at that time there were upwards of a hundred cholera victims daily in that city of one hundred and twenty thousand inhabitants.

AN OLD VESSEL.—A writer in Notes and Queries states that the good old barque William and Ann, built in London in the year 1759, which vessel actually conveyed General Wolfe at the time of the siege of Quebec, is now in existence, and is classed in Lloyd's register book a *Æ*. No. 1, (second class) and yet is almost a century old.

The last of Burgoyne's Army.—Alex McCracken, a Scotchman by birth, and who came to this country during the revolution with Burgoyne, and taken prisoner with his army, died in Colchester, Conn., on the 23d ult., aged 104 years.

The population of Lowell, Mass., is now about 38,000. In 1850 it was 33,333.

AN IRISHMAN and his wife who applied to the superintendent of the poor in Rochester for a railroad passage to Buffalo, on the pretence that they were utterly destitute, were searched, when one hundred and seventy-five dollars in gold was found upon them.

A letter from Natchez, Mississippi, states that the cotton crop was suffering from rot and rust in that region, and the prospects from 15 to 20 per cent. more than they were two weeks ago.

Fire by Electricity.—The telegraph office at Sandoval, Ill., was set on fire by electricity on Tuesday night last, during a storm. The fluid came in on the wires in such currents as to ignite the papers on the operator's table. The fire was put out before any material damage was done.

Meeting of the North Western Fruit Growers Association.—The annual meeting of the North Western Fruit Growers Association is to be held at Burlington, Iowa, on Tuesday, Sept. 25, 1855. The object is to promote the growth of fruit and fruit-trees in the northwestern States of the Union.

Improvements at Little Falls.—The Albany Journal says that the lower fall of the Mohawk at Little Falls is being made available for manufacturing purposes. Two mills have been recently erected on the South side, and are in successful

operation. On the North side of the river, a large feeder is being cut through solid rock, taking in a portion of the line of the old Canal, built and used for river boats by the Island Rock Navigation Company in the last century.

METHODISM took its rise in London in 1738. Now the English Methodists number 2,112 travelling preachers; 15,000 local preachers; 416,283 members; also 4,835 Sabbath schools, containing 400,000 scholars. In the United States, North and South, there are 1,356,210 members, and about 7,000 travelling preachers. They have also 20 colleges, 75 seminaries, and 652,000 Sabbath school scholars.

JONATHAN CUMMINGS, who was some years ago associated with the Adventists, after running into various extravagances, and bringing the cause into disrepute in the circle of his influence, now makes the following declaration:—

"I do not stand connected, or identified, with Methodists, Baptists, nor with either party of the Adventists, nor with any sect or party whatever."

Our opinion of Mr. C., for a few years past, would not commend him to the fellowship of any religious body. Adventists will lose no good, if they both "mark and avoid" him.

BROTHER JAMES KEENE & Co., have opened a bookstore in Hallowell, Me., where may be found a good assortment of historical, biographical, and religious books, among which are all the works of Rev. J. Cumming, D.D., now published in this country. Also the Advent books published at the Herald office, and several others, such as the works of Bonar, Litch, Hill, Taylor, &c., with many other valuable books. All who live in the vicinity, and wish such books, are solicited to call on him.

MASSACHUSETTS CONFERENCE OF CHURCHES.—We would call the attention of brethren to the notice of this Conference given under head of General Notices. It will be remembered that this Conference is represented by regularly chosen delegates from each church constituting it; and it is expected that written reports will be presented from each church.

MONTHLY REPORT FOR AUGUST.—No. of new subscribers,	62
" " Stoppages,	41
Net gain during the month,	21

New Chart.

APOCALYPTIC SEVEN-SEALED SCROLL, WRITTEN WITHIN AND WITHOUT.—We have just got out Mr. Elliott's Apocalyptic chart, which brings his whole scheme of exposition under review at a glance. Of this chart, Mr. E. says:—"I venture to hope that the plan of apocalyptic structure thus exhibited to the eye will, from its obvious simplicity and completeness, as well as from its perfect agreement with St. John's primary description of the scroll, that it develops as written within and without, presumptively commend itself for truth to the mind of the reader."

This chart is now ready, and orders may be sent in for it. An edition has been printed on thin paper for mailing, to our subscribers who may take an interest in reading Dr. Elliott's work, as published from week to week in the Herald. It will be an important aid to all such. Price, on thin paper for mailing, 36 cents, or 12 postage stamps, (including postage.) Mounted, on rollers, 75 cents.

The first edition of this chart that was worked off was unfortunately spoiled. In a few days we shall have another, when all orders will be filled.

A NEW WORK IN PRESS.

"THE TIME OF THE END."

This is the title of a new and important work, which we now have in process of being stereotyped, and will be completed at an early day. The object of it is to give the church and the world all the light that is in our possession respecting the termination of the prophetic periods, and the position we occupy in the Great Calendar of Prophecy. At the present moment we are only able to glance at its contents, which are as follows, viz:

- Watchman, What of the Night?
- The Expectation General, that a Crisis is impending.
- God reveals Coming Events.
- Prophecy not understood till near the time of its fulfillment.
- The Time of the End a subject of Prophecy.
- The Truth Applicable to each age, imperative on that age.
- Prophecies foreshadowing the End.
- Misapprehensions corrected.
- The Apocalypse an unveiling, or unsealing to Prophecy.
- Indifference to Prophecy Displeasing to Jehovah.
- The Prophetic periods necessarily obscure to the early Christians.
- Six thousand years, the expected Period of the World's Duration.
- The Cause of their supposing the end to be near.
- The Christian Fathers all Millenarians.
- The Decline of Millenarian Views.

The Expectation of the church never came to a crisis.

The Church became Apostate.

The Millenarians excluded from the Papal Church.

While the Bridegroom tarried they all slumbered and slept.

Erroneous expectation in the 10th century.

The Epoch of the Reformation.

The Symbol of the open Book.

Luther's first Prophetic Discovery.

Luther's view of the nearness of the End.

Views of the Reformers on the Time of the End.

View of Melancthon.

Shortening of the Time.

Bishop Latimer.

The Reformation under the Sixth Trumpet.

The Anabaptists and Fifth Monarchy men.

Their kingdom a temporal one.

Seven Thunders uttered their voices.

The Time not then.

The word to be preached again to all the world.

The Midnight Cry.

The Year-day principle of Interpretation.

The Periods of the Apocalypse were the key to the times of Daniel.

The half Century of Expectation of the church.

THE EPOCH OF A. D. 1836.

James Albert Bengel.

John Wesley.

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Rev. George Stanley Faber, D.D.

Rev. John Cumming, D.D.

Rev. E. B. Elliott, A.M.

THE EPOCH OF A. D. 1868.

The Rev. Edward Bickersteth.

THE EPOCH OF A. D. 1871.

J. A. Brown.

THE EPOCH OF A. D. 1880.

THE REV. WM. HALE, D.D.

THE CONCLUDING CHAPTER OF MR. ELLIOTT'S HORSE

APOCALYPTIC—GIVEN IN FULL.

Our Present Position in the Prophetic Calendar.

THREE LECTURES BY JOHN CUMMING, D.D.—Nature of the Millennium.—Two Resurrections.—Signs of the Near Coming of Christ.—Abstract of his course of lectures in Exeter Hall, in 1848.

THE NEW HEAVENS AND EARTH.

Sermon of Rev. Thomas Chalmers, D.D.

" " John Wesley.

Article by Prof. Hitchcock.

ONE HUNDRED WITNESSES ON THE STAND: TESTIFYING AGAINST THE MODERN WHITMAN THEORY OF A MILLENNIUM OF RIGHTEOUSNESS BEFORE THE COMING OF CHRIST AND RESURRECTION OF THE SAINTS.

The Temporal Millennium a Modern Novelty.

Those who sleep with Jesus.

The Testimony of the Reformers.

Testimony of Martyrs of the Church of England.

Testimony of Old English Church Divines.

Testimony of Sir Isaac Newton.

Testimony of the Westminster Assembly's Divines.

Testimony of Old English Dissenters.

Testimony of Samuel Rutherford.

Testimony of the early New England Divines.

Testimony of Baptist Divines.

Testimony of Distinguished Methodists.

Testimony of Scotch Presbyterians.

Testimony of Ministers of the Church of England.

Testimony of English Laymen.

Testimony of American Episcopal Divines.

Testimony of William Miller.

Testimony of Ministers and Lay Members of American Presbyterian and Congregational Churches.

Testimonies of Missionaries of the Cross.

The above notice is not perfect, but will give some idea of the work.

GENERAL NOTICES.

A CAMP-MEETING will be held upon Caldwell's Manor, C. E., one mile west of the village of Clarenceville, upon land owned by Col. Row, to commence Wednesday, Sept. 12th, and continue over the Lord's day, and as much longer as the good of the cause may seem to require at the time.

As this is designed as a general meeting of Adventists in all this section, it is hoped that all that can, will come up to this "feast of tabernacles," with provisions, and tents, prepared to stay and labor through the meeting, for themselves and others.

This meeting has been appointed, for the single purpose of glorifying God, by being a means of preparing subjects for the everlasting kingdom, soon to be set up.

Let those in the vicinity, who may see this notice, circulate the appointment as widely as possible; and let each one remember the responsibility that God has laid upon them in this matter, and act in view of a solemn and speedily approaching judgment, that shall decide the eternal destiny of each, according to their deeds.

Elders R. Hutchinson, J. M. Orrock, S. W. Thurber, B. S. Reynolds and M. L. Bentley are

expected to preach the word; also any other of God's ministers, who may feel it duty to attend will be cordially received.

Deacons H. Colton, S. Young, and J. Spear, and br. T. Potter, have been appointed to act as a committee of arrangements. In behalf of the Church, C. P. Dow, pastor.

East Chazy, August 10th, 1855.

ELDER HIMES will preach in Salem Sept. 9th, and brother C. Cunningham in Boston.

A MEETING will be holden in Cabot, Vt., commencing Sept. 14, and continuing over the Sabbath. Elder Himes will be present. A full attendance of all in the region is invited.

W. H. EASTMAN.

MEETING AT SUGAR HILL.—A general meeting will be held at Sugar Hill, to continue several days. Let there be a large gathering. Provision will be made for all who may attend. It will commence Thursday, Sept. 20, and continue over the Sabbath. Elder Himes will be present, and preach.

I. H. SHIPMAN.

MASSACHUSETTS CONFERENCE OF CHURCHES.—This Conference will convene at Worcester, Mass., Sept. 25th and 26th.

J. PEARSON, jr., Secretary.

MINISTERS' CONFERENCE.—There will be a special session of this Conference at Worcester, Mass., Sept. 27th.

J. PEARSON, jr., Secretary.

Sugar Hill, Aug. 25, 1855.

Bro. Himes:—I hereby give notice, that the appointment for a conference at Montgomery, Vt., is withdrawn, as I see Elder Reynolds is to attend the camp-meeting at Caldwell's Manor, and others will also wish to attend.

I. H. SHIPMAN.

MISSIONARY TOUR.—Elder Wesley Rurnham will preach in Westminster, O.W., and vicinity, Aug. 28th to Sept. 13th; Southworld, the 20th to 26th.

Appointments, &c.

Providence permitting, I will preach at Truro, Mass., the 4th and 5th Sabbaths in September. Will friends from Wellfleet and elsewhere be present?

N. BILLINGS.

The Lord permitting, I shall hold a three days' meeting at Shiremanstown, Cumberland county, Pa., commencing Friday, Sept. 14th, to continue over the Sabbath. Also one at Upper Pitt's Grove, Salem county, N. J., to commence Friday, Sept. 21st, to continue over the Sabbath.

J. LITCH.

Providence permitting, I will preach at South Troy, Vt., Tuesday, Sept. 4th; Morristown, (near brother Larned's) 5th; Stowe, 6th; Rochester, Sabbath, 7th; Hartland, (Dunsmore Hill) 10th; West Brattleboro', Sabbath, 16th; Northfield, Mass., Sabbath, 23d. Week-day appointments at 6 P.M. Will inquire for letters at Northfield.

ADISON MERRILL.

I will preach at Tunbridge, Vt., Sabbath, Sept. 2d; at Allentown, N. H., 4th and 5th; at Westford, Mass., where brother Vose may appoint, the 7th; at Auburn, N. H., the 8th, and over the Sabbath; week-day meetings at 7 P.M.

L. D. THOMPSON.

Brother N. Smith will preach in Richmond, Me., Read meeting house, Sunday, Sept. 9th.

I have appointments to preach at Lake Village, Sabbath, Sept. 9th; and at Canterbury, Sabbath, Sept. 23d.

T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. Fazen.—We received \$2 last month, and credit you to No. 794.

M. E. B. F.—We arrived home safe on the 30th ult. All quite well. Henry's babe died on the 22d, aged five months and five days.

C. Burnham.—Received the letter you re-mailed. We have had several inquiries for the place those cans can be had in Boston, but forget the firm. Did you get that note?

DELINQUENT.

E. Hersey stops his paper owing \$4.72.
C. Percy refuses to take his paper out of the post-office. He owes \$4.50.
J. J. Storer of Millport, Pa., stops his paper, having never paid anything, and owing \$3.00.

PROPOSITION OF S. M. WOOTAN,
To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan,	\$5.00
A. Friend,	5.00
D. Prescott,	5.00
J. Vose,	5.00
A. Friend of the cause,	5.00
J. Pearce,	5.00
Mary Stratton,	5.00
B. F. Brownell,	5.00
J. L. Clapp,	3.00
T. Wardle,	5.00
Dr. Lye,	5.00
O. E. Noble,	5.00
Luther Edwards,	5.00
Franklin S. Sage,	5.00
A. lady friend,	5.00
P. Ryan,	5.00
Elisha Rich,	5.00
James Truesdale,	5.00
Sylvanus Judson,	5.00
Thos. J. Atkins,	5.00
A. Coburn,	5.00
William Nichols,	5.00
T. Hasbary,	5.00
A. sister,	5.00
Anthony Pearce,	5.00
Nathan Clark,	5.00
W. H. Riley,	5.00
Wm. H. Sage,	5.00

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

I. Scott, 768; J. York, 632; O. Shirley, 763; C. Pond, 711; Mrs. J. Hawes, 789; C. Truesdell, 772; E. G. Batchelder, 772; W. S. Fay, 792; R. M. Carpenter, 763; T. B. Carpenter, 763; J. B. Carpenter, 763; J. F. Brayton, 765; H. Hill, 768; I. F. Harden, 761; J. M. Dodge, 763; I. H. Smith, 700; H. Russell, and books; M. Dargett, 768—each \$1.
Wm. H. Bennett, 750; E. Treadwell, 789; H. Beebe, 794; A. Banning, 763; E. Tilton, 789; H. Stuttevant, 794; E. Churchill, 796; S. Judson, 779, and \$1 for 2 G.'s to No. 13; J. Aiken, 781; J. M. Hale, 864—there was an error in the last cr.—the money you sent then paying to No. 862; Thos. J. Atkins, 789, and \$1 for book; J. C. Baston, 790; E. Smith, 861; A. Hardy, 777; W. B. Lanning, 690; H. Andrews, 789; J. Walker, 749; B. Jones, 797; F. Fowler, 768—each \$2.
N. W. Spencer, on acct. \$4—I. C. Wellecome, on acct. \$10; J. C. Downing, on acct., \$1.75.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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WHOLE NO. 748.

BOSTON, SATURDAY, SEPTEMBER 15, 1855.

VOLUME XVI. NO. 11.

OCEAN TEACHINGS.

FROM THE "LONDON QUARTERLY JOURNAL OF PROPHECY."

"This great and wide sea."—Psa. 104:25.

That rising storm it has awakened me;
My slumbering spirit starts to life anew;
That blinding spray-drift, how it falls upon me,
As on the weary flower the freshening dew.

That rugged rock-fringe that girds in the ocean,
And calls the foam from its translucent blue,
It seems to pour in strength into my spirit,—
Strength for endurance, strength for conflict too.

And these bright ocean-birds, these billow-rangers,
The snowy-breasted,—each a winged wave—
They tell me how to joy in storm and dangers,
Let surges whiten, or let whirlwinds rave.

And these green-stretched fields, these peaceful
hollows,
That hear the tempest, but take no alarm,
Has not their placid verdure kindly taught me
The peace within when all without is storm?

And thou, keen sun-flash, through that cloud-
wreath bursting,
Silvering the sea, the sward, the rock, the foam,
What light within me has thy pure gleam kind-
led!

'Tis from the land of light that thou art come.

And of that time how blithely art thou telling,
When cloud and change and tempest shall take
wing;

Each beam of thine prophetic of the glory,—
Creation's day-break, earth's long-promised
spring.

Even thus it is, my God me daily teacheth
Sweet knowledge out of all I hear and see;
Each object has a heavenly voice within it,
Each scene, however troubled, speaks to me.

For all upon this earth is broken beauty,
Yet out of all what strange, deep lessons rise!
Each hour is giving out its heaven-sent wisdom,
A message from the sea, the shore, the skies.

Rev. John Fletcher.

(Concluded from our last.)

THE 19th chapter contains a magnificent account of the sudden manner in which God's kingdom shall take place: Christ comes down, (this is again his second appearing, not distinguished enough from the third by our divines); Christ comes down to be avenged of his enemies, who are all destroyed in a last and decisive battle, whereupon all "the kingdoms of the earth become the kingdoms of our Lord."

The 20th chapter displays to our expectation, the most glorious scene that can be on earth. "Satan is bound for a thousand years," and if they are prophetic ones, 360,000.* "Thrones are set up, and judgment is given to those that sit on them; which probably refers to what our Saviour promises his apostles, that at his coming, "They shall sit upon twelve thrones and judge the twelve tribes of Israel; and I saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God, as well as the souls of those that had not worshipped the beast nor its image," &c.: and having been gathered from the four winds (Matt. 24.) "they lived and reigned with Christ a thousand years; but the rest of dead lived not again until the thousand years were finished; this is the first Resurrection! Blessed and holy is he that has part in the first Resurrection, on which the second death hath no power, but they shall be

* I should rather be of this opinion, for a day is before the Lord as 1000 years, and 1000 years as a day. How would at last vanish the pitiful objections of unbelievers concerning God's choosing to create a world, where the good were to bear no proportion to the wicked! What a fine instance would we have of God's mercy, and the efficacy of our Saviour's blood! How gloriously would these words be explained—"I punish to the third or fourth generation, but show mercy unto thousands [of generations] of them that love me!"

priests of God and Christ, and shall reign with him a thousand years."

This is taking away all the difficulty arising from that gathering of the Elect so long before the day of judgment, and it confirms the ideas you give us in your hymns,* of God's wrath and mercy.

"His wrath doth slowly move,
His mercy flows apace."

Nor can I conceive, that Jesus would accept of a kingdom without his members, without "the heirs of God and joint heirs of Christ."

The world, however, shall not last always in this happy state: Ezekiel and St. John are very express on this article; Satan shall be loosed at last out of his prison, and seduce two powerful nations, Gog and Magog; but this second almost Universal Rebellion will be quenched, as that of Antichrist. How long the world shall last after this, no one knows, not even the angels of God; but it is certain, that all those things must come to pass before the conflagration of this globe, spoken of by St. Peter, as well as before the second resurrection and judgment: see the end of chapter 20. We have in the 21st chapter an account of the *Palingeny*, [Regeneration,] of the earth after its purification by fire; of the New Jerusalem, and of the ravishing happiness of those who shall have persevered to the end.

This is, Sir, a short account of the gentleman's system, which far from fearing a severe examination, does never appear in a better and clearer light, than when it is compared with the writings of all the prophets and apostles, with the prophetic Psalms, and, in a word, with the whole Bible.

Give me leave to conclude with some reflections, that naturally flow from what has been said on that system.

1. Many people, I know, look on the meditations of prophecies, so expressly enjoined by St. Peter, as one of the greatest instances of presumption and enthusiasm; because they believe there is no sure ground to build upon, and that it is a land of darkness, in which the most enlightened Christians will never fail to stumble and fall shamefully. But is it probable that God, who foretold to a year, and very clearly, the deliverance of the Israelites from their Egyptian bondage, the return of the Jews from their captivity in Babylon, and the building of the second Temple, and the birth and death of the Messiah; is it probable, (I say) that he should have been silent, or not have spoken as clearly concerning his coming to destroy the destroyers, and to set up that kingdom which we pray for, when we daily say according to our Lord's appointment, "Thy kingdom come?" If God has exactly foretold, for the comfort of believers, the various revolutions that have left himself without a witness concerning the most important of all, I mean the last; if he showed the prophets the first acts of his drama, is it not highly probable he has not forgot the last, without which his wisdom, justice, and mercy, would always remain hid under a thick cloud?

2. Let none say, that Jesus himself as a man, knew not the end of the world; and that Moses says, "hidden things are for the Lord, but revealed ones for us and for our children." I acknowledge that the end of the world, and the time of the purification of this globe by dissolution and fire, is a secret too deeply hid in the glass of God's decrees for any man to fathom, before God himself is pleased to reveal it; but nobody talks here of the end of the world; nobody fixes either the hour or day, nor even the year of Christ's second appearing; since he did not think fit to reveal it to us, we ought to stand in continual readiness for it. For, supposing this system to be true in all points, supposing the tribulation is to begin next year, it will still be impossible to determine whether Jesus will come down in ten or fifty years, so that our Lord's words are true, in all their extent, even now, for that day and hour, and even that year, *knoweth no man*; yet we expect to see the full

* Mr. John Wesley's.

cleansing of his sanctuary, by the fire of persecution, the destroying of Antichrist and Unbelief, his great enemies, the subduing of all nations to his easy yoke, the calling of the Jews, the fulfilling of God's gracious promises to that long scattered seed of Abraham, and the bringing of those times, when the fear of the Lord shall cover the face of the earth, as the waters do that of the sea. Where is the child of God that dares to say, that all these things must not come to pass before the end of the world; and if so, when should they happen, but in the time he has been pleased to fix in his holy Bible? Where is that man that makes God a liar, because he is an unbeliever? Shall the Lord say, and shall he not do? Shall he promise, and shall he not perform? If he has borne with the wickedness of the world so long, not being willing that any man should perish, shall he delay, to all eternity, to fulfil his threatenings? God forbid: the day is fixed, it is foretold; and though the *Vision* was to be after many days, as the angel said to Daniel, yet it may be fulfilled in a few days for us, who live in the last times.

3. It is lawful, yea needful, that we and our children, should often think of these things; "for hidden things are for the Lord, but these are revealed for us, and our children:" they are revealed in all the prophets from Moses to John, and more especially in the Revelation of this beloved apostle: let but those objectors ponder the word *αποκαλυψας*, and they will be ashamed to say, that we must not look into those things because they were never revealed unto us.

4. If Jesus told his disciples, that it was not theirs to know the times when those things should be accomplished, it does not follow that it must be hid from us, who are far nearer concerned in them than they were; besides, how should they have understood and bore those things, before they had received the Comforter, since they thought them bitter, after they had obtained the divine gift, when they had some knowledge of them? Add to this, that Daniel's vision was to be "closed till the end," and could not be perfectly known till very near the time of the fulfilling of it.

5. It is remarkable, that more books have been written on the prophecies these last hundred years, than were ever known before, and all (those at least that I have read) agree that these things will, in all probability, soon come upon the earth. I know many have been grossly mistaken as to the year, but because they were rash, shall we be stupid? because they said, "To-Day;" shall we say, "NEVER;" and cry, "Peace, peace," when we should look about us with eyes full of expectation?

6. I know, that a good part of a hundred thousand Protestants, scattered in France, expect some great revolution, that will turn out at last to their good, and re-unite them to the children of above 200,000 of their brethren that were either expelled the kingdom, or forced to leave it, because they "would not take the mark of the beast in their hands, or on their foreheads."

Let us not judge rashly, nor utter vain predictions in the name of the Lord; but yet let us look about us with watchful eyes, lest the enemy take an advantage of us, and we lose the opportunity of rousing people out of their sleep, of confirming the weak brethren, and building up in our most holy faith, those who know in whom they have believed. If we are mistaken in forming conjectures, if the phenomena we hear of everywhere, are but common providences; if these things happen not to us, but to our children (as they most certainly will before the third generation is swept away), is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands, were they to fall because of a surprise? Let us pray to God more frequently, that for the Elect's sake, he would still more shorten the days of the tribulation, and add daily to the true church such as will be saved. But let us not forget to rejoice with Abraham

in seeing by faith, the glorious day of our Lord; and to hasten, by our fervent prayers, that glorious kingdom, those happy days, when the narrow shall be the way to destruction, when saints raised from the dead shall converse with living saints, and the world of spirits be manifested, in a great measure, to the material world. In a word, when Jesus will be all in all.

What a glorious prospect is this! let us then often think of these words of our Lord, "Behold, I come quickly, blessed is he that mindeth the sayings of this prophecy." Let us join to "the Spirit and the Bride," who say, "Come;" O let him that heareth say, "Come, and let him that is athirst come, for he that testifieth these things says, Surely, I come quickly. Amen. Even so come, Lord Jesus."

JOHN FLETCHER.

London, Nov. 29th, 1755.

Socialistic Theories and Practices.

We have constantly increasing evidences of the fact that the pernicious doctrines of Socialism are rapidly gaining ground in this country, and are being practically carried out in their most odious features. The influences that are at work to undermine our social fabric and destroy those domestic virtues, the exercise of which has so largely contributed to our prosperity and greatness as a people, are more numerous and more potent than is generally supposed. The advocates of the socialistic doctrines take good care not to offend and disgust the community by an open and unreserved presentation of their views; but under cover of some specious system of political economy, or some plausible plan of industrial organization, they insidiously advance their more radical and destructive doctrines. And in order to secure the wider promulgation of these doctrines, they are ingeniously presented in the form of a work on physiology, or anthropology, or in the still more attractive form of fictitious narrative.

According to these reformers, the whole order of social life, as it at present exists, is fundamentally wrong and practically pernicious. If they were to confine themselves to their economic theories, their teachings would be comparatively harmless. But they go beyond these theories, for the reason that they must strike at the very foundation of the present social organization in order to carry these economic theories into effectual operation. There is no half way stopping place in this new order of things. And the plan of associated labor, as originated by the lesser social lights in this country, leads legitimately and inevitably to the entire repudiation of the social ties which now exist in the community. Hence the doctrine of "passional attraction," which Fourier makes an essential part of his system, and the doctrines of "affinities" and "individual sovereignty," which form the theme of so much of the socialistic jargon of the present day.

To the aid of Socialism comes Spiritualism. This dangerous delusion is rapidly gaining ground in spite of its absurdities, and it even numbers among its victims some persons of eminent abilities and high social position. Its progress is even more to be dreaded than that of Socialism, for it tends not only to the destruction of the present constitution of society, but to the abrogation of all human law, and the substitution of so-called spiritual dictation. It is fraternizing with Socialism, and the baneful influence of both is commingled in the poisonous stream which is spreading corruption through the land.

These socialistic spiritualists are not merely inculcating their doctrines by speeches and writings, but are carrying them into practical operation in various parts of the country. In the northern part of Wisconsin a society of spiritualists and socialists has been organized under the name of the "Ceresco Free Love Union." One of the leading members of this Society is now lecturing in New England, and of course endeavoring to drum up recruits for the "Union."

These people carry out the "affinity" and "passional attraction" doctrines, under the less sublimated but more sensible name of "free love." They repudiate marriage as an arbitrary institution, and accordingly with them there is neither marrying nor giving in marriage. They live, as they claim, in accordance with the perfective law, but really in accordance with their sensual desires, acknowledging no law but the law of lust. The people of the town of Ripon, adjoining Ceresco, have been endeavoring to break up this nest of licentiousness, and have so far succeeded that the Unionists will probably have to betake themselves out of the State now infected by their presence.

There is another society of this character at or near Thompson, on Long Island. Another one is forming in Southern Minnesota; and another is soon to be established in Northern Texas, under the direction of the French Socialist, Victor Considerant. The Secretary of the Long Island Society,—"the Progressive Union" we think it is called,—has recently issued a circular, in which he sets forth the principles of the organization, which seem to be "unitary economics;" "a complete school of integral and productive education;" the annulling of the human laws of marriage by the "perfective law," which decides that all persons shall be free to unite with their "highest affinities;" and, in short, the society "corresponds with, and is thereby adapted to develop integral man." These may be taken to be the professed objects of these societies, as expressed in their philosophical jargon. Their real objects could be expressed, if needful, in much plainer terms.

We perceive that the advent of the French Socialists in Texas is not looked forward to with much satisfaction by some of the residents of that State. The *State Times*, published at Austin, one of the leading journals of Texas, comments upon the plans of the philosophers with much ability and force, and thinks, upon the whole, that they can do without M. Considerant's proffered emigrants. It may be that the opposition to this new organization will be so strong as to prevent its establishment. If so, Socialism will receive a serious check, for Texas has long been regarded as a favorable region for the full development of their doctrines; and we believe that large purchases of land have been made with the view of establishing "Unions" and "Associations" and "Phalanxes" in that State.

These societies, wherever they exist, are laboring strenuously to increase the number of their members. Their agents are all over the country, and their doctrines are promulgated by means of the literature to which we have alluded. Recruits are constantly gained from among the vicious, the weak minded and the lazy. Many well-meaning persons, also, are induced to join these reformers, by the plausibility of some of their doctrines. These latter become disgusted in time, and return back to the old order of things. We doubt not that many very estimable persons now sympathize in part with the Socialists.

They considered that their economic theories are based upon sound principles, and if carried into operation would effect a greater equalization of property and more individual comfort and happiness than is obtained under the existing system. But whether these theories be good or bad, they are inseparably connected with a plan of association which necessarily includes radical changes in society; and the present social system must be destroyed if this plan is carried into operation. And no one can embrace the doctrines of Fourierism without assenting to the logical consequences of those doctrines, the destruction of the family relation, the abolition of civilized marriage, and the substitution of "passional attraction" or free love.

To reason upon such a subject seems useless. There can be no need of defending our present social system in a moral and a Christian community. The social virtues which that system has produced have exalted our character as a people, and are the sources of that activity and energy and public spirit which have contributed so largely to advance us to our present position as a nation. The destruction of those virtues saps the foundation of our national and individual prosperity, and any influences which are at work in that direction should be checked and destroyed by every legitimate means. The people of Northern Wisconsin have driven out one set of socialistic propagandists, and it is to be hoped that every other community in whose vicinity these people attempt to locate will pursue a like course towards them, and drive them away, not by violent and illegal measures, but by arousing a public sentiment against them which will make it so uncomfortable for them to remain in the region, that they can find no peace without departing for some distant part of the country, where, as one of their leaders has suggested, they can form a new State, which they can have all to themselves. They may then perhaps fraternize with the Mormons upon some system of compromise, and we may yet see a socialist republic in the Salt Lake Valley.

But when our population advances to that region, and we want that territory for our own use, then let the united Socialists and Mormons make way for a civilized and Christian people and seek refuge in the South Sea Islands, where they will find the inhabitants already prepared for their social theories.—*Traveller*.

DR. ELLIOTT'S GREAT WORK.

HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last, and to last

2. Next as to the predicted Antichrist, and my reference of the prophecies distinctively to the Popes of Rome.

The reader will be aware probably that this view, though held and acted on by the Reformers and chief fathers of our church in the 16th century, (a fact which ought to have induced more modest denial on the part of such churchmen as impugn it,) has by more than one party in the church, and by many too without it, been made for the last 20 years the subject not of denial only, but even of something almost like scorn. If I much mistake not, however, the result of the full discussions of the subject, which very much in consequence have arisen, has been to prove that the Reformers were wholly right in their view, and they who have sate in the seat against them wholly wrong. It is not to be wondered at that, at a time of much general neglect and ignorance in our country of all patristic lore, when it was authoritatively declared by Dr. S. R. Maitland, 1st, that "the spiritual common sense of the church of God in every age, from the days of Daniel to those of Wicliff, knew nothing, and looked for nothing, in the character of Antichrist, but an individual infidel persecutor," i. e. one of "downright barefaced infidelity, more like what was exhibited in France during the Revolution, than like anything ever seen in the church of Rome,"—2ndly that the year-day interpretation of the 1260 days' assigned prophetic period of Antichrist's duration in power, (such an interpretation as the Papal application of the prophecy requires,) and indeed the year-day interpretation of any other period, was for above 1200 years, from St. John to Wicliff, altogether unknown and unthought of,—I say when statements were made thus broadly by a man of Dr. Maitland's ability and learning, and for a considerable time left uncontradicted, it is not to be wondered at that they should have had their effect; especially when plausibly backed by the insulated citation from St. John about Antichrist's "denying the Father and the Son."—Already at that time a marked indisposition had arisen, alike from the liberalism and the incipient ecclesiasticizing tendencies of the age, against so regarding the religion of the majority in Christendom: and it was natural that Dr. Maitland's declaration should in such a state of the public mind be readily received, and that it should strengthen the growing indisposition.—The result however of more careful examination into the matter, so as my readers will find in the *Horæ*, is to show that the idea of an avowed infidel Antichrist, such as Dr. M. spoke of, seems scarcely to have entered into the imaginations of the Fathers of the three or four first centuries after St. John: and as to the year-day principle, that, although not applied by them to the particular period of the 1260 predicted days of Antichrist, (an application of it which they could not have made without supposing, so as they might not do, Christ's coming to be at a vast distance,) yet to other prophetic periods several of them applied it freely, and without the slightest questioning of its correctness. So, it will appear, Cyprian, Tichonius, Theodoret, Prosper, Primasius; and after them, a complete catena of middle-age expositors, down to the Reformation: besides that not a single reclamation against the principle, though thus continuously applied, seems discoverable in any patristic or middle-age ecclesiastical writer; or indeed in any before Bellarmine, some 50 or 60 years after the Reformation. Which being so, and when it further appears that the professedly infidel and atheistic theory of Antichrist, instead of being inculcated by St. John himself, is in effect excluded by him,—alike by his own hinted explanation of Antichrist's denial of the Father,

as made only through denial of the Son, by the etymological force of that his own chosen and very remarkable appellative for the enemy, Antichrist, (whether it be taken in the sense of a Vice-Christ, or an opposition-Christ, which are its two meanings,) and by his application of the appellative to Christ-professing Gnostics,—when moreover St. Paul's cognate prophecy of the Man of Sin seems to concur in the same exclusion of the atheistic futurist theory of Antichrist, and the difficulty too is seen, indeed the impossibility, of fitting such a theory to Daniel's symbolic image of the four empires,—it results as the fair inference from the whole discussion, that, instead of any a priori probability existing against our Reforming Fathers' view, the a priori probability seems strongly in favor of their view of the great Antichrist, as in truth, none other than the self-appointed usurping Vice-Christ in professing Christendom, the Bishop of Rome; a view completely confirmed, it is believed, in the ensuing commentary.—The attempts of certain expositors of the German Schools to generalize what in Scripture is defined most specifically, (specifically in regard of place, time, character, &c.) and so, and in that way, to set aside the Papal application of the prophecies of Antichrist, are also examined in this Commentary; and will be found proved, it is believed, equally futile with the above-mentioned Futurist view of the Antichrist. In truth, the more fully and carefully the Author has looked into all the counter-schemes on the subject, the more deep has become his conviction, that to set aside the Papal application of the prophecies in Daniel, St. Paul and St. John on this great subject, is nothing less than impossibility. And perfectly prepared is he to make good his assertion against any and every assailant.

But indeed he must add that it is not his wish to have controversy with his brother Protestants on this all-important question. Cardinal Wiseman has a little while since thrown out a challenge to the Clergy of the English Church, to meet him with "theological and fair arguments."* I here take up the gauntlet he has thrown down; and declare my readiness to meet and fight the battle with him, on the basis of the book here presented to the reader, in the arena of fair literary controversy. It is a ground of satisfaction that, as the spirit alike of Romanism, and of its real though covert ally of the Oxford Tractarianism, has by force of circumstances within the last few years been more and more developed, and the mists of the mist-loving Tractarian theology have gradually rolled away, and it has become more and more clearly seen by all right-minded lovers of truth in this country, what and where are the essential points of conflict between them and the Churches of the Reformation:—that is a question between God's word and man's word, the church built upon the one and the church built upon the other, the god-man Christ and the man-god Antichrist:—the man-god Antichrist, whether as distributed in the system of priest-craft over a whole human hierarchy and priesthood, as if the sole depositaries of spiritual life; or as headed, so as the logic of the antichristian system must surely require it to be, by an individual pretended earthly Vice-regent of Christ, such as the Roman Pope. The consideration of all which points is interwoven with the very texture of the *Horæ*; and this book consequently is a fair battle ground on the great question. If my main points can be set aside, Dr. Wiseman surely, with all his well-known antiquarian and literary acquirements, and his mind trained from boyhood to the controversy, is the man to do it. If they cannot be set aside by him, then not only is the conclusion inevitable, that the Pope of Rome is the predicted Antichrist, and Papal Rome the Babylon and Harlot of the Apocalypse, but the whole history of the primary principles, development, completion, and working of its Antichristian system, from St. Paul's time to the present, will prove to have been traced beforehand, distinctly and circumstantially, by God's own pen, in this wonderful prophecy.—Dr. Wiseman says, "Let it be a fair contention," and "with fair arguments;" and Mr. (now Father) Newman (whom I invite to support his Cardinal in the conflict) has declared all that was wished by the Romanists to be "an open field and no favor." Most cordially do I respond to these express wishes. Surely the Apocalypse, as before said, offers an open and fair field for the conflict. Dr. Wiseman, equally with myself, professes to regard it as a divine prophecy. Let him then take his stand on whatever view of it he prefers, whether Bossuet's or any other, as I take mine on this; and, in the discussion, let there be no misrepresentation on either side, no shirking of fair argument, no exaggeration of comparative

* "Let it be a fair contention with theological weapons and fair arguments. If you prevail, and Catholicity extinguished in the island, it will be a victory without remorse. It will have been achieved by the power of the Spirit, and not by the arm of flesh; and will prove your cause to be divine."—*Letter of Cardinal Wiseman*.—*Evening Mail*, Nov. 20, 1850.

trivialities. The controversy is one in which none can now but take interest. Whatever else may result from the late Papal aggression, there has at least resulted this conviction with all thinking minds, that the question of the Papal pretensions, whether well grounded, or an unscriptural usurpation, is one that cannot be any longer overlooked; indeed, that is the question of the day.

A word or two, in conclusion.

IIIly, On the view of the coming future presented in the *Horæ*, and how affected by subsequent criticisms.

1. And here I have 1st to state that Mr. Fynes Clinton, whose well known "Fasti" are so highly appreciated by the literary world, and whose Hebrew chronology is followed in the *Horæ*, has in reply to my inquiries obligingly informed me that, after careful consideration of the various arguments which have been urged against it, he is of opinion that that chronology remains unshaken, and is correct. Thus, in his judgment, nothing has been adduced to contravene the view there propounded of our world's age being approximately within 15 or 16 years of its 6000th year, dated from the creation of man. A fact this which cannot but be deeply interesting to the prophetic student: though Mr. Clinton's calculations had no reference to, and were in no respect influenced by, Scripture prophecy.—2. I have to state, with reference to the commencing dates to the 1260 years given by me, as by many others before me,—viz., the incipient and imperfect one of Justinian's Pope-favoring Decrees in 529–533 and the completing one of Phocas' Edict A. D. 606,—that, like most other important points in the *Horæ*, they have in the course of the late controversies been made the subjects of examination, and, in my opinion, have successfully stood the testing.—In Justinian's Decree of the year 533 the Pope-favoring clause, has, I believe, been shown to be not only consistent with the context, (as also, I might add, with Justinian's objects and feelings at the time,) but so connected with it that the Decretal Letter would read incoherently and inconsistently, if that part which contain the clause in question were withdrawn, so as Daille and other critics have proposed.—Again, as regards Phocas' Decree, besides the chronicles' original authority for it, there is the corroborative evidence of the inscription on Phocas' Pillar, brought to light within the last 30 years: wherein his pious acts of kindness to Italy and the Romans are commemorated, as the cause of the inscription on the pillar to him; with reference apparently, says the late learned Dr. Burton, to his concessions to the Pope.—Now, supposing the attempts at setting aside these Decrees as not genuine to have failed, it can scarce be questioned but that they may properly be regarded as fair epochs to the commencement to the 1260 predicted years of Papal supremacy; the latter more especially, because of the synchronological completion of the ten horns' spiritual subjection to Rome. And it will also not be disputed that the circumstance of just 1260 years measuring the interval from Justinian's Decrees to the French Revolution, and just 1260 years measuring the interval from Phocas' Decree to the end of the world's 6000 years, according to the approximate chronology of the most eminent English chronologist of the day, are great facts; and these the more observable from the further fact of 75 years, as near as may be, being the interval between the expiring date of the one and expiring date of the other; the selfsame interval that exists between Daniel's 1260 years and 1835 years, or fated commencing date and completed date of the consummation.—No doubt other possible later commencing epochs to the 1260 years might, not without plausibility, be mentioned. And the obvious common-place remark which has been so often made may be made again, that the failure of the terminating date measured from Phocas' Decree is to be expected, when the time arrives; just as there has been failure of certain earlier terminating dates, assigned with more or less confidence by previous writers on prophecy. But by all such objectors let the precedent of Daniel's 70 hebdomads be remembered; and how, though mistakes were made at first in calculating them, yet the calculation proved true in fine. By Ezra's company that went forth from Babylon the hebdomads may very possibly have been supposed primarily, so as by Theodoret afterwards, hebdomads of days; and as days to be taken literally, not mystically: and so they may have been cheered in their going forth to Jerusalem by the hope of Messiah's speedy coming. Then when the time past, and He came not, they may have fancied hebdomads of months to be meant, and then at length hebdomads of years. Which point settled those Jews that looked for the consolation of Israel may have counted the years from Cyrus' decree for rebuilding Jerusalem, and been disappointed: then counted them from Darius' decree; again suffered disappointment, and perhaps been taunted with the failure. Yet, at length, when counted from Artaxerxes' decree the calculation proved true; and Messiah then, having come, was cut

off, though not for himself.—3. Which being so, and the 1260th year from Phocas' Decree, i. e. the year 1866, now almost at the doors, thus remaining on chronological grounds unimpeached, as a probable expiring date to the 1260 years, we have the more reason surely with deep interest to consider the signs of the times, (an evidence, according to Christ's own monition, never to be overlooked,) and to reflect whether, within the seven years that have past since my 1st Edition was published in 1844, the signs which then seemed in a measure ominous and significant have become now more or less so. To which question there can be, I conceive, but one answer, and that an emphatic one. Whether we consider the heaving of the European nations, and awe and uncertainty about the future, more especially since those earthquake-like convulsions of 1848 which are viewed by so many as indicating the 7th Vial's first outpouring, or whether the continued and markedly increased and increasing agitation of the three spirits of Popery Priestcraft and Infidelity, which were to go forth like frogs over the earth, and stir up the powers of the world to the last great war against Christ's gospel-truth,—whether we consider the recent extraordinary outbursts of the Papal Babylon's vaunting, as of one that sits a Queen, and shall know no sorrow, or whether the everlasting gospel's extended counter-preaching for a witness to all nations, and witness too over the world, like as by the voices of the two other flying Angels, against Babylon and Antichrist,—whether we consider the increasing enquiry in the Jewish mind about Christianity, or whether the continued and increasing weakness of the Mahomedan powers, and yet once more, the increased and increasing convergency of the eyes of all the most distant nations to that scene of the Lord's grand controversy, European Christendom,—every sign must, I think, be admitted to have augmented in significance and force, that tells of the grand crisis of the consummation being nigh at hand.

And what the nature of that crisis?—Since my 3d Edition was published, I have had opportunity of reading with all the care and attention that they deserve, the several late Treatises written by Mr. Brown of Glasgow, by Clemens, and by others, against the premillennial view of Christ's second advent, which was advocated in my Book. And while sensible of the value of all of them, and specially grateful to Clemens for the warm kindness of his tone towards myself in the controversy, it is my duty to express my acknowledgments to Mr. Brown more particularly for the ability with which he has conducted his side of the discussion: and to confess, that for a time, while fresh under the perusal of his Book, my mind felt startled and shaken; and the question came up, whether, after all, the premillennial view, in which I had felt confidence before, might not have been espoused wrongly and rashly. However, on my reconsidering the question more carefully, with all the advantage of his advocacy on the other side to help me to the truth, and analyzing his arguments, and comparing them with Scripture prophecy,—the result arrived at was a more full conviction than I had even felt before, that the premillennial view was correct, and not to be shaken. Mr. Brown will I think, see in my Millennial Chapter that his arguments have not been overlooked, though my limits have only allowed a more cursory notice of them than I might otherwise have given; and he will I think also see that, besides a strengthening here and there of the general reasoning, there is added to my argument from Daniel one point at least of very considerable force on the premillennial side; which by myself, and so far as I know by others, had been before pretty much overlooked.

However this may be I believe that Mr. Brown, and most who think with him, have the impression pretty much as strongly as myself of the probable nearness of that coming of Christ of which the destruction of the apostate seven-hilled Babylon is the fated accompaniment, and which is to constitute the crisis and consummation of our world's present dispensation. Even so regarded, how solemn the thought! May both the readers and writer of this Book be enabled to realize it! Surely if at all times St. Peter's injunction has been in force, it must be so now more especially, that we should "take heed to inspired prophecy, as a light shining in a dark place, until the day dawn." If always, now more especially, St. John's declaration about his own Apocalypse must be true; "Blessed is he that heareth, and they that read the words of this prophecy; for the time is at hand."

INTRODUCTION to the

Prophecy of the Future.—Apoc. 1-4.

CHAPTER I.—ST. JOHN IN PATMOS.

It was in the year of Christ, as we have seen, 96, or of Rome 849, that St. John had the visions of the Apocalypse revealed to him. The chronological eras in which I thus mark the date,—eras perhaps the most famous in history—suggest to us the two kingdoms between

which, from thenceforward, was to lie the visible contest for the supremacy of the world. Of the former kingdom the then living ruler and head was the Emperor Domitian, the last of the twelve Caesars; who was engaged at the time spoken of in a bitter persecution of the Christians in his empire: of the latter the most eminent member and director (for head it knew none but the Lord Jesus) was the last and only survivor of Christ's twelve apostles, himself a sufferer in the persecution, the beloved disciple St. John.

"I John, your brother and companion in tribulation, and in the kingdom and patience (or rather patient expectation) of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus,"—such is the account now given by St. John respecting himself. He had been banished from his brethren and friends in proconsular Asia, to the barren isle of Patmos, simply for bearing witness to Jesus as the Christ and Saviour of the world: and probably,—if we may form a conjecture from what was common among the Romans in the cases of such punishment, and from the strength too of the phrase "tribulation," used by the Apostle to designate his own experience of it, was condemned to penal labor in the mines or quarries; or perhaps to incarceration in some dungeon of the island. He was now far advanced in life, much beyond the threescore years and ten that have been noted as the measure of the age of man: and at ninety, or nearly ninety years, privation and penal labor, like this, must needs have been peculiarly painful. But the spirit of the man had that within it which might well sustain his infirmity; the peace, hopes, and joys of the Gospel:—joy at suffering for Christ; joy in communion with him, through that Holy Spirit whose light no dungeon could exclude; joy in looking for a speedy re-union with Him, and the triumphant establishment, soon it might be or somewhat later, of his kingdom in glory.

How peculiar, how different from those of the few rude inhabitants, and perhaps ruder governor of the island around him, were the thoughts and feelings, recollections and anticipations, joys and sorrows, that filled the mind of the aged saint! In part and measure it is not difficult to picture them to ourselves. For besides certain historical notices of his life we have preserved to us the expression of his mind in writings of his own still extant,—his Gospel, his Epistles, his Apocalypse. Nor, I think, can we better ourselves for an intelligent and profitable consideration of the extraordinary prefigurative visions just at this time accorded to him, than by endeavoring, though but partially and briefly, to picture these his thoughts and feelings to ourselves: and this as they embraced within their scope alike the past, the present, and the future.

1. The past. It was now above sixty years since the ascension of his blessed Lord. Surely that was an event and scene that could never fade from the beloved disciple's recollection:—then when He led them out as far as Bethany on the mount of Olives, and there for the last time blessed them, and as He blessed them, was parted from them, till a cloud received him out of their sight. It was then that two angels, robed in heavenly white, stood by them; and said, "Ye men of Galilee, why stand ye so gazing up into heaven? This same Jesus shall come in like manner as ye have seen him go into heaven." These were heart-cheering words, never to be forgotten;—words indeed that were but the repetition of many to the same effect that Jesus himself had before spoken to them. At first the idea, the joyful idea, in their minds was, that the promise of his coming would very speedily be fulfilled; and, long before the generation then living had wholly passed away, this dearest wish of their hearts have its accomplishment. But the years that had since passed, (above sixty years we have seen,) had already shown some error in their expectations on that point: yet only so as, by unfolding the fulfilment of other of Christ's predictions, that needs must come first in order of time, to confirm, and render yet more certain, their assurance of the fulfilment of this best promise in its due course also.

Thus, in regard to Jerusalem, when they witnessed the Lord's ascension, that holy city was yet standing. As they returned from Mount Olivet, the hum of busy life rose from its thronging population: and with its towers and pinnacles, its forts and palaces, and its temple the mightiest and most splendid of all its mighty buildings, Mount Zion seemed still, as in the olden time, the queen amidst the hills that surrounded it. But Christ had foreshown to them its imminent destruction and desolation. Its people had rejected Him who came to save them; and had even imprecated the curse on themselves, when they cried out for his crucifixion, "His blood be on us and on our children." And when yet again,—after that the Spirit had been poured out from on high, and that the apostles, with all its signs and mighty wonders to attest the truth of their mission, had preached and

pressed upon them with all earnestness, both at Jerusalem and throughout the provinces, the Gospel of his salvation, (it was their Lord's last charge to them to do so,)—when that unhappy people for twenty, thirty, forty years had still rejected, pertinaciously rejected, this witness of the Spirit, and last offers of mercy,—then at length the Almighty's protection was withdrawn, and wrath came on them to the uttermost.

Not without providential warnings, loud and many, did it fall upon them. The predicted preliminary signs appeared in due course,—of earthquakes, famines, and pestilences, of wars and rumors of wars, of false Christs, and fearful sights, sounds and wonders, in heaven above and the earth beneath, yea, and even within the solemn recesses of the sanctuary:—signs appointed as if to force the attention of the Jews, if so it might be; or, if not, of Christians at least, and perhaps of the heathen world itself, to the coming judgments as from heaven. And just after Paul in his Epistle to the Hebrews, and James too in his Epistle, had uttered their last warning voice in vain, first the war, and then, a year or two after, the siege began; and with it those unparalleled horrors that had been foretold by Jesus, when He looked on the city and wept over it. The sad story of the catastrophe was but too fresh in St. John's remembrance: the fulfilment of the predicted horrors too complete and notorious. No Christian eye had beheld them in their progress. Warned by the Lord, the Christians had quitted the devoted city when first they saw the vanguard of the Roman army plant its idolatrous ensigns,—the predicted "abomination that was to make desolate,"—in the holy precincts of the Holy City. But many a wretched outcast Jew had since wandered into Asia, a living monument of his country's ruin: oppressed alike by prince and people; and bearing, like Cain, God's mark of reprobation on his brow. The learned and noble Jew, (alas, not Christian Jew,) Flavius Josephus, had recounted in his lately published History, all the details of the siege in all their horrors: and Vespasian and Titus themselves authenticated the narrative. Moreover the Christian disciples, alike in Rome and in Judea, spoke of memorials of the catastrophe, now visible in either place, a spectacle for the world:—in the one, the Arch of Titus, exhibiting in its nicely chiselled sculptures the captured furniture of the once Holy Place,—the table for shew-bread, the book of the law, and the seven-branched candlestick; in the other, the city itself, desolate and in heaps; its ruins still stained with blood, and black with fire; and of its Temple especially (just as Jesus had predicted) not one stone left upon another, because the people knew not the time of their visitation.

Thus Jerusalem was no more; and as its temple, so the ritual, polity, and dispensation essentially associated with it, overthrown. But meanwhile a better dispensation had been striking its roots far and wide in the world; with a better temple, better worship, better polity, and better hopes and promises attached to it: its temple the heavenly presence, now opened by the blood of Jesus; its worship a spiritual worship; with Christ Himself the Lamb of God for its high priest and sacrifice; its polity one constituted by community in a heavenly citizenship: the members of which polity, God's election of grace, now in process of gathering from out of an apostate world, were at present scattered despised, persecuted; but assured, after a little while, of being manifested complete in glory, number and union, even at their Lord's coming. Mighty had been the power of the world, mightier still the malice and the subtlety of Satan, the Prince of this world, to arrest its progress, and stop the promulgation of its doctrine by the Christian disciples. But in vain. In number few, so as that an upper room would almost contain them, at the time when charged by their risen Lord with the commission to go forth and disciple all nations, they had since then advanced and multiplied into the numbers of a great though scattered people, known throughout not Judea only, but the whole Roman world.*

*Compare Christ's predictions, Matt xxiv. 14, "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come," with St. Paul's strong statement, Col. i. 6, 23, that "the gospel had come into all the world, and been preached to every creature under heaven:" which Epistle to the Colossians appears to have been written four or five years before the Jewish war. Of course St. Paul's words must be considered the exaggeration of a common colloquialism, and to have had reference to the Roman world.

It is likely that a larger preaching of the gospel, even over the whole habitable world was here chiefly intended by Christ; as a sign of the great consummation, and his own second coming, being near at hand. But I conceive that a subordinate and smaller fulfilment was also intended, on the scale of the Roman world, as a sign of the approaching destruction of Jerusalem, and end of the Jewish dispensation, by his Providential interposition and judgments.

Persecution itself had but strengthened the holy cause. The blood of the martyrs had proved the seed of the church. Here too the Lord's prophetic declaration had been advancing towards fulfilment. "The kingdom of heaven," He had said, "was like a grain of mustard-seed;" which, though itself the least of seeds, would become a great tree, such that the fowls of the air might lodge in its branches.

To be continued.

Foreign News.

Sandy Hook, Sept. 6th—3 p.m.—The steamship *Atlantic*, Capt. West, from Liverpool 25th ult., has arrived here off this point.

Advices from Paris state that 50,000 additional reinforcements are to be sent to the Crimea.

The allied squadron in the White Sea has captured two Russian ships and one steamer.

The squadron was preparing to quit that sea. A Berlin paper states that Austria has declared that she will treat according to military law, every individual found tampering with Austrian soldiers, with a view of inducing them to join the Anglo-Italian legion.

The Russian division between Kars and Erzeroum, having been reinforced by a corps of 8000 men, marched upon Keneplkeni, on the 2d, drove the Turkish troops from that position, and finally encamped three leagues from Erzeroum.

BERLIN, Aug. 23.—Russian agents have been sent to the chief cities in Europe to raise a loan for the Russian government.

DANTZIC, Friday.—All the mortar vessels are sent home.

No further important events had occurred, consequently the most interesting news is the details of the battles of Sweaborg and Tchernaya. The loss of life at Sweaborg was quite small, but the details thus far do not state how much of Sweaborg has been destroyed, nor how much has been left of it.

The rumors of new negotiations are to the effect that the accession of Spain to the Western Alliance is complete, and also that those of Denmark and Sweden are all but ratified.

Austria is said to have submitted a new project of peace, and will come out decidedly for the allies.

There is some talk that the allies will permanently occupy some portion of the Turkish territory, and re-construct a map of Italy.

According to the Russian Admiral's account of the bombardment of Sweaborg, the allies appear to have done but little damage, beside the burning of public stores. He says no damage whatever has been done to the fortifications or guns, and closes his dispatch of the evening of the 12th thus: "The enemy remain at their old anchorage, and do not renew the attack."

The attack on Riga commenced at four o'clock on the morning of the 10th, by two English steamers, one two-decker and one frigate, and continued until seven o'clock in the evening, doing apparently no damage.

The attack on Tchernaya was commenced by Gortschakoff in person. The Russian force consisted of five divisions of infantry, 6000 cavalry, and twenty batteries of artillery. The Russians left on the field 2500 dead, and 38 officers and 1500 men were wounded. Three Russian generals were killed. The French loss amounts to nearly 200 killed, and over 700 wounded.

The English General Reed was killed.

A later dispatch says the Russians asked an armistice to bury their dead.

General Pelissier says the whole number of the Russians buried was 2329.

A dispatch of the 19th says that the artillery had opened fire on Sebastopol, but that the bombardment had not commenced.

The four Russian steamers sunk in Berdiansk Bay have been blown up by the English, and the suburbs of the town burned. A British gunboat went ashore during the attack, and was taken by the Russians, together with a complete code of the allies' signals.

Prince Gortschakoff's latest dispatch from Sebastopol is of the 21st. He says the fire of the allies has sensibly diminished, and does but little damage.

Omar Pasha has been decorated with the British Order of the Bath.

On the 8th of August 100 Russian prisoners were exchanged at Odessa, where there are still eight English officers prisoners.

Locusts have done much damage to the crops in Southern Russia this season.

The French reserved camp at Maslak will soon be augmented to 54,000 men, to be divided between Maslak and Sweet Waters, and sixteen squadrons of cavalry will form another encampment.

A Turko-European Commission has been formed to re-organize the Medical Department.

The Turkish government has authorized the construction of a railway from Constantinople to Belgrade, which will soon be opened for tenders.

The *Presse de Orient* learns that Gen. Simp-

son will soon be replaced by General Henry Bentinck.

The Bey of Tunis has offered to act against the insurgents in Tripoli.

The reports of the outrages recently committed by the Bashi Bazouks were much exaggerated.

According to the letters received at Constantinople the Russians in Asia had crossed the Seghanalihan, and occupied the valley of the Tchintchah.

Hafiz Pasha was at Balibush in want of provisions.

The *Military Gazette* of Vienna states that the Emperor Alexander, accompanied by his brothers Nicholas and Michael, will, toward the end of this month, proceed to Sebastopol, as he verbally promised his late father to do, to thank the garrison for their brave defense.

ENGLAND.—There is no political news of importance.

Queen Victoria's visit to Paris has been a success of the most triumphant kind. The Parisians have expended an immense amount of enthusiasm, and the Emperor has exhibited the most Imperial hospitality. The English papers are full to overflowing with accounts of the festivities.

AUSTRIA.—A letter from Vienna speaks of the menaced dissolution of the Austrian Cabinet. There are two elements struggling for mastery; one now in office, and favorable to the alliance of the Western Powers, but without action; the other, which is not only favorable, but desirous to co-operate actively and speedily. It is the latter, the letter says, that has the best chance of success.

It is said from Vienna that a concordat between the Holy See and Austria was signed on the 19th inst., and will be published as soon as the ratifications are exchanged.

GERMANY.—The Wurtemberg Chambers have been dissolved in consequence of having passed a resolution in favor of a more liberal Federal Constitution.

GREECE.—The ministerial crisis continues. General Kalgri has sent in his resignation, which the King insists shall be accepted, but M. Mavracodota declines to receive it.



The Advent Herald.

BOSTON, SEPTEMBER 15, 1855.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

MR. WILLIAMSON'S REJOINDER.

(Continued from our last.)

Mr. Williamson says:

Perhaps we are also agreed in supposing that we are not definitely taught, that the world will be any better when Christ comes than it is now, or that a very long period is necessarily to elapse before the end of the world.

Admitting then for argument sake, that we are to have a new heaven and a new earth made out of the ashes of the present, with the same localities of rivers, lakes, seas, hills, mountains, &c., &c., all of which needs proof, and which I do not here feel justly called upon to affirm or deny. The questions still at issue are whether Abraham was represented in his seed and whether they held the land of Canaan as long as it was promised to them, or whether the same distinction of Jew and Gentile and of earthly possession is to obtain in the new earth? My position is that the whole promise of land has been fulfilled and that all distinction between Jew and Gentile has ended forever, you maintain the opposite. Your main argument in proof of your position, if I mistake not rests on the form of the promise to Abraham "for ever and ever," and the assertion of Stephen, (Acts 7:5,) that when God led Abraham through that land he gave him no inheritance in it, and yet he promised that he would give it to him for a possession, and to his seed after him when as yet he had no child. Before making any remark allow me to ask:

1st. When you maintain page 220, "with unwavering confidence, that the promise to Abraham and his true seed will prove eternal," whom do you mean, as the true seed, who are to possess the new Canaan, in distinction from other believers who are to have the rest of the new earth, for their possession?

2d. Why were the believing seed of Abraham who after the death of Christ were organized into the Christian church, and thus separated from the rejectors of Christ at the destruction of Jerusalem, and who were the true seed of Abraham and heirs of the promise, dispossessed of the land of Canaan if the promise had not been fulfilled, since they had not broken the covenant? Please be explicit in your answers to these questions that I may get your true position.

In arguing for a new heaven and new earth, we do not claim that there will be the same number, or location of "rivers, lakes, seas," &c.: for that is a point upon which revelation is nearly silent. We however do suppose that there will be great changes. We know, indeed, (Zech 14:4,) that "the mount of Olives shall cleave in the midst thereof, towards the east and towards the west, and there shall be a very great valley;" but we know too little of the geography of the new earth to speak with definiteness on the subject. As God led Abraham into Canaan, and designated that as the place above all other lands as one which his seed should forever inherit, we believe that in the new creation it will have an identity, by which it will be distinguished from other portions of the earth's surface.

We have no idea, that, in the new earth there will be the same distinctions between Jew and Gentile that now obtain, and yet we suppose the descendants of Abraham will there be distinguished from the descendants of other families of the human race, so that there will be distinctions of fact, and of locality but not distinctions of privilege. Every saint will be distinguished from every other saint; no two of them will be alike in all particulars, and yet they will be for ever blessed. They may differ from each other, as one star differeth from another star in glory: as the stars stud the entire canopy of the heavens, so may the saints occupy the entire earth; but our opinion is that in their occupancy of the earth, they will be arranged, in a measure, in accordance with their respective families, kindred, country, and earthly associations—not absolutely, but approximately—in the manner that shall conduce the most to the happiness of each and of the whole. This we say is our opinion—not our faith, nor belief; for it is not sufficiently definite in our own mind, nor distinctly enough a subject of revelation, to be anything more than an opinion. Any person may differ from us in this respect with perfect impunity. Still that is the idea we gather from Psa. 87:4-6—"I will make mention of Rahab [Egypt] and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." While the meek shall inherit the earth, it is evident that not all can inherit the same locality; and therefore they must be dispersed in accordance with some principle of law and justice. In the distribution of the inhabitants of the present earth, (Deut. 32:8,) "the Most High divided to the nations their inheritance; when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." And when Canaan was apportioned to Israel the part and boundaries that were given to each tribe, were by the Divine direction, "The Lord said unto Moses," (Numbers 26:52-55,) "Unto these shall the land be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance . . . the land shall be divided by lot." Josh. 14:5—"As the Lord commanded Moses, so the children of Israel did, and they divided the land." Because of such division, the portion allotted to each, was called his inheritance or "lot." And hence we read that Daniel shall stand in his "lot" or inheritance, at the end of the days—the portion that will be allotted to him in the resurrection.

As such is the record of the past, we do not look for a promiscuous occupancy of the new creation, but think it not impossible that each may have his inheritance designated for him. Just how the new earth will be apportioned among the saints, we know not, but it appears plain that God gave Canaan to Abraham and his seed; and if so, the other lands will be occupied by others—no one perhaps being precluded from access to the inheritance of any other, and all having access from all parts to the metropolis of the new earth—all being blessed in and with Abraham.

To the questions asked above, we reply:

1st. That by the "true seed" of Abraham, in distinction from other believers, we refer to the pious portion of his literal descendants—his other descendants being children of the devil, and entitled to no part with him. And

2d. The believing seed of Abraham who were separated from the unbelieving Jews after the

death of Christ, were scattered abroad into other lands that they might preach the gospel to the heathen, and that they might not perish or be enslaved with the rejectors of Christ at Jerusalem's destruction.

The rejection of Christ by the nation, made it necessary to make their city and country a desolation—the period of national or Sinaic trial having fully expired, and been terminated by the rejection of the nation as such. But as the Abrahamic promise of eternal inheritance to his pious seed, is not abrogated by the failure of the wicked Jews to secure its national possession till the end of time, it becomes necessary to restore it in the regeneration to those who comply with its requirements—whose temporary absence from the land became necessary because of the sins of others, and whose eternal occupancy of it will not be affected by any such interregnum.

(To be continued.)

ELDER EDWIN BURNHAM'S LETTER.

In another column is a letter from Elder Edwin Burnham, which is sent in accordance with an offer we made him to open the *Herald* to the correction of any injustice that he might judge it had done him. To this we were not intending to reply, till we noticed in the closing paragraph that a reply was expected.

It will be seen by a recurrence to the letter, that in respect to definite time, he has returned to the position which, in common with the *Herald*, he occupied previous to his embracing the late time movement, which the *Herald* occupied during that movement, and which is the precise position which the *Herald* now maintains. In reviewing the past, however, he still thinks, what he then thought, that the arguments brought to bear against the position, he then occupied but has now abandoned, "were not only far from being conclusive, or consistent with themselves, but [that] they were put forth in a spirit very unlike the meekness and gentleness of Christ." And among the things claimed to be unkind, are quoted the words and phrases: "Ignorant," "seeking to sustain a theory," "fanatical," "those in whom the immoral predominates," and "raging waves of the sea."

For the arguments brought to bear against those by which the late time movement was effected, we have no eulogies to offer; nor have we any defence to make respecting their logic or consistency. It is enough that it is admitted that the position we defended was correct—irrespective of the question whether we were successful or unsuccessful in the choice or use of the arguments by which it was defended. Nor are we at all interested to belittle the arguments chosen, nor the ability by which they were wielded, in defence of the position now abandoned. It is enough that it is now admitted that the position was indefensible—however able and earnest on the part of some, or sophistical and disingenuous on the part of others, it may have been sought to be defended. We are however free to state that we have never seen anything adduced in its support, to make us fancy for a moment that the position was in the least sustained by it; but we have no reflections to cast on those who honestly thought they did see proof and demonstration—in which time has shown that they were mistaken; for had there been in fact the demonstration which they thought they saw, there would have been no failure, and the event would have been realized.

The unkindness to which allusion has been made, so far as it existed, on either side, is not by any means to be justified. We shall not attempt to show that our side proved itself angelic or immaculate. In order however to realize the full force and bearing of any expression or phrase, it is necessary to see it in its context. It would be by no means strange, if unjust expressions were occasionally unguardedly used in the warmth of debate, and in a time of excitement; nor, on the other hand, would it be strange if a force and bearing was attached to expressions, by those who were in a position sensitively to feel any unkind and unguarded allusion, which the authors of such expressions never intended. As allusion is now made to specific things, we will refer to those named, that their connection may be seen, and the things the better judged.

1. The term "ignorant." For one writer to apply this invidiously to another writer, is not only wrong, but it is very foolish; for where one's article is spread out before the readers of a periodical, it is patent upon its face how justly or unjustly such a term would be applicable to it; and intelligent readers will correctly weigh and judge the writer's intelligence and capacity. They need no such classification, if it was just, for their own appreciation of it, and others would not see its

relevancy; and if unjust, the former would only reflect on the acumen of the one who made the charge; so that instead of injuring his opponent he would only injure himself. The use of the term to which reference is here made was in reply to an article by brother B. which appeared in the *Herald* of Nov. 5th, 1853. Referring to the time of Christ's death, brother B. said,

"The great men have misled us in this matter, just as they have in relation to the day of his death. They tell us he died on Friday, and rose on Sunday. Now the Lord said he should be three nights in the grave: are there three nights from Friday afternoon to Sunday morning? Thus they ignore the Son of God and make him a liar."

We were shocked at the charge made against learned men, and the irreverent word used in connection with the "Son of God;" but as we had no cause to question that the crucifixion was on Friday, knowing that the *usus loquendi* of the Hebrew phrase which the Saviour used,—in which language Matthew's gospel was written—made its meaning perfectly harmonize with Christ's other declaration in the Greek that he should rise on the third day, when only two nights might intervene; and as we knew of chronological elements which made it in our view utterly impossible for the date of the crucifixion to be subsequent to A.D. 34—the latest point at which any learned man places it, and which was quite a number of years too early for the time argument—it became necessary for us to defend their integrity; and we said in the paper of the week following:

"Learned men are fallible mortals like ourselves. Learned men seldom make declarations without giving the reasons for their opinions. We are not to receive what they say because they affirm it, but because of the evidence they present for what they affirm. If a learned man is a wicked man and makes declarations which facts contradict, other learned men would expose his wickedness by showing that there are no such facts. If the learned have been themselves deceived, it must be shown so by a presentation of evidence to convict them. The testimony of a learned man is none the less valuable because of his learning. If his learning disqualifies him for a witness, how ignorant should he have been, to have been competent to have arrived at a correct conclusion? If 'ignorance is bliss,' 'tis folly to be wise.'"

Now we will not contend that we did not so express ourself as to leave brother B. in a position justly to impute to us the intention of applying that term to himself; but we do affirm that such an intention was far from our thoughts, and its liability to such an application did not occur to us, till it was subsequently pointed out as thus invidiously designed. Its point in our own mind was this: we understood him to object to the testimony of learned men, because they were learned; and our reply was to show that their learning was no disqualification to them as witnesses, and that were those same learned men ignorant, their testimony would not be enhanced thereby. We trust this explanation and disclaimer will be fully satisfactory on this point. We supposed indeed that this was made satisfactory at Newburyport, soon after the article was written, when the writer of it expressed to brother B. his fullest regret that it should in any way have given offence, and brother B. professed himself satisfied.

2. "Seeking to support a theory." Whether this imputation would be derogatory or not, would depend on the means by which it was claimed that the theory was sought to be supported. We have a theory which we confess we are seeking to support, and any are perfectly welcome to impute to us a desire to support it, provided they will admit that we believe the theory, and that we believe the evidence is legitimate, by which we seek to sustain it. Now in seeking to sustain a theory, it is very easy to see a relevancy and adaptation of matter to it, which would not at all appear relevant to it, if the theory was not considered defensible. This is true in our own past experience; for in several things have we honestly applied evidence, which we should never have thought of applying, had we not first believed the theory which we sought to defend.

This objectionable phrase, however, was not written in reference to brother B., nor to any single individual, but to the time theory. It was in an article of more than twenty-three columns in length, which we gave in the *Herald* of Oct. 22d, 1853, which we designed for a full and conclusive refutation of the arguments, given in the same paper, by which the time theory was attempted to be sustained, and in which whole article this is the only expression that they pointed out as bordering in the least on disrespect or unkindness towards the advocates of that theory. It occurred in this form: in summing up our reply, we gave with other reasons for rejecting the argument on time:

"3d. Because to sustain their theory they have had to make a new classification of the ten horns—the first not answering their purpose. And in doing this, have ignored divisions of the kingdom that did exist, and placed in their room one that

was a part of the original empire, and one the seat of which was outside of its territory."

This was the first thing that struck us against the time theory on its presentation, and was one reason that kept us settled in its rejection. We confess that it might have been stated in a more meek and consequently less objectionable form. But with the fact that in an article of more than twenty-three columns, this expression alone has been pointed out to us as derogatory to Christian meekness, we must believe that even this would not have been discovered had there been the same possession of meekness on the part of those who read, that it was claimed there should have existed on the part of him who wrote, and in which grace he doubtless is far from being perfect.

3. "Fanatical." This objectionable word occurred in a letter written from Maine, by one who embraced the '54 view but gave it up when June passed, the latest time to which even the argument for '54 legitimately extended, which letter was published in the *Herald* of July 29th, 1854. The writer said:

"At — I found a few lovers of truth who have lately had their attention called to the immediate coming of the Lord. They hold regular meetings on Sundays, and social meetings week day evenings; good congregations attend; and if they could have good, judicious laborers, a good society might, I think, be gathered, to stand ready to meet their soon coming Lord. I preached three times to them and had a good hearing, and an interesting time for myself. I hope the word spoken will be blessed, and bring forth fruit unto God. There is one idea which has obtained among many of the brethren who are interested in specific time all about, which exceedingly embarrasses the work to which we are called. They are taught to believe that the definite time is the all-important thing, and that all our faith and hope rests on '54, and that the veracity of the Bible is staked on the ending of time this year. By this some have become sickly, some fanatical, while some are disgusted, and others who have the love of God and the cause too deeply rooted in the heart to put the truth of God in jeopardy, or to give up their brethren to folly, and abandon the cause, are deeply tried, and their labors crippled by the weakness and instability of some. May we all learn wisdom by our diligent cry to God, and the careful study of his word, and soon be gathered to his kingdom."

It will thus be seen by the connection that the term fanatical is not a sweeping charge against all who believed that time, but is expressly limited to "some," and is not given as a result of the preaching of the time, but of staking the veracity of the Bible on it. It was reported to us by those who heard, that one preacher said:

"The Lord will come in 1854 if the Bible is true."

Another said:

"Remember it is not I . . . that says so; it is the Almighty."

And another said:

"If the Lord don't come in two years I know nothing about the Bible."

As a consequence of such declarations, it would not be strange if some did become appropriately subject to the term objected to—which might be easily shown if necessary by a reference to their specific acts—such as refusing to plant their grounds, wasting their property, living in idleness, &c., &c.—things which we believe brother B. has on more than one occasion, reproved them for. The term is not applicable to all, but there are "some" to whom we think brother B. would justify its application. We confess that whenever it is necessary to show up the fanaticism of any one, it should be done in a spirit of meekness, and kindness to the erring party, as was done by this correspondent, having their good in view, and also having in view the good of the community which is sought to be protected from the deleterious consequences of such issues.

4. "Those in whom the immoral predominates." This phrase is copied from an article, which was written by a correspondent, in the *Herald* of Sept. 9th, 1854, and entitled "A Short Tour Among the Mountains." On referring to the context we can but feel surprised to see such reference made to it here. A tourist will naturally make reference to a variety of things in the same communication, and among other things our tourist referred to two pamphlets that had been put in his hands during that journey, written by two individuals. He then goes on to speak of the first, which was a violent diatribe against church organization and creeds; and yet a fellow-laborer of the author of it had, at a meeting in New Hampshire, publicly called the publisher of this paper "a rascal and a scoundrel" for not confessing to his creed on definite time; but holding himself independent of, and not amenable to any church jurisdiction, he still continues undisciplined. In noticing this pamphlet on church organization by this writer, our tourist gave as one of three prominent reasons why wholesome discipline was scouted,—

"3d. Because the immoral element is predominant, and the enforcement of strict discipline would

prove their ruin. Will a criminal love wholesome government and well administered laws? Will a good man?"

It is true that in the same article a reference was made to "timists;" for our tourist goes on to speak of the other pamphlet by another writer, it being an attempted exposition of the parable of the ten virgins in support of the time movement. This term, however, he did not refer to the timists, but to those who opposed wholesome church discipline. If they were also timists, our tourist could not be to blame, so long as he did not refer to them as such. But brother B., it will be seen, repudiates all such disorganization, and is therefore not to be classed with those referred to; and had he gone to the brother who wrote the communication, it would, we doubt not, have been explained to his full satisfaction.

5. "Raging waves of the sea." This is an extract from an article signed "Simon," written by a correspondent in the *Herald* of Sept. 2d, 1854, the number preceding the paper from which the last quotation is made. This correspondent was speaking of a class of Adventists who in 1844 embraced the time heartily, but having no truth to hold on to, and being actuated simply by the error of that time, when it failed, ceased to be known as Adventists, nor gave any evidence of being interested in its general truths, but who, when a new definite time was broached, were again as active as before—only to be again sunk in oblivion when the new specific time should fail. That such elements existed, no one will deny. Our correspondent did not denominate all as such, but said:

"It is asked, was there no good done in the '44 movement? Yes, there was some good done, but it was accomplished by the truth, and not by the error. The necessity of a preparation for the coming of Christ, was seen by many, which led them to seek and obtain that preparation. But those who simply believed the time argument were unprepared, as the sequel proved, immediately fell away as the time passed, and have not been identified with the Advent cause since then, or have been hardly heard from, until 'waked up' by this so-called new 'true midnight cry!' Such elements cannot be depended on in any good cause; and are only, as the 'raging waves of the sea,' breaking over the sunken reef, to warn all of the danger that lies beneath them."

We can point to scores of individuals of whom this is true. We presume that brother B. will not deny that this is so. As it discriminates the kind which are thus denominated, and does not include the firm and stable believers in the advent near, who have been grounded in the part that was true as well as in that which was erroneous, and who when their time fails are still to be found at their posts, we cannot see that we are called to pass any very severe judgment on this expression of our correspondent.

The foregoing expressions are all that our brother has instanced in this letter, to which he takes exceptions; and if they are not all that he can instance, it is very evident that they are the most censurable ones that he can point to. As this is so,—as during a period of two years these are the expressions which are selected from over one hundred issues of the *Herald*, as those which are objectionable, by one noted for accuracy of memory, closeness of examination, and quickness to perceive any disrespectful allusion,—the fact that these expressions, and these only, are thus selected, we can but regard as a most complimentary commentary on the moderation, forbearance, kindness and compassion, with which we have treated those brethren, whom we have never for a moment doubted as being in serious error,—however well intentioned and right at heart we have regarded them. Our brother has the means of judging whether there has been equal forbearance in return.

Our brother says "such expressions occurred in the *Herald* in relation to us, who were said to be 'timists' and not 'adventists,'" and then he asks, "Why not 'adventists'?"

In looking over the paper from which the last extract was made, the only place in which we find the terms "timists," and "not adventists," is in the same article of "Simon," before referred to; but if brother B. will look at the connection, he will find that those who are called "not adventists," are not those denominated "timists," but it is written in reference to those who reject the "pre-millennial and personal advent of Christ."

It was necessary to distinguish those who made definite time prominent, from other adventists, and they were respectfully called timists, because that was their distinguishing feature. It was claimed by some of these that time was the main point between adventists and all other Christians, and those who did not embrace it they distinguished "backslidden adventists," and "no adventists." We don't complain of that; it was right for them to call us so if they thought so—though we could not of course help thinking, if their heart was all right, there was a fault in the head somewhere;

but this we can always endure, overlook, and forgive, when the heart is all right; but they thus called us. Even the *Herald* was accused of "giving up the prophetic periods," "giving up the signs," "putting off the time a hundred years;" and brother Burnham said it "had abandoned the advent ground"—all right if he only thought so. Now "Simon" was only showing that time was not the distinguishing feature of adventism, but the events and their nearness; and he went on to show that independent of the time of the advent, there were marked differences between those who believed in the advent near and those who opposed it. In the course of his argument he said:

"There is, and has been, a marked difference between the views of adventists and their opponents in regard to the pre-millennial and personal advent of Christ. The one holding that the coming of Christ was either spiritual, or post-millennial, and the other that it was personal and visible before the millennium. Is there nothing in those differences of view, laying definite time aside, to distinguish between adventists and those who are not adventists?"

Thus those who are said to be "not adventists," being those who deny the personal pre-millennial advent, it was not spoken of the timeists, and is therefore free from the censure imputed to it.

It is no more than proper in this connection to state, that the claim of some of the timeists that they were "the advent brethren," was denied, though not in that paper, on the ground that the body known as the advent body had officially repudiated that specific time movement,—so that those who sustained it, were not "the advent brethren," but only a portion of them.

The next complaint of brother B. is that he and others were excluded from the pulpits of ministering brethren because of their position on time. If he will look at the facts as they existed, we think he will find cause to modify this complaint. The brethren referred to, offered to fellowship brother B. and to let him exercise his discretion in preaching, but objected to his identifying himself with those who were leagued in opposition to the churches sympathizing with them; and as honest guardians of their flocks, they preferred not to have preached to their people a time, based on such insufficient evidence, and now admitted to have been an error. As those brethren had a perfect right, yea, were apostolically commanded to guard their flocks against error, they did right in objecting to it. And those who would not preach unless they could preach it, when they had liberty to preach anything else, certainly have no cause to complain of others, for themselves refusing to preach for them truths held and believed in common. But did brother B. ask of any one liberty to preach truth held in common and was refused? Or did his associates invite those who opposed the time to preach for them? And was there not then as much blame on the one side as on the other, in reference to this mutual exclusion?

It is said, we did not know the time was an error. This is true, but we did know that the arguments advanced for it did not prove it; and therefore judged that it was dangerous tampering with the minds of a promiscuous assembly, by giving our countenance to it as we should have done to have invited persons into our pulpits to preach it. We lay no claim to superior wisdom because the result has proved our correctness; but we give God the glory for preserving us from embracing it, and from having been instrumental in unsettling any in their belief by its presentation. Those who were thus instrumental, but now see and regret their course, we compassionate and sympathize with, and trust hereafter we may see no cause to differ in this particular.

Brother B. next refers to his associates to whom we objected. He is doubtless well aware that some of those associates he now repudiates. They were men who denied all amenability to their brethren—mutually watching over and guarding each other. Some of those, when invited to preach by those ministering to a regular society of Adventists in a given place had refused, and had gone and preached to a faction that had gone off to oppose those from whom they separated. Those who identified themselves with all the factions and opposed everywhere the influence of all ministers and churches that sympathized with the general course of the *Herald*, could not of course expect the confidence of those they opposed and repudiated. And those who would love, fellowship and labor with such, would of course naturally expect that their own position would be somewhat affected by it. This is a natural consequence, and is not owing to any want of Christian fellowship nor of fraternal feeling.

We recognize the right of brother B. to take this or any position that he pleases; nor have we any imputation to make on his motives. We accept his letter in the same fraternal spirit in which it was written, and shall be most happy to

co-operate with him just so far as we can consistently with our views of what tends to the glory of God and the advancement of His cause. We can speak only for ourselves, but presume that each church will view it in a similar light. And here we frankly apologize to brother B. for any seeming slight or disrespect of which we have been guilty—trusting that in future there will be no disposition on either part to give cause of complaint, nor to find it where it is not intended.

A RAILROAD RACE AND FEARFUL COLLISION.—One of the most criminal and inexcusable acts of railroad recklessness which we have ever heard of, is related by the Albany *Knickerbocker* as taking place near Chatham, New York, this week. The Western, and Hudson and Berkshire Railroads, run side by side there for a distance of three miles or more, and as the train upon the Western road arrived at this spot from Albany, a train upon the other road was discovered going in the same direction, and the Albany engineer gave a challenging signal to the engineer of the other train to catch him if he could. Both engines had passenger cars attached to them, but as the Hudson train was the lightest, that engine gained slowly on the other. After running a distance of three miles they came to a spot where the Hudson and Berkshire Railroad crosses the Western. Each engineer thought that he could get his train over first, and put on all steam to enable him to accomplish that object, and beat his opponent in the race. Their calculations were very close; but the Albany engine lost two seconds, instead of gaining, as its engineer had anticipated, and struck the rear passenger car of the other in the centre, cutting it in two, and passing with all its cars through the opening. The engine after passing through the car leaped from the track and was considerably injured. The car that was thus unceremoniously torn to pieces contained but three passengers, none of whom were injured. The conductor of the Hudson train only sustained some slight bruises. The affair is before the directors of the Western road for investigation.

THE COST OF WAR.—According to a statement made by the London correspondent of the New York *Post*, it appears that within two years England has added to her debt twenty-nine millions, and France sixty-six millions sterling; together ninety-five millions sterling, or five hundred millions of dollars. The year's expenditure of England alone is upwards of ninety-four millions sterling instead of the average peace outlay of fifty-four millions sterling; (of this seventy-one millions are raised by taxation and twenty-three millions are fresh debt); in other words, forty millions sterling, or two hundred millions of dollars goes this year for the war.

DEATH AMONG THE FISHES.—The Baltimore *Sun* states that the part of Baltimore harbor known as Hughes's Quay, has been for a week past filled with immense shoals of dead fish which have been accumulated there by the flood tides. It is supposed that they were destroyed by the emission of poisonous matter from some neighboring factory. The Commissioner of Health ordered them to be removed, but after eight scow loads had been taken away, there seemed to remain a greater quantity than there were at first. It was feared that the decomposition of the fish would cause disease in the neighborhood, and at last accounts the port warden had been ordered to the scene with a dozen of his largest scows and a steam tug and endeavor to effect their immediate removal.

SALEM, MASS.—I spent the last Sabbath in Salem, with the Advent church of which Elder L. Osler is pastor. He has been absent some months on a visit among the churches in Vermont, New York and Pennsylvania. We hear good tidings from his labors abroad, and are happy to find that his church, (though they miss him) yet have been well sustained by Elder Griggs in his absence. He is expected home next Sabbath, and will be joyfully received by an affectionate and faithful flock.

I had not been in Salem for a long time. Since my last visit they had built a neat, commodious chapel, which is well filled with a happy and united society. The prospects of this church are cheering.

They have a conference meeting Sabbath morning, and preaching in the afternoon and evening. I enjoyed much in the conference meeting—they have excellent gifts in the church, which were well improved. I gave two discourses; one on the signs of the times, and the other on the duties and dangers of young men, and had good audiences, and an excellent hearing. I hope the church was comforted, and some soul may be rescued from Satan, as the result.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM ELDER E. BURNHAM.

BRO. HIMES:—I thank you for the kind invitation you extended to me a few days since at the Wilbraham camp-meeting, to prepare an article for your paper, expressive of my position as an Advent preacher. I am happy to comply with this invitation.

I am yet "looking for that blessed hope," and waiting for "the consummation." I cannot question that the great and glorious event for which, for several years we have been endeavoring to prepare ourselves, is impending. I cannot confess a doubt on this point. There have been several points of interest before us since the commencement of the "Advent movement," but none to me possessing such sweet and cheering interest as this. I do not object to the investigation and discussion of other subjects connected with Christian truth, but I do contend, and have for more than ten years contended, that this should be made distinctly prominent. Every age of the world, and every edition of the Church has had its prominent question, and truth of particular interest. With Adam, it was the tree of knowledge. With Noah, the flood. With Abraham, the land promised. With captive Israel in Egypt, the promised deliverance. With Israel in Palestine, the promised protection of the Lord. With John the Baptist, and his disciples, the manifestation of the Messiah. With the pre-passion church, the personal sayings and actions of the Redeemer. With the post-passion church, the absence of the Lord. With the apostolic and primitive edition of the church, the resurrection of the Saviour, and the atonement. With Luther and friends, the importance of ecclesiastical reformation, both in doctrine and manners. With us, I repeat again, and again, it should be, *Behold He cometh quickly!*

This is most certainly the hour when the solemn and awful announcement is due, both to the anxious people of God, and to the slumbering nations of the earth. This is the period of the apocalyptic angel's flying message, "Fear God and give glory to him, for the hour of his judgment is come." It must be so. The testimony of Scripture, to this end, is plain, simple, positive. The four universal empires, symbolized by the metallic colossus presented in the 2d chapter of Daniel, that were to fill up the largest portion of human history, have arisen and passed away. The decem-regal division of the fourth empire, which was to precede the kingdom of Messiah, has been accomplished. The politico-ecclesiastical organization mentioned in Daniel 7th, which was to oppress the people of God 1260 symbolical days, has wrought its bloody and abominable work. The 2300 symbolical days of Daniel 8th, are drawing very near to their close. The prophetic delineation contained in Daniel 11th, is almost filled out in actual history. The events and signs referred to by our Lord, as recorded by the faithful evangelists, as occurring to fill up Gentile history, are nearly all past, and passing. The moral and social picture, sketched by the inspired pen of apostolical perception, is now being fully, and strangely justified. And the wonderful, and complete historical illustration of the mixed apocalyptic visions, speaks to the soul of every candid Bible student in startling tones, "Prepare for mighty changes!" So far as I am concerned, as one in the matter, I have to say, I long, I sigh, I pant, I pray for the blessed one to "come quickly." Because I have been disappointed, and mistaken in the evidence upon which I have built my expectations of his coming at particular points of time, my spirit does not faint, nor do I love him or his appearing less. In relation to the definite time of the event I have to remark, that there is so much uncertainty connected with human chronology, upon which we are dependent, that I am induced to believe we shall be under the necessity of understanding the words of our Master, "Ye know not when the time is," (Mark 13th), in a more extended, and absolute form than we have been, some of us, wont to. I think the Lord made this remark, and its kindred remarks, because he saw that at this late date we should be involved

in strange chronological uncertainty. I would not be so presumptuous as to assert that our heavenly Father will never shed more light on the prophetic periods, and chronology; no, he will do what seemeth him good. Nor does it seem good to me to say, "the prophetic periods are of no use." Surely when the anxious mariner has been periled on the ocean for more than twenty-five or twenty-eight hundred miles, sailing from our coast in a direction for London, he knows he is almost there, although he may not be able to determine the precise number of miles yet to be sailed over. So the Church must know that out of the 2300 days-symbolical—appointed for Gentile history, during which she cannot triumph, she has spent more than 1850 since the new dispensation began, and reckon from what reasonable point she may, for their date, several hundred of them had passed when it did begin; and thus she must conclude her journey almost ended.

I have believed that the end would occur in 1854. It seemed to me that the argument to that effect was indeed conclusive. And it seemed to me that the arguments brought to prove to the contrary were not only far from being conclusive, or consistent with themselves, but they were put forth in a spirit very unlike the meekness, and gentleness of Christ. I think so still. I am fain to adopt the language of a learned and prominent minister of one of the popular denominations among us, who remarked, "That is the best argument ever produced for Millerism," when speaking of the '54 argument. But many of our brethren did not believe it. They were not wrong, or to be blamed for their unbelief, if the evidence to them appeared inconclusive. But I can hardly think they fulfilled the will of the meek and gracious Redeemer when they branded us, in the *Advent Herald*, as "ignorant," "seeking to support a theory," "fanatical," "those in whom the immoral predominates," "raging waves of the sea!" Can you not be of the same mind with me in this matter, my brother? Do not misunderstand me, I do not charge you with making use of these expressions; I trust your nobleness of soul, and sincere love for those for whom Christ died, and who with yourself hope in his favor, would never suffer such an exhibition of unchristian temper. But such expressions occurred in the *Herald* in relation to us who were said to be "timists" and "not Adventists." Must I not righteously complain that this was not honest and kind? Why not "Adventists?" (I do not desire that name or any other distinctive denominational name.) But did we deny the Advent doctrine? Was not the remark made rather to cast contempt upon us? I am grieved to think it was. But "the argument has failed." Yes, it certainly has. We were wrong, mistaken, disappointed, sadly, some of us. '43 has failed, '44 has failed, '47 has failed, '54 has failed, and all other set times have failed up to this hour. And I deeply regret, before God and man, several unhappy manifestations which have attended these failures. But I cannot condemn myself, or my brethren. We did the best we knew, and I think the best we could, under the circumstances in which we were placed. I must believe the general "Advent movement," from the labors of Joseph Wolf in Asia, to our own present time, is of God. But many things connected with it are, and have been, human, to say nothing worse. We have all been too dogmatical on time—even the most modest of us, I think. We shall doubtless learn wisdom. But I find some reason to complain of the course pursued by several of our ministering brethren during the past year or two, in excluding us from their pulpits because of our position on the "time question." What if in 1843 an angel had come down from heaven and discoursed thus: "You Adventists draw near, I am sent to say to you that '43, and '44, and '47 time will all pass away, and other years will roll over, and the time will come when you will exclude some of your own upright number from your pulpits, and your sympathies, and brand them with bitter names, simply for presenting evidence, to them conclusive, in relation to the end of the prophetic periods!" Should we not have thought of Paul's information, that "Satan is transformed into an angel of light," and have asked, "Are thy servants dogs to do this thing?" It is said, "it would have bred distraction otherwise." So said the religious denominations in '43, '44 and '47. And so say many churches about the question of slavery, temperance, peace, moral reform, &c. "But it was not the truth." And yet you did not know that it was not "truth" then, nor could you prove it was not. "But we objected to the manner in which it was presented." How did you know in what manner some of us would have presented it? you never proved the experiment. Have I ever been accused with reason, of creating distraction,

during my labors for twenty years, among various classes of Christians? Was not my honor pledged on twenty years trial reliable? "But we object to your association." What mean you? "Why you go with A. B. C. D., who go not with us." Yes. "Master, we saw some casting out devils in thy name, and we forbade them, because they followed not with us!" It seems, I love some brethren who do not stand in a familiar, and sympathetic position with all the religious policy you see fit to pursue, and, because I love them, I sometimes associate with them to preach, and pray, and sing; and because I do this, I must be shut out of your pulpits. So then it amounts to simply this, "if you love your brethren we will turn you out of doors!" That does not sound well in the 19th century. But you complain that I am "not sound on the subject of church government." And yet I have not changed my mind on that subject for more than eleven years—since 1844. I believe in all the order of the New Testament—that it should exist in the Church of God. That the Church should have her pastors, deacons, elders, &c., as circumstances may require. Nor can a single case be referred to where I, in my labors, have ever infringed such order. I believe every church should regulate its own affairs; and in all my labors I ever conform to the instituted order, present existing, in any given church. Ask our friends in the West, ask them in the East, ask them anywhere. But there may be *superfluous order*; I think there is some among some of us even. To err is human. "But if we open our doors to you all those elements of confusion, who love to hear you preach, will come in with you, and we shall be disturbed." Yes, "when the sons of God came together Satan came also." What then! shall the sons of God never come together? Your policy doubtless appears right to you, but to me it appears decidedly wrong. My policy is to welcome to my pulpit every man that *can preach*—who will *pr* *ach*—who sustains a character *fit to preach*, and who *does preach* what he *believes* to be *truth*, even should he differ in sentiment from me ever so widely, or associate with those who dissent from my policy ever so much. Again, my policy is to associate with all who give me evidence that they love God, of every clan, clique, party, sect, or denomination; and yet in a sectarian sense be free from them all. And I beg permission to say, this course I shall positively pursue until the Master comes, or I sink in death. I take this course not out of "will perverse," but under a sense of duty before God. I do believe the people of God are one, wherever they are scattered, and that all sectarianism is evil, and only evil, and that continually.

Again; Before I close my letter I must notice another point. It is this. Have not the "time brethren" made hard and unkind remarks in relation to us who have dissented from them? Yes, yes, very unkind and hard remarks, very indeed. And so far as I am concerned, I say from my heart, "I repent," and in the name of my dear Redeemer, ask the forgiveness of all concerned.

And now, my dear brother, I have written to you all that is in my heart on these points. I have written thus plainly that we may understand each other in public, among those to whom we minister. It is a public matter, and hence, should be publicly explained. It is not a question of moral, or Christian character, so much as of open religious policy, and position; and yet as appears from the items to which I have referred, there are some unchristian elements involved. And let me ask, will my brethren wish to co-operate with me in this strictly independent position, and do they desire me to co-operate with them? If they do, it is well. If they do not, so be it. But let us have peace.

Dear brother, from the kind and Christian manner in which you met me at the place and time referred to at the beginning of my article, I cannot doubt that your reply to this will give satisfaction, and prepare the way for a more pleasant state of things. Greeting, in Christian confidence, EDWIN BURNHAM.

TOUR IN CLEARFIELD AND ELK COUNTIES.

BRO. HIMES:—My last closed at Milesburg, in expectation of starting the next day for Elk county, to attend the camp-meeting. But having remained till Wednesday at that place, waiting for brother Boyer's books, which had been forwarded by canal, brethren Osler and Laning had left before my arrival at Snow Shoe, and I am still here, where I spent the Sabbath, having preached Friday and Saturday evenings, and twice on the Sabbath, to attentive audiences.

Snow Shoe lies on the top of the Alleghany mountains, or rather on the western declivity of those mountains, and is consequently a much

colder climate than the region of Philadelphia, and the season some three weeks later than there. But the soil for such a region is remarkably good, and the climate healthy. The fruits of the earth the present year, are here, as almost everywhere else, abundant. The place derived its name, I am told, from the circumstance of an Indian snow shoe having been found here, hung up on an Indian camp. The township abounds with bituminous coal, several mines of which are being worked, constituting a source of revenue to a large number of persons. The region also abounds in excellent lumber, large quantities of which are yearly taken down the Susquehanna river to market.

The religious denominations in the place are, Presbyterians, Lutherans, Baptists, Methodists, United Brethren, and Adventists. At present we have no regularly organized church here, but probably the Advent doctrine and cause, has as many friends as any other denomination, and could there be a minister to devote his time and labors to this section of country, no doubt a good congregation and church could be raised.

Indeed, from what I have seen and heard during my present journey, I am satisfied that we have as much if not more real strength in these central counties of Pennsylvania, as any other denomination. The great want is laborers to gather the harvest. The labors of brethren Laning and Osler, each of whom preached, both here and in the region of Milesburg, were highly appreciated, and their labor productive of good. The word is listened to with the greatest eagerness wherever we go. There are some, of course, who object and find fault; but the greater part who listen, uniformly say, "It is true if the Bible is true, for they preach nothing but the Bible."

It is now some seven or eight years since brother J. D. Boyer commenced his work here, and preached the doctrine of the restitution, to the astonished and delighted people; and to this time they have not lost their interest in the truths. There is vitality in them, and they exert their influence on those who heartily and understandingly embrace them.

The firmness of the friends of the cause in all this section of country, notwithstanding there has been but little preaching, is a source of great encouragement to "Go forth weeping and bearing precious seed," and scatter it broad cast over the land.

I sometimes wish our brethren who have borne the burden in the heat of the day, and have toiled so long in our large cities, till they are almost ready to faint, could come out among the mountains and have their spirits refreshed among the scattered flock who gather from their mountain homes to these glorious feasts of tabernacles. They would feel better all the year, and work better, too, in the Lord's vineyard. The yearly camp-meetings of Centre and Elk counties, have been the means of incalculable good, not only in the immediate conversion of sinners, but in breaking down prejudice, and scattering light, and opening the way for preaching in new places.

Last year, you know, the Centre county camp was larger than the year before. There is a prospect that three or four new tents will be added this year, and that the attendance will be larger than ever before.

On the whole, things are looking up, and prospects brightening in Pennsylvania. Friends of Jesus, be of good courage, and always abound in the work of the Lord. J. LATCH.

Snow Shoe, Pa., August 27th, 1855.

LETTER FROM W. BURNHAM.

BRO. HIMES:—I left Toronto in the steamer *Chief Justice*, in company with brother Webb, on the morning of the 23d, and soon landed at the "Beach," near the head of Lake Ontario, two miles from

WELLINGTON SQUARE. After waiting an hour on the "Beach," brother Karnes arrived to take us to our stopping places. Brother Campbell arrived the same day, in season to attend the first meeting. I preached Thursday and Saturday evenings, and twice on the Sabbath, to good congregations, who gave the best attention, and seemed to be interested. Brother Webb preached Friday evening, and once on the Sabbath. I feel quite certain that our labors in Nelson (for that is the name of the town,) have been productive of good. Many more no doubt would have attended our meetings, but for the efforts of certain pious ones to prevent as many as possible from hearing us. The friends purchased a number of books, and tracts, and contributed, including \$5 from brother J. Pearce, \$12 for the mission, and gave brother Webb about \$4. They need more preaching and ministerial labor. It is

to be hoped that they will "seek first the kingdom of God and his righteousness," and "labor to enter into that rest that remains for the people of God."

On Monday, the 27th, a number of brethren met at the house of brother Sovereign, and after prayer, and organizing, by choosing a moderator and secretary, passed the following resolutions:

Resolved, That the cause in this region demands the labors of a good minister of Jesus Christ, who will give himself wholly to the work of preaching the gospel.

Resolved, That a committee of three be appointed to co-operate with the deacons of the several churches to raise funds for the support of such a minister.

Brother J. Pearce, Daniel F. Sovereign and James Campbell, were appointed as said committee.

Resolved, That we need a colporteur in this province, one that can preach the gospel, and co-operate with us in protracted efforts.

Resolved, That we feel the importance of establishing a missionary society in C. W.

After a mutual interchange of thought and feeling, the Conference adjourned to meet again at Southwold on the 21st of September next.

Here I parted with brother Webb, who returned on his way to Kingston, C. W., with brother Pearce. I left at the close of the Conference in company with brother Campbell, who now became my travelling companion, and travelled about seven miles, and put up with brother Greenless, near Comingsville. A few friends came together in the evening, to whom brother C. gave a discourse.

Tuesday, Aug. 28th, rode to Alexander Campbell's, in the township of Beverly, and preached in the evening to a small, but intelligent and interesting congregation with great freedom. Bro. Campbell's parents, two brothers, and two sisters, reside in this neighborhood, all of whom, excepting the father, are more or less interested in the truths we advocate. I hope they will be kept from all undue attachment to this world, of which they have a sufficiency, and be ready for the coming of the Saviour, that they may have an inheritance among them that are sanctified.

We called upon brother W. Campbell on our way, who is a reader of the *Herald*, and a true friend of the cause.

Strabane, Aug. 29th, 1855.

Wilbraham Camp-meeting.

BRO. HIMES:—I promised to publish, as early as possible, the facts concerning the financial business of our camp-meeting at N. Wilbraham. The expenses over the receipts are \$28 to \$30. Burden on me alone. The rain on Sunday, and the disaffected elements that were about cut us short in our collections. No one felt the responsibility in particular but myself. The expenses of the boarding-tent much exceeded the receipts, from the fact that there were sixty free boarders out of about eighty, that paid anything. The collections and donations overran the expenses of the ground only about \$30. Brethren can do what they think is duty in the case. The preachers agreed to see me clear, if the laity do not. There were forty-four preachers on the ground, who all paid their own fare to and from the ground, without receiving a penny, and will pay for their own board, if there is not religion and money to do it among the brethren.

Chicopee Falls, Aug. 28th, 1855.

Those who wish to aid in bearing this burden can address brother H. Munger, Chicopee Falls, Mass. We have done our duty to him in the matter. I hope he will not be left to suffer, after all his care and labor to make us comfortable in the camp.

J. V. H.

Extracts from Letters.

BRO. W. A. FAY writes from Somonauk, Aug. 22d, 1855:—"Bro. Himes:—We expect you to visit the West this fall, and are anxious to know about when. I should think you might effect much good by a visit West. There is a wide field for labor (as you well know,) and as the living preacher cannot be obtained, if we have books as you propose on the colporteur plan, we can present our views to our neighbors and friends, perhaps, in the most convincing way. I have a few books which I keep out. Some will read and condemn, others read and ask for more. So it is the world over. While some seem to see no reason or scripture in our views, others receive them as the plain meaning of the Bible. But the most difficult cases for me to contend with are such as perhaps will not exactly deny our sentiments as unscriptural, but can see no additional practical bearing of them on the world, or church; but if

we can persuade such to read, they will doubtless soon fully discover the soundness of our views, and consequently their practical influence. Let Advent friends in the West procure books, establish libraries, &c., circulate through all this region, the reasons of our hope; and so if we have light, let it shine. Yours, &c."

I fully intended to visit the West this autumn, and am still determined so to do if it is in my power, but it will be late. I shall, if the Lord will, visit and hold meetings in the city of Chicago, and in Ogle, DeKalb, and Rock Island counties. My visit will be a short one this time. Will brethren Spencer and Fay, of DeKalb, and brethren King and Chaney, of Ogle counties, also brother Ruggles, of Moline, write on the subject of a visit among them, with a view of a Conference of several days?

J. V. H.

BRO. JAS. TRUESDELL writes from Wellington Square, C. E., Aug. 29th, 1855:—"Bro. Himes:—This is probably the last communication you will receive from me with the above address. Having sold my little farm here, I expect to leave for Iowa in about two weeks, if the Lord will. The *Herald* I have read since forty-six, with much pleasure, and I trust with profit also. I have received it regularly, and though living three miles from the post-office, I have never suffered one to lie in the post-office till the arrival of another. I have complied with the conditions, pay in advance. My conscience would not allow me to read without pay, a paper bearing tidings of so much importance, and in times fraught with so much importance. It grieves me to see so many of the readers of the *Herald* delinquents; which has caused a partial embarrassment of the *Herald* office. Now do those in arrears with the office believe the end so near, the great King so soon to come, the signs of which the *Herald* has kept us well posted upon?

"I most cheerfully adopt brother Wootan's proposition, and send accordingly, praying that the *Herald* may be sustained, till the voice of the archangel shall proclaim Messiah here. Your brother in the Lord."

BRO. EDWARD TRITTON writes from Burns, Wis., Aug. 18th, 1855:—"Sir:—I would say to you, if there is any Advent minister that would like to come to this western country on a missionary tour, I think he might be the means of doing good. We have preaching but once a fortnight. I cannot speak for the people in general, but I can say that there are some here that would be glad to have an Advent minister; but we cannot write for one to come, unless we know whether he can be supported or not. There are a good many here who never heard an Advent sermon. If you could assist us in any way, we would be obliged to you. I hope the Lord will enable each one of us so to live, that we can say at his appearing, 'Lo, this is our God, we have waited for him and he will save us.'"

We give the above, that any Advent minister in sympathy with the *Herald*, may call, when journeying in this region. No others need call. Some who go West assume the Advent name who repudiate it in the East, and thus impose upon the people. They should be closely scrutinized by our friends.

SISTER B. B. LOOMIS writes from Canton, Pa., Aug. 21st, 1855:—"Much esteemed brother:—It is with pleasure, that I am able to remit to you in part for your valuable paper, which has ever been so instructive to me, and from which I have derived so much comfort in my solitary pilgrimage, and from which I hope soon to be released by the coming of our Lord to take home his weary Bride. I have ever thought I probably should live to see that glorious day, and am still looking for the same, which is the solace of all my hopes. Christ's promises are the stilling of all my fears. I live at a great distance from any meeting, and seldom or never hear an Advent sermon. Therefore when the duties of the Sabbath morning are ended, I sit down with the Bible or the *Herald*, or both, and strive to learn something at home. And as I look over the ministers' appointments I carefully examine to see if there is none for Pennsylvania. But alas! there is none for me to hear. But I am thankful that the sound is going into different parts of the land, and that you have been permitted to sound the alarm in that far-off part of our land, California, and that God has preserved you through perils by land and sea, and returned you again in safety to your friends and people. May the Lord bless you, and keep you in his vineyard till the end."

Obituary.

DIED, on the 4th inst., in Palmer, Mass., Mr.

JOHN M. GRAVES, son of brother John Graves, formerly of Lawrence, aged 25 years. He died strong in the hope of the resurrection from the dead to a glorious immortality.

DIED, in Wilkesbarre, Pa., Aug. 30th, CYNTHIA H. JOHNSON, daughter of D. S. and Mary Green, of Wisconsin, formerly of Bristol, Vt., aged 28 years and 3 months. Her disease was consumption. She has left a kind husband, and two little boys, and a large circle of friends to mourn her loss. She was beloved by all who knew her. The evidence was bright that she was prepared for a part in the first resurrection, on whom "the second death hath no power," and she died in faith, trusting in God. She thought she was converted in answer to a mother's prayer. I wish to say, Mothers, cease not to weep and pray for yourselves and for your children. For fifteen years I have not omitted to pray daily for my children, and I have seen the fruits of such efforts. God will hear and answer prayer.

MARY GREEN.

AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAEDEL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER:—Sir: I have taken your Pills with great benefit, for the flatulency, languor, loss of appetite, and bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853. "Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853. "Dr. J. C. AYER:—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore."

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude, Yours, &c., MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true."

ANDREW J. MESERVE, Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854. "Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years,—indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken."

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not ungrateful of it."

Yours respectfully, LEAVITT THAXTER."

"Senate Chamber, Ohio, April 6th, 1854. "Dr. J. C. AYER:—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills. Yours with great respect, LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

SOLD BY J. BURNETT, BOSTON, MASS. And by Druggists everywhere.

Jan. 1, '55, to May 1, and from Sept. 1, to Jan. 1, '56.

MODEL ORGAN-HARMONIUMS, MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler.

It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

Cambridge st., corner of Charles, Boston, Mass.

HENRY MASON,

EMMONS HAMLIN.

[Aug. 25—1 yr.]

HARRISON'S

COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in age, and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium inebriates will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, Stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 325 Washington street, opposite the Adams House, Boston. [Aug. 25—1 yr.]

BROOKLYN HOMOEOPATHIC PHARMACY,

Court street, corner of Livingston, BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Cerns.

Country Orders promptly and carefully executed. Oct. 23.

The above medicines and books are for sale also at this office.

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 236 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, SEPT. 15, 1855.

ITEMS.

AMERICAN PIANO-FORTES.—A piano-forte of Boston manufacture, (A. W. Ladd & Co.) has taken the first prize in the Paris Exhibition. This makes the Bostonians look up.

SINGULAR FATALITY.—We recently heard what struck us as a very singular coincidence, viz., a citizen of our town losing eight relatives by drowning at different periods. His father, three brothers, two brothers-in-law, a nephew and a son, have found a watery grave. What is no less singular, seven of them were drowned in the vicinity of this island, and the adjacent waters; the eighth was lost in the Pacific Ocean.—*Nantucket Inquirer.*

At the battle of Inkermann, a private of the first battalion of the rifle brigade was wounded by a musket ball which passed through his temples. The man was insensible for 14 days, but is now (with the exception of his hearing) perfectly recovered, and is nightly employed at the Surrey Zoological Gardens.

In Boston there is a building rented in such a way that there will be four doors in a row, bearing in order the signs of a druggist, doctor, undertaker and coffin-maker. A rather singular but perhaps not inappropriate connection in business is that, surely.

We continue to receive melancholy accounts of the ravages of the yellow fever at Norfolk and Portsmouth. The disease does not seem to abate. It is now believed to have extended to animals—dogs and cats being found dead in the streets, with evidence of having died from the disease. The correspondent of the New York Herald, writing from Norfolk, Sept. 7, says that there were at that time over nine hundred cases under medical aid, besides those who were awaited upon at home by their friends and relatives. The number of deaths since the commencement of the plague is variously estimated at 500 and 600.

The latest plan for a passage for ships through the isthmus of Panama is this: From the Atlantic side by the river Atrato sixty-two miles to a smaller river, Truando; thence up the Truando, 38 miles; and then the rest of the way, twenty-five miles, by an artificial channel, tunneling the Andes with a bore 300 feet wide by 150 deep, all at an estimated cost of \$150,000,000. The route has been surveyed privately, and it is now proposed to be surveyed by the U. S. engineers.

The Sub-marine Telegraph Cable has been lost in the process of laying it down to Newfoundland. It seems that after about forty of the fifty miles had been laid, the captain of the small vessel which carried it, cut it to save his vessel from wreck. All the insulated copper wires had previously been broken by the strain which the cable endured in the gale.

COL. KINNEY meets with success in his expedition to Nicaragua. He has purchased a very extensive tract of country, and made preparations to subdue and settle it.

A RETURN of recent railroad disasters shows that, within the last two years, the appalling number of 196 persons have been killed, and 292 wounded by accidents on railroads in this country and Canada.

Hon. William Cranch, Chief Justice, died in Washington on Saturday, 1st inst. He was appointed as C. J. by Pres. Jefferson.

A Sign of the Times.—A murder and double suicide took place in the Bowery yesterday; the parties were two single women named Stein, natives of Berlin in Prussia, and a boy six years of age, son of the youngest sister. The women first administered prussic acid to the child, and then took it themselves. Poverty was the cause.

Miss Rachel had the fullest audience last evening that has yet greeted her. The house was crowded in every corner.

The above are two paragraphs which stand as here in the Boston Journal of Sept. 7, giving the events in New York city of the previous day. They present the shocking spectacle of poverty so intense, that relief is sought from it by the double crime of murder and suicide; and also the more shocking spectacle of crowded houses in the same city, loading a foreign actress with wealth, when per-

sons are perishing by poverty at their very doors, and they affording no relief.

New Chart.

We now have a supply of charts of both kinds; on thin paper, for mailing, price, 36 c. per copy. For clubs of four or more, we will send to one address four copies for \$1, including postage. In this way neighborhoods can be supplied at a cheaper rate than by ordering single copies. Every subscriber to this paper should have a chart.

Charts on rollers, in a permanent form, are now ready. Price, 75 c. We have arranged to send these by mail also, where they cannot be sent by express; and free, at the same price, to any who may wish them in this permanent form.

Clubs that send for four or more copies will be furnished at the rate of 50 c., or four for \$2, postage included.

We put them at the lowest possible price, in order to bring them within the reach of all. This chart, it will be seen, gives a clear view, at a glance, of the whole scheme of Dr. Elliott's great work, now being given, in its most important features, in our columns. Its correctness must be tested by our readers, who, we are happy to know, consist mostly of those who, like the noble Bereans of old, search the Scriptures daily, "to see whether these things are so."

Dr. Cumming's Last Work.

"THE END: or the Proximate Signs of the Close of this Dispensation." By Rev. J. Cumming, D.D. &c. London: J. F. Shaw.

We have received a copy of this work from the London publisher. It would be superfluous for us to speak in praise of this work. It possesses the charm of his other volumes, with the additional intense importance of the topic treated of. It will be published this week by John P. Jewett & Company, and ready for agents and patrons, wholesale and retail, at this office. Orders solicited, without delay. Price, retail, 75 cts. Discount by the quantity.

"THE TIME OF THE END."—This new and important work will soon be published by John P. Jewett & Co., and thus there will be given it a wider circulation than if published by this office. They will give due notice of price, &c., soon. We have arranged for a supply sufficient to fill all orders from our friends, at the earliest date.

SHORT TOUR.—I leave the city the present week for a short tour among the mountains in Vermont and New Hampshire. I would, like the ancient watchman in Israel, be a bearer of good tidings, and, like the apostle, preach the "unsearchable riches of Christ." I shall carry the works of Dr. Cumming and others, for those who may wish a rich spiritual entertainment. See notices of my visit to Cabot and Sugar Hill, on the last page.

COLPORTEURS WANTED.—Who will go! We have made an outlay for this work, but as yet very few have entered upon it. It is a noble work. Are there not many among us who will prepare and enter upon it this autumn. Now is the time to send your orders, that we may furnish all the publications advertised.

MASSACHUSETTS CONFERENCE OF CHURCHES.—We would call the attention of brethren to the notice of this Conference given under head of General Notices. It will be remembered that this Conference is represented by regularly chosen delegates from each church constituting it; and it is expected that written reports will be presented from each church.

NEW MUSIC.—We have received from the publisher, Horace Waters, music publisher and piano dealer, 333 Broadway, N. Y., a pretty song, entitled, "Jeannie Marsh of Cherry Valley."

The *Youth's Guide* for September has been unavoidably delayed, but will be issued this week.

ARTHUR'S PATENT, AIR-TIGHT, SELF SEALING CANS, for preserving fresh fruits and vegetables. These cans are so constructed, that the covers fit into a channel filled with adhesive cement. On heating the cover, and pressing it into this cement, which immediately hardens again, the can is sealed hermetically, but it may again be opened with ease by slightly warming the top. They may be used in the same manner, with the same cement, year after year, without the aid of a tinner; while ordinary cans have to be soldered up, and when once opened, are generally spoiled for future use.

All kinds of ripe fruit, vegetables, meats, butter, &c. &c. may be kept in these, fresh and sweet, for any length of time, or sent any distance. Thus the perishable fruits of summer may be kept for luxuries, to be eaten in winter or spring.

The cans are all prepared for sealing, and are accompanied with full directions.

PRICES—Pints, \$2 per dozen; Quarts, \$2.50; half Gallons, \$3.50; Three Quarts, \$4.25; Gallons, \$5 per dozen,—with discount to Dealers. The different sizes nest, for economy in transportation.

CHAS. BURNHAM,
Sole manufacturer for the New England States, Springfield, Mass. A sample may be seen at this office.

A NEW WORK IN PRESS.

"THE TIME OF THE END."

This is the title of a new and important work, which we now have in process of being stereotyped, and will be completed at an early day. The object of it is to give the church and the world all the light that is in our possession respecting the termination of the prophetic periods, and the position we occupy in the Great Calendar of Prophecy. At the present moment we are only able to glance at its contents, which are as follows, viz.

Watchman, What of the Night?
The Expectation General that a Crisis is Impending.

God reveals Coming Events.
Prophecy not understood till near the time of its fulfillment.

The Time of the End a subject of Prophecy.
The Truth Applicable to each age, imperative on that age.

Prophecies foreshadowing the End.
Misapprehensions corrected.

The Apocalypse an unveiling, or unsealing to Prophecy.

Indifference to Prophecy Displeasing to Jehovah.

The Prophetic periods necessarily obscure to the early Christians.

Six thousand years, the expected Period of the World's Duration.

The Cause of their supposing the end to be near.

The Christian Fathers all Millenarians.
The Decline of Millenarian Views.

The Expectation of the church never came to a crisis.

The Church became Apostate.
The Millenarians excluded from the Papal Church.

While the Bridegroom tarried they all slumbered and slept.

Erroneous expectation in the 10th century.

The Epoch of the Reformation.
The Symbol of the open Book.

Luther's first Prophetic Discovery.
Luther's view of the nearness of the End.

Views of the Reformers on the Time of the End.

View of Melancthon.
Shortening of the Time.

Bishop Latimer.
The Reformation under the Sixth Trumpet.

The Anabaptists and Fifth Monarchy men.
Their kingdom a temporal one.

Seven Thunders uttered their voices.
The Time not then.

The word to be preached again to all the world.
The Midnight Cry.

The Year-day principle of Interpretation.
The Periods of the Apocalypse were the key to the times of Daniel.

The half Century of Expectation of the church.
THE EPOCH OF A. D. 1836.

James Albert Bengel.
John Wesley.

THE EPOCH OF A. D. 1843-4.
Hans Wood, Esq.

William Miller.
Rev. Matthew Habershon.

THE EPOCH OF A. D. 1847.
Rev. R. C. Shimeal.

Joseph Wolf.
Rev. Frederic Sander.

THE EPOCH OF A. D. 1864-6.
Rev. Thomas Scott, D.D.

Rev. Alfred Bryant.
Rev. William Cogswill, D.D.

Rev. George Stanley Faber, D.D.
Rev. John Cumming, D.D.

Rev. E. B. Elliott, A.M.
THE EPOCH OF A. D. 1868.

The Rev. Edward Bickersteth.
THE EPOCH OF A. D. 1871.

J. A. Brown.
THE EPOCH OF A. D. 1880.

THE REV. WM. HALE, D.D.

THE CONCLUDING CHAPTER OF MR. ELLIOTT'S HOME APOCALYPTIC—GIVEN IN FULL.

Our Present Position in the Prophetic Calendar.

THREE LECTURES BY JOHN CUMMING, D.D.—Nature of the Millennium.—Two Resurrections.—Signs of the Near Coming of Christ.—Abstract of his course of lectures in Exeter Hall, in 1848.

THE NEW HEAVENS AND EARTH.
Sermon of Rev. Thomas Chalmers, D.D.

" " " John Wesley.
Article by Prof. Hitchcock.

ONE HUNDRED WITNESSES ON THE STAND: TESTIFYING AGAINST THE MODERN WHITEYAN THEORY OF A MILLENNIUM OF RIGHTEOUSNESS BEFORE THE COMING OF CHRIST AND RESURRECTION OF THE SAINTS.

The Temporal Millennium a Modern Novelty.
Those who sleep with Jesus.

The Testimony of the Reformers.
Testimony of Martyrs of the Church of England.

Testimony of Old English Church Divines.
Testimony of Sir Isaac Newton.

Testimony of the Westminster Assembly's Divines.

Testimony of Old English Dissenters.

Testimony of Samuel Rutherford.

Testimony of the early New England Divines.

Testimony of Baptist Divines.

Testimony of Distinguished Methodists.

Testimony of Scotch Presbyterians.

Testimony of Ministers of the Church of England.

Testimony of English Laymen.

Testimony of American Episcopal Divines.

Testimony of William Miller.

Testimony of Ministers and Lay Members of American Presbyterian and Congregational Churches.

Testimonies of Missionaries of the Cross.

The above notice is not perfect, but will give some idea of the work.

GENERAL NOTICES.

A MEETING will be holden in Cabot, Vt., commencing Sept. 14, and continuing over the Sabbath. Elder Himes will be present. A full attendance of all in the region is invited.
W. H. EASTMAN.

MEETING AT SUGAR HILL.—A general meeting will be held at Sugar Hill, to continue several days. Let there be a large gathering. Provision will be made for all who may attend. It will commence Thursday, Sept. 20, and continue over the Sabbath. Elder Himes will be present, and preach.
I. H. SHIPMAN.

MASSACHUSETTS CONFERENCE OF CHURCHES.—This Conference will convene at Worcester, Mass., Sept. 25th and 26th.
J. PEARSON, Jr., Secretary.

MINISTERS' CONFERENCE.—There will be a special session of this Conference at Worcester, Mass., Sept. 27th.
J. PEARSON, Jr., Secretary.

MISSIONARY TOUR.—Elder Wesley Burnham will preach in Westminster, C.W., and vicinity, Aug. 28th to Sept. 18th; Southwold, the 20th to 26th.

Appointments, &c.

Providence permitting, I will preach at Truro, Mass., the 4th and 5th Sabbaths in September. Will friends from Wellfleet and elsewhere be present?
N. BILLINGS.

The Lord permitting, I shall hold a three days' meeting at Shiremanstown, Cumberland county, Pa., commencing Friday, Sept. 14th, to continue over the Sabbath. Also one at Upper Pitt's Grove, Salem county, N. J., to commence Friday, Sept. 21st, to continue over the Sabbath.
J. LITCH.

I have appointments to preach at Lake Village, Sabbath, Sept. 9th; and at Canterbury, Sabbath, Sept. 23d.
T. M. PREBLE.

Providence permitting, I will preach at West Brattleboro', Vt., Sabbath, Sept. 16th; Northfield, Mass., Sabbath, 23d. Week-day appointments at 6 P.M. Will inquire for letters at Northfield.
ADDISON MERRILL.

I will preach in Haverhill, Mass., next Sabbath, Sept. 16th, (D. V.)
C. CUNNINGHAM, JR.

Elder H. Plummer will preach in Boston, Sabbath, Sept. 16th and 23d.
Providence permitting, I will preach at Westboro', Mass., October 10th; at Worcester, the 11th; at Springfield the 12th; at Albany Sabbath, the 14th. Week day meetings at half past 7 o'clock.
N. BILLINGS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Foster—J. Fish owes \$2.25. Have credited R. Rowell \$1.50 to No. 746—last week's paper.
C. Burnham—Who has your cans for sale in Boston?
M. E. B. F.—Mrs. B. continues as well as when with you.

Herald for the poor—A friend \$1.00

PROPOSITION OF S. M. WOOTAN.

To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan,	\$5.00
A Friend,	5.00
D. Prescott,	5.00
J. Voss,	5.00
A Friend of the cause,	5.00
J. Pearce,	5.00
Mary Stratton,	5.00
E. F. Brownell,	5.00
J. L. Clapp,	5.00
T. Wardle,	5.00
Dr. Lye,	5.00
O. E. Noble,	5.00
Luther Edwards,	5.00
Franklin S. Sage,	5.00
A lady friend,	5.00
P. Ryan,	5.00
Elisha Rich,	5.00
James Truesdale,	5.00
Sylvanus Judson,	5.00
Thos. J. Atkins,	5.00
A lover of the cause,	5.00
A. Ooburn,	5.00
William Nichols,	5.00
T. Hasbary,	5.00
A sister,	5.00
Anthony Pearce,	5.00
Nathan Clark,	5.00
W. H. Riley,	5.00
Wm. H. Sage,	5.00
V. Streeter,	5.00

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 731 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

A. Collins, 763; S. Gilman, 789; A. C. Doolittle, 772; Mrs. H. Holliston, 770; A. M. Smith, N.D., 761, and chart; H. B. Louge, 763; A. B. Rice, 763; A. Hough, 789—we credit \$2 and bear half the loss; S. Mitchell, 763; C. H. Robinson, 763; L. Perry, 763; Mrs. B. Church, 773; M. M. Maxwell, 763—we don't understand about the bill sent you, nor to what Morton you refer—Please explain and give P. O. address. Mark Marden, 763; Jona. Marden, 763; L. T. Phares, 789; H. Purdy, 760; W. Jackson, 731; R. Phippin, 794; L. A. Pepper, (2 copies) 771; S. Barker, 632; E. D. Clark, 789; S. Cogswell, 763; H. Thurber, 763; H. C. H. Payne, 763; D. Goodwin, 773; William French, 763; A. Harmon, 765; G. W. Haven, 746—each \$1.

Mrs. E. Rogers, 789; Geo. E. S. Ely, 759; Wm. Steele, 793; G. Higgins, 789—have no blanks for receipts at the present moment. J. Haley, 794; John Backus, 775; Mrs. H. A. Brockway, 789; M. J. Clough, 807; Dr. A. G. W. Smith, on acc't.—will send when out. W. Weston—you did not give your P. O. address, and we can't find your name—each \$2.

J. Burkholder, 791 and book; H. P. Durgen, 793; Mrs. Samuel Haddock, 774; if a new sub. and book, or where was the paper formerly sent—each \$3.—A. Dickson, 780, and book and chart—45.



Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 749.

BOSTON, SATURDAY, SEPTEMBER 22, 1855.

VOLUME XVI. NO. 12.

ABIDE WITH US, FOR IT IS EVENING.

TARRY with me, O my Saviour!
For the day is passing by;
See, the shades of evening gather,
And the night is drawing nigh!
Tarry with me! tarry with me!
Pass me not unheeded by!

Many friends were gathered round me,
In the bright days of the past;
But the grave has closed above them,
And I linger here the last!
I am lonely, tarry with me
Till the dreary night is past.

Dimm'd for me is earthly beauty;
Yet the spirit's eye would fain
Rest upon thy lovely features:
Shall I seek, dear Lord, in vain!
Tarry with me, O my Saviour!
Let me see thy smile again!

Dull my ear to earth-born music:
Speak thou, Lord, in words of cheer;
Feeble, tottering my footstep,
Sinks my heart with sudden fear:
Cast thine arms, dear Lord, around me,
Let me feel thy presence near.

Faithful memory paints before me
Every deed and thought of sin:
Open thou the blood-filled fountain,
Cleanse my guilty soul within:
Tarry, thou forgiving Saviour!
Wash me wholly from my sin!

Deeper, deeper grow the shadows,
Paler now the glowing West:
Swift the night of death advances;
Shall it be the night of rest?
Tarry with me, O my Saviour!
Lay my head upon thy breast!

Feeble, trembling, fainting, dying,
Lord, I cast myself on thee:
Tarry with me, through the darkness!
While I sleep, still watch by me,
Till the morning, then awake me,
Dearest Lord, to dwell with thee.

Popular Poisons!

AN APPEAL TO THE 30,000 CLERGYMEN IN THE UNITED STATES.

MEN, BRETHREN, AND FATHERS:—Some of you abhor Tobacco, and manfully express your abhorrence; some of you I regret to say, are abject slaves to it, and are sensible of your bondage; whilst some of you do little more than trifle with this gigantic evil, when brought to your notice.

In my Anti-Tobacco Mission, I often submit resolutions for your action which denounce this habit as pernicious and decidedly sinful. As a resolution was lately under discussion, said a titled divine, "I believe this is an idle, dirty habit, but not a sin in any sense," and his juniors of the Association concurred in this opinion. You generally do not regard it as an offence demanding discipline or pulpit rebuke, but a foolish habit, which may be trifled about with impunity, or gently censured, as suits convenience. And this "Master in Israel" substantially expresses your views, or the views of an overwhelming majority, by calling it "an idle, dirty habit, but not a sin." I assume nothing by treating your views as practically identical, and therefore I raise the issue on this point.

Is the common use of tobacco a sin?

Come, let us reason together, respecting this fashionable evil, as becomes ministers of Christ.

You concede too much, my brethren, when you say this is an idle, impure habit, and deny its sinfulness. You surely ought to have known that filth and sin have a strange affiliation. God has settled this point, by demanding a cleanly priesthood and people, by making a difference between the clean and the unclean, and expressing an everlasting abhorrence of impurity in all forms. How can you maintain the sinless character of this habit, with the Old Testament, with all its rituals and economies, against you, and coming down on your position as an avalanche? I doubt whether your ground is any more ten-

able, under the Christian economy. Physical impurity is rebuked in all those passages which bid men crucify the lusts of the flesh, and cleanse themselves of all filthiness. The apostles were men of common sense, and when they denounced filth I suppose they denounced sin. Whitefield maintained that cleanliness was next to godliness; and Mohammed, in harmony with Bible sentiments, anathematizes impurity, and in his fifth commandment says, Keep thy body clean.

Do you know the deadly effects of this drug? That, as a narcotic, a cathartic, an emetic, a life-destroyer, chemists, place it on the same shelf with arsenic, prussic acid, and poisons the most virulent? Do you know that a few drops, in condensed form, will speedily dispatch man or beast; and that the evidence is painfully conclusive that hosts of "chewers and smokers" die annually by the poison? Many a tobacco sot "dies and gives no sign." He drops dead in the busy walks of life, or he lies down at night and rises not, "till the heavens be no more." Did you know that physicians of profound research, "whose little finger is thicker than our loins," in matters of this sort, pronounce tobacco as decidedly injurious to body, mind, and soul? I beg you, bestow a glance on the pages of Cooper, Bell, Brodie, Paris, of other lands; and on those of Rush, Muzzey, Warren, Twitchell, and Beck, of our own, and no longer trifle with the ravages of this poison.

Tell me, my brethren, do you see no sad effects of this drug around you? Nothing like Delirium Tremens, Dyspepsia, Consumption, and other ghastly diseases, in this connection? Have you no victims in your churches, who are strangely sottish, dumpy, and devoid of religious sensibility? Have you no friends in the wide circle of friends, loved once, loved now, who are maniacs from this source? Have you no dolts around you, once lively and enterprising, but whose activity is turned into smoke? Alas! you must often see those who are living corpses, long since murdered by this drug, whose epitaph you may write, Dead but not buried! I do not pretend that tobacco injures everybody alike. Some men have but little to injure. The tobacco-worm and rock-goat are not injured by it, it is said; and "some men," says an ingenious friend, "are very goatish in their nature, and, as the goat prevails, tobacco injures less and less." "I think," says a profound philosopher, "it will injure everybody but a fool!"

Yours, fraternally, GEORGE TRASK.
Fitchburg, (Mass.), 1855.

A Confession of Faith.

Mrs. Swisshelm, editress of the Pittsburgh *Family Visitor*, having attended the recent dedication of the Papist Cathedral in that city, and been claimed by the Romanist paper there as under convictions, she came out with the following notice of Bishop Hughes' sermon, and confession of her faith. She says:

Bishop Hughes followed what he said was the example of Christ, and troubled his brains with no reasoning. He simply told us that we were to believe; but he did not tell us that Christ had forbid the apostles to reason, or that it had not been their custom to do so. We find that Paul "reasoned of righteousness, temperance, and judgment to come," until Felix trembled. All the immediate followers of Christ reasoned, and we would have been very glad if Bishop Hughes had followed their example, and adduced some reason to support his assertions that we must believe in the forms of the church, or be without reasonable hope of salvation. Or if he had told us what we should believe about those forms, we could have told how much we lacked of coming up to his standard.

We do believe in all the forms of the church, that we have yet seen. That is, we believe the priests wear black petticoats, and the bishops wear purple petticoats and pasteboard caps. We believe the Cathedral is the handsomest church in Pittsburgh, if the altar was covered

with brown muslin, rough pine boards or almost anything else. We believe it cost more money than any other church—so much more that if the surplus had been devoted to supporting poor Catholics in our city last winter, it would have prevented any of them from being a public charity.

We believe the tall white saints on the walls are all made of plaster; that they were made in Pittsburgh, and that they are very good saints. In short, we believe all the *Journal* reporter said about the church, and the ceremonies of dedication; and moreover, we believe that if sprinkling did the walls any good, the Archbishop should have gone clear round the house, and not left that south transept without a drop, and that if we went to that church we should not sit in that part of it, for fear of something happening. We believe that that blanket, or whatever it was that Bishop Hughes wore around him that day, was about the reddest thing we ever saw, and had the brightest yellow border, and that to have worn it would have made a horse sweat as much as it did the Bishop. We believe the bishops should petition the Pope for a dispensation from the labor of carrying so much finery on a warm day, and that it would have saved a great deal of labor and answered the purpose just as well, if all the dresses had been put upon wire frames—such as are used in dry goods stores—and carried in the procession. We believe, too, that the price of these dresses would have bought a good deal of corn for the poor Catholics of Ireland in famine time, and we do most devoutly believe that every bishop looks as if the price of his wine and oysters would feed all the widows in any congregation. We never saw a set of men better fed, and when we look at poor women toiling over the wash-tub for a pittance, and giving part of it to support these jolly-looking fellows, and to buy their fine clothes, we believe that they are like the shepherds God speaks of, who "eat the fat and clothe themselves with the wool, and care not for the flock."

We do not know if this is the right way to believe in the forms of the church; but this verifies the old prediction of our friends that we would come to confession; but it is very likely that this belief is a mortal sin, and that we shall fail to get forgiveness.

Some other things we believe, and one of them is, that Christ and his apostles never dressed up like a set of circus buffoons and exhibited themselves to the people at so much a head; that the professing ministers of his, who use such means to get money, are a burning disgrace to his name, and that they might very consistently let themselves and their robes out to Barnum, who could no doubt realize something handsome for both himself and them by exhibiting them at his Museum. So much for our hopes of salvation through belief in the forms of the church.

Terms used in Fortifications and Sieges.

Just now when the besiegers of Sebastopol are pushing closer and closer upon the works of the besieged, and we are likely to read in every newspaper descriptions in which terms of military fortifications occur, it is well that we should for the sake of understanding all the points and passages of this great conflict, make ourselves acquainted with many of the terms employed in the nature and construction of objects referred to.

The Glacis, is made sloped ground in front of the rampart and is the most essential part of modern fortifications, and when well defended, is the most bloody scene of the siege.

SECOND DITCHES AND COVERT WAYS.—When the ground lies low, and water to be found, there is often a ditch made round the glacis. All works constructed outside the ditch are called outworks.

Rampart, is elevated above the level of the place, according to the nature of the ground and particular construction of engineers.

Parapet, is a part of the rampart elevated

about seven feet above the rest of the work, in order to protect the troops when drawn up there from the fire of the enemy; and the *banquette* is about four feet lower than the parapet, that the troops standing upon it may be able to fire over the parapet.

MINES.—Properly speaking, excavations made by the besiegers against the place are called *mines*; those made by the defenders under their works, are called *countermines*.

Battery, is a parapet carried up to cover the gunners and men employed from the enemy's shot; the parapet is open at intervals for the guns to be fired through, and are called *embrasures*; the mass of earth between the embrasures is called the *merlon*. The platform or floor of a battery is formed of sleepers, to keep the wheels from sinking into the earth, and is made canting towards the embrasures to prevent recoil, and to facilitate the bringing back of the gun.

Intrenchments form an obstacle from behind which the soldiers may defend themselves, and keep the enemy at bay. They consist of a bank of earth, called a breast work or parapet, and a ditch dug in front or rear, usually seven feet high, with a step called a *banquette* to stand on, and from this the soldiers deliver their fire over the top.

Redoubts, are of easy construction, and are proper for covering an advanced post, or in defence, protecting a retreat supporting the wings of an army, or line of frontiers, and have the advantage of affording a good defence.

Stockades are strong, rough, close palisading pointed at top, and loopholed to fire through.

Abattis are obstacles formed by trees and branches, placing them outward or toward the enemy, in all directions, with the ends sharpened, and when placed upright in a ditch are called perpendicular abattis.

Gabions, baskets or osier work about three feet in length, and a foot and a half wide, pointed at bottom, and when placed on end are filled with earth and used for the commencement of a parapet, when used for the first parallel they are called *flying sap*.

CAEMATED BATTERY.—Constructed with strong masonry, with openings or embrasures, so as to resist heavy shot or shell.

FASCINES.—Bundles of brushwood or faggots bound up by the sappers. They are generally from twelve to eighteen feet long, strongly bound together, and made proof against musket shot.

PALISADES.—Are made from the stumps of trees, six to ten inches in diameter, and nine or ten feet long. They are generally fixed about 7 feet above the ground; any stout posts, rails, or timber of sufficient strength to prevent the enemy breaking them down, may be used.

TRAVERSE.—A mass interposed, the intention of which is to prevent or protect the men from the fire which may come upon them in any direction but their front.

REDAN.—An angular parapet work constructed in a cuneiform shape.

Lunette is formed as a redan, and having two flanks.

Hurdles are what the name implies, and are used in retaining earth on steep slopes.

EN BARBETTE.—Cannon placed on the top of a wall without a parapet, in order to have a commanding position, and takes a greater range; and not firing through embrasures, they can be turned to fire in any direction.

ZIG-ZAGS.—Oblique approaches which are made on the salient angles of a fortification.

PARALLELS.—Sunken approaches that are made on the salient angles or capitals of the bastions.

The Mother of Washington.

Mr. Irving, in his "Life of Washington," brings to the knowledge of the public, we believe for the first time, a beautiful incident in the religious training of the youthful George, when left to the sole care of his widowed mother. Of her general course, Mr. Irving remarks, with

fine discrimination: "Endowed with plain, direct good sense, thorough conscientiousness, and prompt decision, she governed her family strictly, but kindly, exacting deference, while she inspired affection. George being her eldest son, was thought to be her favorite, yet she never gave him undue preference, and the implicit deference exacted from him in childhood, continued to be habitually observed by him to the day of her death. He inherited from her a high temper and a spirit of command, but her early precepts and example taught him to restrain and govern that temper, and to square his conduct on the exact principles of equity and justice."

No Maternal Association has ever devised a better principle to be observed in training children than this of Mary Washington: "exacting deference while she inspired affection." How rarely do we see these two essential elements in family government justly combined in either parent.

From this general view, Mr. Irving passes to the following incident:

"Tradition gives an interesting picture of the widow, with her little flock gathered round her, as was her daily wont, reading to them lessons of religion and morality out of some standard work. Her favorite volume was Sir Matthew Hale's 'Contemplations, Moral and Divine.' The admirable maxims therein contained, for outward action as well as self-government, sank deep into the mind of George, and doubtless had a great influence in forming his character. They certainly were exemplified in his conduct throughout life. This mother's manual bearing his mother's name, Mary Washington, written with her own hand, was ever preserved by him with filial care, and may still be seen in the archives of Mount Vernon. A precious document! Let those who wish to know the moral foundation of his character, consult its pages."

Sir Matthew Hale's Contemplations is a work of sterling character. Its rules for the reading of the Bible, for the observance of the Sabbath, and for secret prayer, are as rigid as those of the Puritans, while its moral precepts are of the most exalted character. Would that the minds and hearts of all our youth might be trained after such a model. Let those who affect to despise a rigid household piety as sanctimonious and Puritanical, remember Mary Washington and her little George daily poring over the divine Contemplations of Sir Matthew Hale. —*New York Independent.*

DR. ELLIOTT'S GREAT WORK.

HORE APOCALYPTICÆ;

A COMMENTARY ON THE APOCALYPSE,
CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

2. And thus what the present state of the Christian cause? Surely scarce a city was there, scarce a town, in the vast Roman Empire, but some little church had been gathered out of it; with its leaven spreading through the villages adjacent, and that would yet more spread. So that when at any time the aged apostle, under permission to emerge to daylight from his subterranean prison, might look round from the rocky summit of Patmos, and follow with his eye in the distant horizon the intended coast of Asia, and then of Thrace and Greece, with its bays, and gulphs, and islands, and far-stretching promontories, it would rest ever and anon on the sites of notable Christian churches:—first, of proconsular Asia, where Timothy had fallen asleep, and Antipas recently suffered martyrdom, and Polycarp still lived a faithful witness for Christ; churches under St. John's own immediate superintendence: then the Macedonian and Greek churches of Philippi and Thessalonica, and Berea, and Athens, and Corinth:—while yet farther, beyond where the eye might penetrate, he knew that alike in the distant West on the one side, and the South and East on the other, Christian churches existed there also, instinct with spiritual life, in holy fellowship; from which the daily incense arose of prayer and praise and adoration to the same Saviour-God and to the Lamb. There was the church fondly gathered round the ruins of Jerusalem, over which the aged Simeon still survived to preside. There was the church at Antioch, with its faithful bishop Ignatius, where

the disciples had first received the sacred name of Christians. There were the churches of Alexandria and Egypt, founded by the Evangelist Mark; of Cyprus, where Barnabas had labored; and of Crete, set in order by Titus.—Yet once more, Westward,—omitting, but not forgetting, the blessed germs of Christianity among the provincials of Spain, and Gaul, and even Britain, there was that numerous and noble church at Rome, where the beloved brothers Paul and Peter, under Nero's earlier persecution, conjointly with many of the other brethren had sealed their testimony with their blood.—There the leaven had penetrated not only into Cæsar's household, but into the hearts of some of the nearest kindred of Cæsar. Whilst the aged Clement, whose name St. Paul had noticed as in the book of life, was faithfully presiding as its bishop over the church in that vast city, undeterred by the terrors of the persecution, another Clement, whose name was also in the book of life, the cousin-german of the Emperor, had just witnessed for Christ, even unto blood: and his wife Domitilla with similar constancy of spirit, endured to be transported to the desolate island of Pandateria; where she was even now suffering the same punishment for the Christian faith as St. John himself.

As sorrowful but rejoicing, as rejoicing yet sorrowful,—such was the mixture of feeling which then, as in this world, it ever must do, characterized the true Christian. Even upon its own account, and of the sufferings it entailed, upon the Christian brotherhood, persecution such as that to which the church was now subject could not but be a cause of pain to the Apostle; but yet more, as considering whence it all originated; viz. from the enmity to God of a world lying under the influence of the Wicked One. Nor was persecution the worst or deadliest of that great enemy's weapons against the Christian church, which the apostle had to lament and to fear. The corruption of the church itself, through the intermixture of doctrines of altogether contrary spirit and origin with the pure and holy doctrine of Christ crucified,—this was a weapon of that subtle foe the Prince of this world, the Devil, yet more to be apprehended. Already indeed this corruption had begun to work in individuals and churches which had yet called themselves after the name of Christ.—Those grievous wolves against which the apostle Paul had so solemnly warned the Ephesian elders, when parting from them at Miletus, had already shewn themselves in the professing church of Ephesus and Laodicea, and far and wide elsewhere. The lovers of Judaic ritualism and Judaic fables,—of the figments on heavenly things of human philosophy, and science falsely so called,—of doctrines of asceticism, or of the lusts of the flesh,—had each and all far and wide propagated their tenets commixedly or separately, under the Christian name: superseding Christ's word and his apostles', as the rule of faith, by a human tradition in their own keeping; and, in one way or other superseding Christ in his character of fallen man's only prophet, priest, mediator, atonement, and righteousness; thereby teaching apostasy from the Head, and destroying the very essence of the Gospel. Indeed they had not only drawn away many insincere professors into error, but partially infected even some of the faithful themselves.—So was the truth of another of the Lord's remarkable parables already illustrated. "The kingdom of heaven is like unto a man which sowed good seed in his field: but while men slept, an enemy sowed tares; and when the blade was sprung up, and brought forth fruit, then appeared the tares also." Could things be so, and yet the Apostle not feel anxiety for the church, as he looked into the uncertainties of the coming future?

3. And this the rather, as he could not forget what had been foreshown by the Holy Spirit respecting this coming future, to one and another of the apostles; and how some grand apostasy from the faith was to be expected, ere the second advent of the Lord Jesus. So especially St. Paul had been inspired to the Thessalonian Christians; "That day of Christ shall not come, except there come the apostasy first:" together with certain memorable words besides, respecting the chief of the apostasy; "And that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Indeed to himself St. John, the same issue of events had been revealed; and he had been directed to remind the Christian church of this great coming enemy under the very notable name of the "Antichrist."—I say a name very notable! For it was not pseudo-Christ, as of the false-styled Christs, (in professed denial of Jesus Christ,) that the Lord declared would appear in Judaea before the destruction of Jerusalem, and who did in fact appear there and then: but was a name of new formation, expressly compounded, it might seem, by God's Spirit for the occasion, and as if to express some idea through its ety-

mological force which no older word could so well express, the name Antichrist: even as if he would appear in some way as a Vice-Christ in the mystic Temple, or professing church; and in that character act out the part of the Usurper and Adversary, against Christ's true church and Christ himself. Nor did it fail to strengthen this anticipation, that the Gnostics and other heresiarchs, whom the Holy Ghost had taught him so to designate, did in a subordinate sense already act out that part of a pseudo-apostolical Antichrist: by setting Christ practically aside, while in mouth confessing Him; and professing themselves in his place to be the power, wisdom and salvation of God.

But when, how, and whence, his manifestation? It was evidently the very same enemy to the Lord Jesus Christ and his saints, that had long before been foreshown to the prophet Daniel:—and very singularly his prophecy seemed to connect this Antichrist with the Roman Empire; the last of those four kingdoms that were to hold in succession the supremacy of the world, until the times of the Gentiles were fulfilled: even as if he were to be the head or chief over it, not indeed in its present, but in some subsequent and divided form.—With which view well accorded what was added in his prophecy by St. Paul. For he spoke of the seed of the apostasy, which was to bring forth Antichrist, as already sown: but that a certain hindrance needed first to be removed out of the way,—a hindrance well understood in the church, to mean the Roman Empire as at that time constituted; ere room could be made for the Antichrist's development.

And when then might the first of these changes occur, and imperial heathen Rome fall to make way for him? Was the awful and increasing moral corruption of its population,—a corruption which the heathen Juvenal (even as if in illustration of St. Paul) had just recently been portraying in its naked turpitude,—was the alienation of the public mind from its imperial rulers, through disgust at their long and almost uninterrupted career of vice, folly and cruelty, the subject of Tacitus' dark picturings,—and again were the successes of the Dacian, Pannonian, and other barbarians, hovering on the frontiers of the empire, that under Domitian's reign had crossed those frontiers, and boldly attacked and defeated more than once the Roman legions,—were these several signs of the times, external and internal, to be regarded as indications that the dissolution of the empire in its present form was near at hand; and so the first great step taken in the progress of events, towards the consummation? And then as to the Antichrist that would follow, how long was to be the time of his reign and triumph? Mystical periods in Daniel were given twice over to measure it: in one place, "times, time and a half time," or 1260 days; and again in another, yet more particularly, 1260, 1290, and 1335 days; a period reaching apparently to the time of the enemy's destruction, by some judgment of fire, like that of Sodom, and the revelation of the brightness and blessedness of Christ's coming. But were those days meant as simple days? Was Antichrist's reign to be very short; the apostle himself possibly to live to see its beginning and end, and so that memorable saying of Christ, "If I will that he tarry till I come," to be fulfilled according to the interpretation which many of the disciples had originally put upon it? A clearer light on these grand subjects was needed. And perhaps that light might not unreasonably be expected. For the Lord had promised just before his death, that he would by his Spirit foreshow to the disciple things to come; and the promise had scarcely as yet received its due fulfilment.

I think we can hardly err in supposing that thoughts like these were much in the mind of the beloved disciple, during his time of exile and penal suffering in Patmos; and that they must have often broken out into fervent prayers. It was one Lord's day during his sojourn there, (perhaps the Easter-Sunday,) before sunrise,—conformably with the season and hour of Christ's resurrection from the dead, just sixty-three years previous,—that a voice was heard behind him which told that the revelation was to be given. "I was in the Spirit," he tells us, "on the Lord's day;" that is, wrapt in ecstasy from the earthly scene before him: "and I heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last." It was the Lord himself that spoke. The sound of the voice, locally behind him, might be meant to imply, according to a mode of revelation then prevalent, that the yet future and behind in the course of time: and the Lord's own injunction, "Write the things which are, and the things which are to happen after them," expressly declared that such would be in part their character. The grand hero of the revelation was anticipatively hinted in the words, "I am Alpha and Omega, saith the Lord; the beginning and the ending, the first and the last." And the command to send what was written to the seven churches of Asia, showed that the revelation was not intended for the Evangelist himself

alone, but for the church at large: the declaration that was added, "Blessed is he that readeth, and they that hear the words of this prophecy," being alike an injunction and an encouragement from the Divine Spirit to all members of the church to peruse and study it.

CHAPTER II. — THE PRIMARY APOCALYPTIC VISION ON THE "THINGS THAT ARE."

It is not my purpose to enter at all fully into the particulars of this primary vision, and of the Epistles therein dictated by the Lord Jesus to the seven churches of Asia. The subject is one rather for the minister, or the theologian, than the prophetic expositor; and of matter sufficient in itself to constitute a volume. I shall only notice in it a few points respecting the symbolic scene now apparent in vision, the state of the seven churches severally depicted, and the rewards promised to the faithful in them; these being the three chief points that have a bearing on the visions of the future, subsequently revealed, my more proper subject.

1. The symbolic scene.—And this appears to have been a chamber like that of the Holy Place of the Jewish Temple; with not indeed a seven-branched candle-stick or lamp, but seven separate lamps, lighted and burning in it: and Christ walking among and overseeing them, habited as the ancient High-Priest; though with the glory of divinity attached to his human priestly semblance. Of these seven lamps an explanation was given by Christ himself: they symbolized the seven churches of proconsular Asia. In which expression the definite article used implied their being either the only churches, or the chief churches, then existing in the province: an intimation which, with regard both to the specification of the church of Laodicea, and the omission of the once famous churches in its near neighborhood of Colosse and Hierapolis, we have seen illustrated from the record of certain physical changes made by an earthquake in the district; just a year or two only after the date of the Apostle Paul's Epistles to the Colossian Church and to Philemon.

Now the temple scenery thus presented to view, with Christ's own authoritatively attached Christian explanation of its chief article of furniture, was that which might best prepare the Evangelist for the similar application to the Christian church of similar symbols, borrowed from the old Jewish tabernacle or temple; should they appear, as in fact they did appear, in the visions of the future.—In the same way the emblem here seen of the seven stars that Christ held in his hand, coupled with his explanation of them as meaning the seven angels, or rulers and presiding ministers of the churches, would prepare St. John to interpret the symbol of stars (should they occur in the subsequent visions) of ecclesiastical rulers, where ecclesiastical things were concerned; as also of secular rulers, I may add, where the subject was of secular things. It was observable that this Holy Place and its candlesticks seemed to represent the state of the churches, not as seen by the eye of man, but by the eyes of Him that seeth in secret; just as the Holy Place of the Jewish Temple was only accessible to the priest, while the altar-court was the scene of what was publicly visible in the worship. This was a fact also to be remembered for application afterwards.—Nor was it of unimportant use to note the representation of Jesus Christ here given, as the Priest of the churches, and the designation of their ecclesiastical presidents or bishops simply as angels, a term borrowed not from the Temple, but the Synagogue: in token, thus early, that the offices of the Levitical priests were to be regarded as fulfilled by Christ; and that the functions of the Christian bishop, or minister in the church were those of leading the devotions, and directing and animating the faith of the flock; not functions sacrificial or mediatorial, as with the Levitical priests of old.—Besides all which it will be well to notice the view that is here presented of the Devil, or Satan, as the real though unseen actor on the different and hostile scene of this world;—the secret indwelling instigator of the persecuting emperors and people of heathen Rome. This might fitly prepare the evangelist for any symbolic picture, or any explanatory comment, in the subsequent visions of the future, embodying or hinting the same great truth.

2. With regard to the seven moral sketches of the seven Asiatic churches, (Rev. 2:1 and 3:1–22.) the question arises whether these had a prophetic application, besides and beyond their primary and literal application to those Asiatic churches then existing; and signified further seven several phases that the church Catholic would present to Christ's all-seeing eye, in its progress through coming ages, down to the consummation. Such is the view taken by not a few commentators; and which has been illustrated at large in a former age by Vitringa, in the present by Mr. Girdlestone. I subjoin a chronological diagram of their respective schemes for the reader's information.* To myself the

* Vitringa's and Girdlestone's Schemes of the

view seems quite untenable. For not a word is said by Christ to indicate any such prospective meaning in the descriptions. On the contrary, in the two-fold division of the Revelations given to St. John, a division noted by Christ himself,—"the things that are," and "the things that are to happen after them,"—it seems to me clear that the Epistles to the seven churches were meant to constitute the first division, being a description of the state of things in the church as they then were; and that the visions that followed,—visions separated with the utmost precision from the former, alike by a new summons of the trumpet-voice, and a scene and scenic accompaniments altogether new also,—constituted (alone and distinctively) the visions of the future. Indeed the summons itself expressly so defined it; "Come up, and I will [now] show thee the things which must happen hereafter."—With this simple, striking, and strongly marked division made by the Divine Revealer, the hypothesis of the seven Epistles depicting seven successive phases of the Christian church, appears to me an interference altogether rude and unwarranted. Besides that it were easy to show how ill the states of these seven Asiatic churches, here described in local order,—I say how ill these severally depicted ecclesiastical sketches answer to any seven chronologically successive phases of the professing church, or Christendom, that human wit and research can ever frame out of its actual history.

Not but that we may admit of an universality of application attaching to the moral pictures here set before us. Such is the case with all the historical and biographical sketches in holy scripture: especially, for example, with the pictures from time to time presented of the moral and religious state of the Jewish people, in the course of their long history. The character which belongs to all holy Scripture, of being profitable always and to all, applies of course to this section of it, as much as to the rest.—And, thus considered, where is the church, where the individual Christian, that may not have made profitable use and self-application of all the several addresses at one time and another: with their words of searching and of warning, of promise and consolation, of expostulation and reproof, of sympathy and compassion;—in regard respectively of the faithful disciples, and the tempted, lukewarm or fallen. The words, "He that hath an ear to hear what the Spirit saith unto the churches," are, as Ambrose Ansbart has observed, a direct intimation that this universality of application was intended in them. And, doubtless, he whosever has seriously and with prayerful mind perused them, has in his own heart experienced the truth of the declaration, "Blessed is he that readeth, and they that hear the words of this prophecy."—But this is very different from the view combat-

I must not omit to add further that these descriptive sketches of the seven Asiatic churches seemed to have been intended by its great Head as representative specimens, if I may so say, of the church in general. And in the admixture which they unfold of evil intermixed with the good, error with truth, evil with holiness, there is very strikingly set forth to us Christ's own view of the energizing within its bosom, even thus early, of the Spirit of the Wicked One; of the inrooting of the tares sown by him among the wheat; and the budding of that germ of evil which as St. Paul had foreshown, was still to go on working till it should expand into the grand Apostasy.

3. With regard to the promises made to convert the Epistles to the Seven churches as prefigurative.

EPHESUS.

V. From the John to the Decian Persecution, A. D. 250.
G. Do.

SMYRNA.

V. From the Decian to the Diocletian persecution, A. D. 311.
G. Do.

PERGAMOS.

V. From the end of the Diocletian persecution to A. D. 700.
G. From Constantine to Luther's Reformation, A. D. 1500.

THYATIRA.

V. From 700 to A. D. 1200, and the rise of the Waldenses.
G. From Luther to the Persecution of Protestants on the Revocation of the Edict of Nantes, A. D. 1685.

SARDIS.

V. From A. D. 1200 to 1500 and the Reformation.
G. From the Revocation of the Edict of Nantes to the formation of the Bible Society, 1804.

PHILADELPHIA.

V. The earlier times of the Reformation in its political weakness.
G. Bible and Missionary Societies' Era.

LAODICEA.

V. The lukewarm state of the Protestant Church following its establishment to 1700, &c.
G. Lukewarmness before the Millennium.

querors in all these various churches, it can scarcely fail to strike even a superficial reader, that there is a correspondence very marked between them, and the blessings described as the privilege of the saints in the Millennium state, or that of the New Jerusalem. Thus to the faithful ones that overcame in the Ephesian church, it was promised, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God:" while in the description of the New Jerusalem it is said, "On either side of the river was the tree of life. . . . Blessed are they that do his commandments, that they may have right to the tree of life." To the conquerors of the church of Smyrna it was promised, "He that overcometh shall not be hurt of the second death:" a promise answering to that which we find assigned to the partakers of the first resurrection at the opening of the Millennium; "Blessed and holy is he that hath part in the first resurrection, for on them the second death hath no power." To the overcomers at Sardis it was promised, "They shall walk with me in white, and I will not blot out their names out of the book of life." Of which double promise, the former part was seen fulfilled alike in the case of the white-robed palm-bearers, led by the Lamb beside the living waters, and of the bride, the Lamb's wife, figured as the New Jerusalem, to whom it was given to be arrayed in fine linen clean and white; the latter on those who, on the judgment of the great white throne, were recognized by him who sate thereon as having their names written in the Book of Life. The same is the correspondence between the promise to the Laodiceans, "To him that overcometh I will give to sit with me on my throne," and the millenary privilege of reigning with Christ the thousand years, and for ever. The thoughtful reader will easily perceive what important and interesting considerations arise out of this coincidence. Let me suggest two. The first is how beautifully it helps to mark the dramatic unity, from first to last, of the Apocalyptic prophecy; the second how great the interest it must have added to the progress of the drama, to know beforehand that its finale to the saints would be one of such blessedness.

To be continued.

Protestantism in Italy.

THE following extract of a letter, received from Italy, was read lately at a meeting in Dublin, by a member of the deputation from the Vaudois Church to the Presbyterian Church in Ireland:—

EXTRACT FROM THE LETTER OF AN ITALIAN
CONVERT SCHOOLMASTER.

"My wife's arrival in the city of Savona produced an almost incredible disturbance among the monks and priests. After having secretly had my mother-in-law called, and declaring to her that she was in a state of mortal sin as long she kept her daughter (my wife) in her house they declared that she was under excommunication—that she had the devil in her house—that if her daughter was unfortunately to die in her father's house she could not be received into the burying-ground with others, and her corpse must remain there and moulder away; and they were warned in all the principal houses not to receive her, nor give heed to her smallest words. My mother-in-law, however, (thank God) did not reject her daughter. Providence willed that my wife should go to visit an acquaintance of hers, where she was courteously received. The curate came to visit the family while she was there; imprudently he began immediately to attack the heretic, trusting more in the logical sophisms and decrees of councils than in the truth of the Word of God. He thought his victory over a weak woman, young and ignorant of bulls and Papal decrees, certain. He rushed into the conflict; but, contrary to every expectation, he met with a powerful resistance—indeed, he was driven into the corner. Not to show himself conquered, he cut short the question under the trifling pretext of not wishing to discuss any longer with a woman. As during the discussion my wife held her New Testament in her hand, he answered the poor foolish people—the women and others who were wondering at the divine being silenced by a woman, 'armed,' as they said, 'with a little book in a black cover'—by assuring them that it was a satanic book of magic!

"On Sunday an old acquaintance of mine invited me to the service at the Oratory, and I went without showing any repugnance, that he might not think I had become an unbeliever (the service consists only of the morning psalms, &c.) After the service, this friend (a prior of the confraternity) was told of one of the brethren being ill; I offered to go to him with them. On our arrival, I went up to the sick man and asked permission to speak to him. I began to console him by repeating the most comforting passages of the Bible, pointed out to him that sickness and trouble are proofs of God's mercy,

His paternal and loving visitations to prove our docile and obedient resignation, and as trials of our constancy and faith. I concluded my discourse with a prayer for the sick man and his family. The devout prior confessed to me before all, that he had grown old and never heard anything like this. While I spoke, I felt the consoling words, as it were, spring to my lips. I thus could refute the accusation of impiety and infidelity brought against me. The members of the fraternity, however, soon perceived my intentions, and forbade me to frequent the Oratory. I submitted, content to have rectified some ideas of theirs on the subject of our religion."

Foreign News.

HALIFAX, Sept. 11.—The *Africa*, from Liverpool on the afternoon of the 1st, arrived here at two o'clock this morning.

The *Arago*, from Southampton on Wednesday, the 29th, brought intelligence of a Russian ambuscade being carried by the French before Sebastopol, and of an action between seventeen Russian gun-boats from Riga with the British steam frigate *Haick* and corvette *Desperate*. The result was indecisive.

Other war news was unimportant.

The papers abounded with the details of Queen Victoria's festivities in Paris, and her return to England.

THE RECENT BATTLE ON THE TCHERNAYA.—The *Africa* brings many interesting details of the recent battles, but few new incidents.

Generals Simpson and Pelissier both supply reports. They say the Russian attack was a deliberate effort to raise the siege of Sebastopol, and if the Russians had succeeded in holding the height on this side of the river, they intended further attacking the allies from four points, namely, a main attack on Balaklava, another on the British camp, and another simultaneously on the extreme right and extreme left of the French lines.

Documents found on the body of the Russian General Reed indicate this.

Gen. Simpson estimates the Russian force at 55,000 infantry, 6000 cavalry, with 160 guns. The French had only 12,000 men and four batteries engaged.

The Sardinians had 4500 men and 24 guns engaged, while the English had only one battery in play. The battle began at the break of day. The Russians crossed the river on floats, and drove in the allied outposts. Gen. Simpson says the Russians advanced three times with determined bravery, thrice carried the bridge and crowned the heights, but were three times driven back by the French batteries. The Zouaves charged them with their bayonet, and an English battery made great havoc as they retreated to the river. The English Lancers and French mounted Chasseurs were stationed in the plain, but could not pursue, as the Russian batteries kept up the fire from their own side of the river, and thus covered the retreat.

Gen. Pelissier calls the French loss 17 officers killed, 53 wounded; 165 men killed, 150 missing, 1600 wounded.

Sardinian loss 350. Russian loss 3000 killed, 5000 wounded, including 1600 wounded prisoners in the hands of the French, and 200 in those of the Sardinians.

The Turks were not engaged.

The Russian reports admit great losses and three Generals killed, and attribute the loss to the great impetuosity of the right columns of attack. The Russian troops engaged had just arrived in the Crimea. Gortschakoff commanded in person from MacKenzie's Heights.

The Duke Constantine was not present, although so stated.

The condition of the Russian dead showed that they had been subjected to a long march and some hardships, which partly confirms Napoleon's recent statement, "that to his knowledge Russian resources are exhausted."

General Pelissier issued a grandiloquent order of the day, announcing the victory, but his account does not find favor in Paris, where it is said that he did not make the most of his victory, or prepare sufficient force to crush the attack.

SEBASTOPOL.—General Simpson's mail dispatch of the 18th says: General Pelissier announced to me that the batteries against the Malakoff and adjacent were prepared to open fire, and that such should be commenced yesterday morning against those works and the Redan. This continued throughout the day, and the effect produced was as much as anticipated.

The Russian fire, which at first answered briskly, became by evening feeble.

In the afternoon shells from our mortars ignited and exploded a number of shells in one of the enemy's batteries, apparently doing much damage.

Captains Oldfield and Hammett were killed.

On the night of the 27th Gortschakoff telegraphs: "Affairs unchanged, but the allied fire occasionally strong."

There is a report in London to-day that Gen.

Simpson is sick, and that Gen. Bentinck, the senior officer, has taken the command.

Letters say that no decisive operations will be undertaken until the allies have crossed the Tchernaya, occupied the heights on the right hand, and succeeded in separating the Russian forces on the Tchernaya and Balbek rivers. The reinforcements are collecting for this purpose. Meanwhile the allies expect the Russians to offer another battle near the cemetery.

The Russians daily expect the arrival of Gen. Pannutine with 9000 cavalry, 3000 infantry, and 160 guns.

ASIA.—Omar Pasha definitely takes the command in Asia. He leaves on the 21st for Trebizonde. Osman Pasha commands the second division, and troops will be conveyed to Trebizonde by English steamers.

There is no reliable news from Kars or Erzeroum.

THE BALTIC.—The allied fleets have retired from before Cronstadt, and taken up another position.

A dispatch that the gun-boats were returning home led to the belief that the campaign had closed, but the ships returning were those disabled.

The London *Times*, in a severe editorial on the non-effectiveness of the fleets, says Nelson and Collingwood must blush in their graves.

Letters from Dantzic say that the Russians lost 2000 men in Sweaborg.

The Russian paper *Nord* states that the loss was fifty killed; that 1300 guns still remain in position, and that the batteries are uninjured.

ITEMS.—A Constantinople letter, dated 20th, says a council was held on the 18th, at which the Ministerial changes were decided upon.

Many wounded arrived at the Hospitals.

Lord Statford had gone to the Crimea.

The Duke of Newcastle, who had been sick in camp, is recovering.

The *Nord* (Russian) *Journal* says: Omar Pasha freely expressed himself at Constantinople that the allied commanders, especially Pelissier, are humbugs, and that he should twice have lost his army if he had followed their advice.

Mr. Betts, the engineer, writes that the Balaklava Railway is in good condition to stand a winter.

Abdel Kader had arrived at Constantinople.

Austrian papers make complaint that the assistance lent by the Western powers to the Sultan, is fast changing into the occupation of Turkey.

The *Times*' Paris correspondent writes:—"After a comparatively long period of silence respecting Austria and Austrian policy, it is again stated in high quarters that the French government has reason to be satisfied with that power."

In reply to Austrian remonstrances, Great Britain is said to have stated that no questions of nationalities will be introduced into the present crisis, and a depot of Italian recruits now at Novara will be further removed from the Austrian frontier.

INDIA AND CHINA.—Bombay dates of July 30 are received. The intelligence from India is important. A formidable insurrection has broken out in the centre of Bengal. The insurgents are the Santals and other tribes occupying the Pajmahal Hills. They are a bold and hardy race. They number from 30,000 to 50,000, acting in five parties, are armed with axes, poisoned arrows and a few firearms. They have spread over the country for an extent of one hundred miles, destroying everything European, and pretend they are led by their God in person. The few Europeans have entrenched themselves until assistance shall arrive. The insurrection was so little anticipated that there were not 1000 troops within 150 miles.

Intelligence confirms the recent collision of the Russians with the Khan of Khion, and the repulse of the latter.

Persia is quiet.

Advices from Shanghai of June 29, report it quiet there, and at Canton also. Food was plentiful. Communication with the interior was practically re-opened. An enormous butchery was perpetrated at Canton. Ten thousand persons were executed for sympathizing with the rebels. They were beheaded at the rate of five or six hundred per day.

The insurgents are losing ground in the north.

SPAIN.—Foreigners are exempted from forced loans, but invited to contribute.

A Paris rumor says we may expect from day to day to hear of the involuntary abdication of Queen Isabella, and important events in Spain.

The Duke De Montpensier is openly agitating.

NEW YORK, Sept. 11.—The steamer *Arago* arrived about 3 1-2 o'clock, bringing 280 passengers, among them Abbott Lawrence, Jr., of Boston.

Queen Victoria had returned to England on the 28th.

General Pelissier telegraphs under the date of August 24, that on the previous night, the

French carried an ambuscade of the Russians, on the Glacée's of the Malakoff. Subsequently the Russians tried to retake it, but were repulsed with the loss of 300 men.

Napoleon, in a letter to General Pelissier, thanking the army for the Tchernaya victory, looks to a speedy termination of the siege, and says if Sebastopol does not fall, he knows by information that the Russian army cannot again sustain the struggle in the Crimea through the winter.

Two frigates bombarded Fort Baltic for several hours.

Government ships and stores have been destroyed in several ports by a cruiser.

The Russians are said to have doubled the garrison of Sebastopol.



The Advent Herald.

BOSTON, SEPTEMBER 22, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

MR. WILLIAMSON'S REJOINDER.

(Continued from our last.)

We proceed to quote from Mr. W.:

If you will carefully review your attempted proof, that Israel was to be led captive, after their captivity in Babylon found, page 196 and 204-5, we think you must admit that you have failed. Neither in Lev. 26, or Deut. 28, is the time of expulsion mentioned, but we think in both it is made perfectly certain that it was to be before the death of Christ. If I were to write to a friend, that you were going to visit Europe, and that you would return next May, would I not make it certain that you were going before that time? So when Moses says, (Lev. 26:34-43,) that the land lay desolate that it might enjoy her violated Sabbath which could not have been much more than seventy years and that obedience to the ceremonial law as written in that book (Deut. 30:10 or 30:1-10) would secure their return from the captivity foretold, does he not plainly teach that the captivity and return referred to was to take place while the ceremonial law was yet in force? Is not your reference to Ezekiel equally unfortunate, for he was predicting their return from Babylon as is manifest by the direction to give the offerings to the priests. See Ezek. 43:18-37. As for Zechariah Ezra says, (6:14,) that the elders prospered in re-building the temple through the prophesying of Iddo and Zechariah, and there seems nothing in his predictions that at all shows that he referred to a later date.

What Christ says, (Luke 21:20-24,) He says not of the true Israel of God but of those cut off whom he calls the children of the devil, and whom you admit are no more to return than the Ishmaelites or Edomites, and this we think is true of all that is said of them by the New Testament writers, hence they never speak of a return of those whom they send captive. Can you then suppose that prophet after prophet would be sent for years to warn them in the plainest manner when they were to be expelled from Canaan for only seventy years, during which time the land was to be kept for them, and that when they were to be expelled for more than 1800 years, not one explicit prediction of the event can be found except what Christ says not of Israel but of those forever cut off from Israel? Is not this very suggestive? The predictions about the 70 years' captivity and their return to the land of their fathers, fills chapter after chapter so plain that they cannot be mistaken and yet when according to your view they were to be expelled from that land for more than 1800 years not a passage can be found plainly foretelling the event.

In this paragraph Mr. W. has not apprehended the line of our argument. In his former article, to which we were replying in the Herald of June 23d, he said: "I have tried and retried to find a single predictive threatened expulsion of Israel from the land of Canaan, which refers to a period beyond that of their captivity in Babylon, and have found none. If you can find one that distinctly refers to a later period, you will oblige me in referring to it." Thus invited we referred to Deut. 28, as such a prediction. We then referred

to Ezekiel and Zechariah, to prove, not that they were to be again dispersed, but that their restoration from Babylon would have been a permanent one, had they conformed to the condition on which they were restored. We then showed from Malachi that they violated those conditions. We then quoted Matt. 21:23-43 and Luke 19:41-44, to show that they were to be again banished for their disobedience. And then, in the portion of the argument given in the Herald of June 30th, we showed by a comparison of Matt. 24:15, 16, and Luke 21:20-24, that Daniel predicts a destruction of Jerusalem after the death of Christ, when he says: 9:26, 27, "And after threescore and two weeks, shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined . . . and for the over-spreading of abominations he shall make it desolate, even unto the consummation," &c.

The question here at issue, is simply whether there is, or is not, a single prediction of a dispersion of Israel that was to be fulfilled after their restoration from Babylon? By the reply of Mr. W. it would seem as if we quoted, in proof of such dispersion, Lev. 26, and Ezekiel and Zechariah. The former we do not find that we referred to at all in this connection; and the reference to the last two was for a different purpose. As we made no reference to Leviticus 26, it is not now necessary that we defend that prediction as referring to the destruction of Jerusalem by the Romans; but as Mr. W. has referred to it, we shall argue, that though it does not specifically predict this, yet that that dispersion was necessary to fulfill it.

True if we were to go to Europe and return next May, it is certain that our going would be prior to the said May; but it is not so clear to us that a Sabbath measures a period of seventy years.

The word *Sabbath*, simply denotes *rest*, which may be limited or unlimited in its duration. The "rest," or, as in the marginal reading, the "keeping of a Sabbath," of which Paul speaks in Heb. 4:8, that "remaineth to the people of God," is evidently unending in its duration; while the first Sabbath of which we have any record, (Gen. 2:2,) was only of a single day's continuance. Subsequently, in addition to every seventh day, every seventh year became a Sabbath or rest period, and after seven times seven, or forty-nine years, the fiftieth was in like manner commemorated. In none of these instances, however, was the Sabbath of more than a single day's or year's continuance, though the whole period thus separated by rests was sometimes, by a metonymy, designated as rest periods, from the rests that marked their beginning and termination. Of the captivity in Babylon, Jeremiah predicted, (25:11) that "this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years." This prediction was accomplished, (2 Chron. 36:21,) "to fulfill the word of the Lord by the mouth of Jeremiah, until she had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years."

Mr. W. evidently understands that seventy years was a Sabbatical period; but we do not so understand it. We understand the idea to be, that "so long as she lay desolate, she rested, to fulfill seventy years." And in like manner the land might have kept Sabbath for sixty or for eighty, or for any number of years that God might have appointed—the term not being limited in any manner to seventy years. It is supposed by some learned commentators, that the length of this period was regulated by the length of time that the Jews had, among other precepts, violated that of letting their land rest from ploughing every seventh year. If they thus neglected this law from the time of Solomon, which is not unlikely, a period of 417 years, the land was tilled 61 years when it should have rested had they observed the law. And to make amends for this, it would require 70 years of rest,—only six out of every seven years counting as an offset to the years in which they had failed to rest.

Mr. W. doubtless supposes that this seventy years is that referred to in Lev. 26:34, 5, because of the similarity of the phraseology to that quoted. God said to Moses, "Then shall the land enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when you dwelt upon it."

It will be noticed however that while Mr. W. calls it a *Sabbath*, the term used in this Scripture, is *Sabbaths*, and therefore is not limited to any specific sabbatic period. The idea is, that so long as it shall be desolate the land shall rest, without its being specified how long or short a time those desolations might continue. Should the land be a desolation forever, it would enjoy its Sabbaths forever; but should it be desolate only till the

consummation, it would enjoy its Sabbaths only till then.

Mr. W. argues that Lev. 26 and Deut. 28, predict the Babylonish captivity, because according to Deut. 30:1-10, provision was made for their return from it. Mr. W. argues that obedience to the ceremonial law would secure their return; but we do not necessarily so understand the condition in v. 10, viz, "If thou shalt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law, and it thou turn unto the Lord thy God with all thine heart, and with all thy soul." Obedience to the ceremonial law was doubtless included, till the type should be superseded by the antitype; but after that, we conceive that "the commandments and statutes of the law" are duly observed, by that service of the heart and of the life which is in conformity with the new dispensation.

In the provisions for a restoration, above referred to, we understand that general rules are laid down, a compliance with which would restore them to God's favor, and to their land. By thus returning to the Lord, we understand that the nation were restored from their several servitudes during the period of the judges; for, "when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them." Thus also were they restored from Babylon; and in like manner, in accordance with the provision there made, we suppose they would now be restored as a nation to Jerusalem, were they as a nation to repent and turn unitedly unto the Lord. It is however clearly revealed that they will not thus repent, and therefore there will be no restoration of Israel till "the fullness," i. e. the full number, of the Gentiles be come in. As however individuals, if faithful, should not suffer irremediably for the sins of the many, although there is to be looked for no restoration of carnal Israel, we understand that the provisions referred to, do secure to all who comply with their conditions a restoration, which they will realize in the resurrection and regeneration.

We have now prepared the way to give the reasons for supposing that Lev. 26, and Deut. 28, do predict the dispersion of Israel after their restoration from Babylon. And

1st. There is not in Lev. 26th, a specific prediction of such subsequent dispersion; but the conditions on which depended their continuance in or banishment from the land make it evident that their national trial period was to result, either, if they were obedient, (vs. 1-13,) in God's permanently settling his tabernacle among them and being their God, while they should be his people; or, should they prove, as a nation, hopelessly incorrigible, in their becoming utterly abhorred of the Lord, and their final banishment from the land. Now however many times they might be banished and restored,—and it is very evident from verses 21-38 that no single banishment is there referred to—it will necessarily follow, if at the end of their national probationary period they were still incorrigible, that they must again be banished and be finally dispersed among the nations. All previous captivities, or banishments of any kind, be they many or few, are designed to be reformatory in their tendency: and thus we read, (v. 18,) "And if ye will not yet for all this hearken unto me, then will I punish you seven times more for your sins." Thus, being restored from Babylon and being unreformed by that and all their punishments, when their trial period was ended by their rejection of the Messiah and his gospel, as they were then in the land of Canaan, it became necessary, in accordance with the conditions of this chapter, to banish them thence.

The prediction in Deut. 28th, is also in a measure general in its provisions, but we contend that the destruction of Jerusalem by the Romans is there specifically predicted. And this we gather from the language in verses 39-57, which will not, as we conceive, apply to any other event. As there foretold, the Romans were of a firm countenance, spoke a language unintelligible to the Jews, and came from the most distant part of the earth known to them. They showed no favor to any, besieged them in all their gates, reduced them to such distress that they eat their own children for food, and fulfilled that prediction with a minuteness that no previous event ever did. It also evidently refers to the last event of the kind that they were to experience, and therefore it follows that the siege by the Romans is there predicted.

As we referred to Ezekiel and Zechariah only to show that the restoration from Babylon would have been a permanent one, had they conformed to God's requirements, it is not necessary here to show that they refer to a later date.

It is true that what Christ says in Luke 21:20-24,

he says of the Israel who rejected him, and none of whom will ever return except such individuals to whom God granted repentance and remission of sins; but that does not make his words any the less a prediction of the banishment of the nation, which was the point to be proved.

Mr. W. asks: "Can you suppose that prophet after prophet would be sent for years to warn them in the plainest manner when they were to be expelled from Canaan for only seventy years, during which the land was to be kept for them, and that when they were to be expelled for more than 1800 years, not one explicit prediction of the event can be found except what Christ says not of Israel but of those cut off forever from Israel?" It would be singular indeed if the Jews were to be banished for more than 1800 years, and no prediction be made of it. But they have been thus dispersed, and if we could find no prediction of it, we should fear that we misinterpreted the predictions that were made of it. But so long as those to be banished at the end of their national trial period were mainly those who were to be forever cut off from Israel, of whom pray should those predictions of banishment speak but of them? That they are the ones spoken of, instead of being a cause of wonder, is that and that only which would be expected. The children of God were not then to be banished; but some of them were to be sent abroad to preach the gospel, others were to flee to avoid the doom of the apostate Jews, and Jerusalem was to be trodden down of the Gentiles till the times of the Gentiles are fulfilled. As the issue here is not on the number of times the prediction is made, but on the fact of its being made, we shall proceed to another portion of the reply.

(To be continued.)

THE SABBATH—

A PHYSIOLOGICAL VIEW OF IT AS A DAY OF REST.

"The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature, by which God, (who is not only the giver but also the preserver and sustainer of life,) prevents man's destroying himself, is the alternation of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden.

"Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in 7 and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that his rest is necessary to his well-being.

"Man, possessing a superior nature, is borne along by the vigour of his mind, so that the injury of continued diurnal excitement on his animal system is not so immediately apparent as it is in the brute; but in the long run he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age which (as to the mere animal power) ought to be the object of his preservation. I consider, therefore, that in the bountiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered among the material duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. And if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive, in this source of renewed vigour to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Researches in physiology will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation. I would point out the Sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; while relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principle of his doctrine and law, the only

and perfect science which prolongs the present, and perfects the future life."—*Dr. Farre.*

Not only is one day in seven necessary for the repose of our bodies and minds, to the enjoyment of health; but God has wisely ordered that one-seventh portion of our time be set apart to more special communion with Him, and to the withdrawal of our thoughts from worldly and secular matters; which is as essential to our growth in grace, as mere rest is to mental and bodily vigor. There is no surer index of the morals of any community, than is manifested by the observance of the Lord's day. Where this is regarded in a lax and loose manner, immorality speedily becomes prevalent; and therefore we recognize, as still binding, the command to remember and hallow one day in seven, and to sanctify and set it apart from a common to a sacred use. While works of charity and necessity are proper on all days, and the Christian Sabbath is not to be kept as a day of gloom and self-mortification, we would keep it holy to the Lord, as a solemn and sacred festival, avoiding all needless and secular duties and reading, but giving, during that day, our thoughts to meditation, to sacred reading, and to public and private religious worship and instruction. The more the Christian loves and honors holy time, the more he will adore and reverence Him to whom it is consecrated. The stillness of the Sabbath, is one of the principal characteristics that distinguishes Christian Catholicism, from Papal, Pagan and Mohammedan countries.

The Worcester Conference.

DEAR BRETHREN:—It is our desire and expectation that this conference may be one of unusual interest, characterized not only by "diligence" in ecclesiastical business, but "fervency in spirit" also in the Master's service; each and all that may come striving in unity and Christian love to advance the interests of our common cause. Especially do we hope this gathering will prove a blessing to the Thomas Street Church, and result in the conversion of sinners. Let there be a full attendance, and much prayer and labor to this end.

In behalf of the Church, D. T. TAYLOR.

SIXTH ANNIVERSARY OF THE AMERICAN BIBLE UNION.—The Sixth Anniversary will be held in the Meeting-House of the First Baptist Church in the city of New York, corner of Broome and Elizabeth streets. The usual business meeting, at which officers and managers are chosen, will be held at nine o'clock, A. M., on the day above named. [We do not see any day named.] The public exercises will commence at ten o'clock, the same day and place; and meetings, beginning at such hours as may be agreed upon, will be held for two days, or longer, in the morning, afternoon and evening.—Attention will be given to the accommodation of the friends of revision from abroad, who may be present, and they are requested to register their names, at the Bible Union Rooms, as early as practicable, after their arrival in this city.

The Anniversary Meetings will be continued sufficiently long to enable a large number of friends to address them. Among the speakers who may be expected to be present are—

Revs. D. R. Campbell, LL.D., President of Georgetown College; George W. Eaton, D.D., Theological Instructor in Madison University; Isaac Errett, Warren, O.; I. N. Hill, Albany; W. G. Howard, D.D., Rochester; N. V. Hull, Alfred, N. Y.; T. Graachus Jones, Norfolk, Va.; A. Maclay, D.D., New York; W. K. Pendleton, Professor in Bethany College; C. P. Sheldon, Hamilton; Q. H. Trotman, Hertford, N. C.

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"Shut up the words and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be Increased."—Dan. 12:4."

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IS SUCH TESTIMONY OF NO VALUE?
THE HOPE OF ISRAEL.

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CHAPTER LXVI.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? and where is the place of my rest?—v. 1.

By the use of metaphors, heaven is denominated God's "throne," and the earth his "footstool"—illustrating that the former is where he holds his court, and from whence he issues his commands and surveys his works—the earth in comparison, serving merely as the footstool of Deity, so immeasurably exalted is he!

The heathen regarded their temples as the homes of their deities, and the Jews in the later times of their history, attached an undue importance to the outward ceremonies of the law, and were less actuated by the truths which were thus typified,—having become what is now denominated "pharisaical." The Holy One was supposed to regard the temple with such favor, that it was considered as a protection to the worshippers there, irrespective of their temper and spirit; and it was looked upon as the home and resting place of Deity. This feeling is rebuked by the interrogations, "Where is the house?" &c., in which they are spoken of contemptuously, as only feeble types of something far excelling. Paul quotes this and explains it as asserting that God does not reside in such temples, in Acts 7:48-50—"The Most High dwelleth not in temples made with hands; as saith the prophet, heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? hath not my hand made all these things?" Said Solomon, (1 Kings 8:27,) "Will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" Paul said to the Athenians, (Acts 17:24, 25,) "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."

The reverence which the Jews had for their temples, is seen in the account which Josephus gives of the siege of their city by the Romans. Of the thousands who died of famine by the siege, he says, "Every one of these died with their eyes fixed upon the temple." He also records that on the day in which the temple was burnt, a false prophet made a public proclamation, that "God commanded them to get upon the temple, and that they should receive miraculous signs for their deliverance"—in consequence of which, "a great mixed multitude of the people fled, in number about six thousand," to the outer court of the temple, where every one of them were destroyed. There is doubtless a reference here to the disappointment of those who would trust in the temple when God should forsake the nation. The reason why God dwelleth not in such temples, is next given:

For all those things hath my hand made, And those things have been, saith the Lord: But to this man will I look even to him that is poor And of a contrite spirit, and trembleth at my word.—v. 2.

"Hand" is put by metonymy for the skill and power by which God had created the heavens, the earth, &c. The creation of "all things" cannot be circumscribed or limited to the erections of finite beings.

"All those things have been," is rendered by the LXX, "are mine," i.e., they belong to God as their Creator.

"Him" that is poor, is put by a synecdoche for the class of persons who are down-trodden and oppressed; for such is the meaning of the word rendered "poor." God's looking to such, is put by substitution for his regarding them with favor provided they are of a contrite spirit, and revere his commands,—for which, trembling at his word is put by substitution, (57:15,) "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Psa. 34:17-19—"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LORD'S DAY IN THE DARK AGES.

NO. II.

In a previous number it was shown from the testimony of Lord King, that the early Church starting out from the era of the inspired apostles, for more than three hundred years held to the abolition of Jewish sabbatizing on the seventh day, and instead kept the first day of the week as a day of worship and holy festival. And it was not until the fourth century, when the decree of Constantine, who undertook to remodel Christianity and in so doing spoilt it, the first day became by law the secular Sabbath of the empire, that ecclesiastical writers began to insist upon an entire transfer of the sanctity and sabbatism of the seventh day to the first. Eusebius, the parasite of the Emperor, in his comment on the Psalms, affirming that "Christ by the new covenant, translated and transferred the feast of the Sabbath to the morning light, and gave us the true rest, viz., the Lord's day." Athanasius, too, that so-called pattern of orthodoxy, declaring that "the Lord transferred the Sabbath to the Lord's day." Still as we have already shown this view, that the entire nature of the Sabbath was carried over to the Lord's day was not endorsed by Jerome, Chrysostom, and others of that time, and so far as we can discover it was not taught by the primitive church, and more latterly, was totally repudiated by the great reformers, as I shall hereafter prove. And moreover, the Council of Orleans before referred to, held in A.D. 538, while they prohibited all secular labor on Lord's day, yet so far deviated from the Jewish sabbatical law which affirms that "he that doeth any work in the Sabbath day shall surely be put to death," (Ex. 31:15,) as to declare "that to hold it unlawful to travel with horses, cattle and carriages, to prepare food, or to do anything necessary to the cleanliness and decency of houses, or persons, on Lord's day, savors more of Judaism than Christianity." So testified Dr. Chambers in his Cyclopaedia. Such were the views on the subject in question at the opening of the seventh century, the Judaizing sect of Donatists in the two preceding centuries being the only religionists that we know of, who, according to Theodoret in his *Haer. Fab.* 2, 1, "kept the Sabbath according to the Jewish law," and who under Pope Gregory the Great were almost entirely suppressed. Baronius in his Councils says, "This year (603,) at Rome, St. Gregory, the Pope, corrected that error which some preached by Jewish superstition, or the Grecian custom, that it was a duty to worship on the Sabbath, as likewise upon the Dominical days, and he calls such preachers the preachers of Antichrist." We have no sympathy with such edicts whether issued by Protestant Popes or Roman Catholic Popes, and judge that in this case, one extreme but followed another. But while we concede the idea "that whenever the subject has been under discussion, the Sabbath has found its advocates both in theory and practice," (Bible Sabbath, by J. White, 1851,) we respectfully invite our friends of the other side of the question to a consideration of the character of the sabbatarian Donatists, who according to Dr. Peter Heylen, held "that it was not lawful to do any manner of work upon the Saturday," (Heylen's Hist. Sab. p. 135.) as also to the peculiar religious views of some other Sabbatarians, we design noticing in these articles.

In the seventh century arose Mohammedanism, the common enemy alike of the Christian and the Jew. Mohammed, to distinguish his followers from both, instituted Friday as the chosen, secular Sabbath of all his faithful. The pious Francis Bampfield, a zealous Sabbatarian and non-conformist of the seventeenth century, upon this ingeniously, but erroneously we think, observes, that the "Mohammedans and the Romanists crucified the Sabbath, as the Jews and Romans did the Lord of the Sabbath, between two thieves, the sixth and the first day of the week." In my humble opinion the crucifixion of all sabbatism such as the Jews observed, took place at a much earlier period, and very near if not at the epoch of the cross. As the law tottered to its fall the law

sabbath went with it, until in endeavoring to make the transition point between Judaism and Christianity, it became so weak for want of divine support that it died crossing the line! Died at the hands of Christ and his apostles, who never in all the New Testament extend to it a helping hand, or ever speak one word in its favor. And what of its "shadowy" form (Col. 2:16, 17,) remained was quickly put away by the martyred companion of John, who with the beloved disciple's words still ringing in his ears, with all the pure and primitive saints, exclaimed, "Let us no more sabbatize, but let us keep Lord's day."

But from this digression we turn again to trace the Lord's day in the Romish church in the middle ages. Hesychius, in the fifth century, is stated by the church historian, Lucius, to have taught "that the precept for the observance of the Sabbath is not one of the commandments, because it is not at all times to be observed according to the letter." (Eocl. Hist. p. 134.) It is certainly omitted by Christ in his enumeration of commandments in Matt. 19:16-21, and chap. 22:36-40; also chap. 28:19, 20; also by Paul in Rom. 13:8-10. Sunday according to Bower's History of the Popes, seems to have been the chief day of worship, church convention, ordination, etc. Bower says that after an interview between Pope Constantius and the Emperor Justinian, "The following Sunday the Emperor assisted at divine service, performed by the Pope, received the sacrament at his hands," &c. (Vol. ii. p. 15.) This was in the eighth century, and previous to this in the sixth century, he says that "Sunday was the day on which bishops, especially those of Rome were commonly ordained." (See vol. ii. p. 349.) Again he says in vol. ii. p. 418, that at a Papal Council at Clermont, A. D. 1094, the bishops all met for the first time on Sunday the 18th of November, and assisted in a body at divine service." This was during the reign of Urban II., who it is said by Lucius dedicated the seventh day to Mary. A little earlier in this century, Henry IV. of Germany, in 1084 deposed Pope Gregory VII., and consecrated Clement in his place, which took place on Sunday, for "on Sunday only," says Bower, "the Popes were ordained or consecrated." (See Bower, vol. ii. p. 400 and 552.) It is said of this Gregory, (who Bower says was the first Pope that claimed the power of deposing princes and absolving their subjects from their oaths of allegiance, &c.) that like Gregory the Great, he opposed the Sabbath keepers. With respect to both Saturday and Sunday, the following extract from Bower may prove interesting. Innocent I., who filled the Papal chair from A.D. 402 to 417, in one of his letters constituted a fast on the Sabbath, upon which Bower observes that,

"Those who are ever so little versed in the writings of the fathers, must know, that from the earliest times it was deemed unlawful, nay, and highly criminal, for a Christian to fast on Sunday or Saturday; on Sunday, because those heretics who denied the resurrection of our Saviour, fasted on that day, in opposition to the orthodox, who believing it, solemnized the Sunday, the day on which it happened, with feasting and rejoicings; on Saturday, because other heretics holding the God of the Jews and the author of their law to be an evil spirit whom Christ came to destroy, fasted on the seventh day, thinking that by fasting they vilified the God of the Jews as much as the Jews honored him by fasting. Among the ancient canons, known by the name of the 'Apostolic Constitutions,' we read the following ordinance: 'If a clerk shall be found to have fasted on a Sunday or a Saturday, let him be deposed; if a layman let him be cut off from the communion of the faithful.' But that canon must be understood only with respect to the East, for there was broached and there chiefly prevailed, the heresy that first introduced such a practice. But in the West where that heresy was scarce known, some churches, and the Roman in particular, observed both Fridays and Saturdays as fast-days. The Friday was from the earliest times, a fast-day with all churches, both in the East and the West; the Saturday was only in the West, and even there with very few churches which had borrowed that custom of the Roman church, as we are informed by St. Augustus. Innocent therefore, desirous of establishing in all other churches the custom that obtained in his own, undertakes to prove, first, that all may, and secondly, that all ought to observe Saturday as a fast. That all may, he proves well enough; but the reasons he offers to show that they all ought, namely, 'Because Christ lay in the sepulchre the Saturday, as well as the Friday, and the apostles fasted (as we suppose,) on both days,' are manifestly inconclusive as to any

* These constitutions never appeared till the fourth century, are much corrupted, and are entitled to no credit.

obligations. Besides it was not because Christ lay in the sepulchre, or because the apostles fasted, but because Christ was crucified on a Friday, that a fast was appointed to be observed on that day. In process of time the custom of sanctifying both days with a fast took place in most of the western churches; and this custom has been made in latter times a general law, and one of the commandments of the church, which all Roman Catholics are bound to obey on pain of damnation. However, the severity of it is so far relaxed, that, as they are only required to abstain from meat, the utmost riot and epicurism in other kinds of food, and in wine, may be, and are indulged on their fast days."—Hist. Popes vol. ii. p. 145-6.

Such was the Catholic devotion of the seventh day. And so rigorous was the law for fasting on Saturday that when Justinian II. in A.D. 691 at a general council called by him, in a quarrel with the Pope, declared in the fifty-fifth canon then issued, "that the practice of fasting on Saturdays, observed in the Romish church was forbidden on penalty of excommunication and deposition," resistance was made to the Emperor's law by the Papal See until it became in the West null and void. (Ib. p. 494.) And so Saturday was occupied in fasting, and Sunday according to Bower, in cursing heretics, "with bell, book and candle," save when busy with other Popish mummeries."

Lucius says that Thomas Aquinas, who flourished between the years A.D. 1224 and 1274, and who, though a Romish doctor was orthodox enough to partially adopt millenarianism, taught that the precept, "Thou shalt not make any graven image," and also the fourth commandment in the decalogue, were purely ceremonial, and that the precept for observing the Sabbath being in the present dispensation inconvenient, it should not be put among the commandments of the Lord. (Lucius' Hist. p. 134.) And we would observe in the connection, that while nine precepts of the Decalogue are transferred to and most clearly taught in the New Testament, still it must be admitted that a tenth, the Sabbath law is nowhere found in the statutes of Zion's King. And why this omission? Most assuredly it is a thought for our consideration.

In Lombardy, in the twelfth century, a sect existed bearing the name of Pasaginians, also the Circumcised. Though zealous Sabbatarians, and cordial haters of the church of Rome, still they were far from being orthodox, and their religion was a strange compound of Judaism with Christianity. Mosheim says they were Semi-Arians, holding that Christ was no more than the first and purest creature of God, also "the notion that the observation of the law of Moses in everything except the offering of sacrifices, was obligatory upon Christians, in consequence of which they circumcised their followers, abstained from those meats, the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath." (Eocl. Hist. chap. V.) Our Sabbath friends refer to them quite fraternally, (Bible Sabbath, p. 36.) but until they invalidate history concerning their extreme Judaism, we kindly ask if it is any favor to be found in their company? And we are yet not done showing that in general wherever Sabbath keeping has been practised in the church for eighteen centuries, it has for its accompaniments, heresy, fanaticism, and the worst kind of Judaism. If in reply it is insisted that we are in harmony with Rome in the Judaical observance of the first day of the week, we answer, the charge is not true. If it is claimed that we worship God and attend to the ordinances on the same day, we answer, so did the primitive Christians and Reformers, and should we not choose their company in preference to that of Donatists, English Hebrew Christians, Pasaginians, Abyssinians, Semi-Romanists, and Anabaptists? More anon.

D. T. TAYLOR.

LETTER FROM G. W. BURNHAM.

BRO. HIMES:—On the evening of August 6th, I preached at Newton Upper Falls, in the Baptist church. The people listened with apparent interest, and I hope the final day will prove, not in vain. The kindness of a few of "like precious faith" will be remembered with gratitude. 7th, being unwell, as also for several days following, I was able to do but little.

Evening of the 10th, spoke to Elder D. T. Taylor's people, in Worcester. Found prosperity attending both pastor and church.

Sabbath, 12th, preached twice to Elder E. Crowell's congregation, in Holden. Under his labors this little church has stood firm, and happily united. Their hall on the Sabbath is well filled with attentive hearers. May the grace of God sustain them to the end.

Monday evening, 13th, met with a number of

Elder L. Osler's members, in Salem. The service of prayer and praise to our faithful Creator and Preserver was sweet to our hearts. That name be ever adored to us for this means of grace, by which to prepare us for the never ending songs of the immortal kingdom! May the pleasure of God prosper in the hands of our dear brother, when he shall resume the duties of his office with that people.

15th, went to Lawrence. My brother William Eastis has been stopping here for several weeks, under the care of a skillful physician. It is thought that the symptoms in his case for a few days have been decidedly encouraging. We hope for the best. Will friends remember him in prayer and deeds of love, as duty may dictate? Evening of the 16th, enjoyed a social meeting, I trust to our mutual profit.

On the evenings of the 17th and 18th, and three times on the Sabbath, addressed very serious audiences, which were also respectable for numbers, in Odd Fellow's Hall. On the Sabbath in particular, it was judged that a good impression was made. I was glad to add a few new names to the subscription list of our noble, soul-stirring messenger of truth, the *Advent Herald*. Will those persons and others who have recently subscribed for the paper, make special efforts to interest their friends to do so, if but for one volume! They will not I think need urging to continue in its support, if the love of the truth possess their hearts. Such labor of love, friends, will do you good.

There is one subject of incalculable importance on which I can only hint in this place, but, on which I most earnestly desire some able pens might be employed soon, and that is, the more effectual support of the gospel of the kingdom in various places where doors are open to hear it.

It is certainly a matter of deep regret, that at this momentous period in our history, we have no more available resources to sustain evangelists, or missionaries in our midst. Evidently, we suffer our means, to a great extent, to be inadequate to the wants and wishes of communities, to be enlightened on our distinctive views.

May we not hope that when we meet at Worcester, in our Conference, our annual feast of love, this subject will receive, as its importance demands, the attention and sympathies of all! Will not the churches there represented—will not individual members of those churches thereafter engage in the work of contributing systematically for this benevolent object? Let us not, my beloved brethren, "despise the day of small things." What, give up an enterprise which has for its end the bringing of men "from darkness to light, and from the power of Satan unto God!" Shall we do so? We upon whom the glorious beams of prophetic light have been reflected with such clearness, as to demonstrate the nearness of that day when we must give account of ourselves to God, and we profess to be so convinced! Yes, friends, shall we who rejoice in this light practically deny it to others? Is that the love of Christ? No; we learn the lesson of continual sacrifice—"going about doing good," "loving to the end," in the record of that example. Do we then "love one another, even as Christ loved us, and gave himself for us?" O my brethren, be persuaded to act in this matter, in reference to the infinite compassion of the Saviour to us, and that great day when he will give reward unto all his saints.

If we may correctly estimate the number of members embraced in the churches which are comprised in our Massachusetts Conference, to be not less than four hundred, we could raise for our local mission, by the close of another year, should our heavenly Father continue us in our labor, above six hundred dollars, if each member will pay on an average, but three cents per week. Will this be a difficult service for the spread of those truths which we profess to love above all price?

Let us, my brethren who are parents and teachers in our Sabbath schools, encourage the lovely spirit of benevolence in our children, and the members of our classes, to whom we would "teach the good and the right way." One hundred cents per week from as many little hands, would contribute an additional sum of fifty-two dollars by the close of the year.

Thus, near seven hundred dollars at the least, can be raised among ourselves. Besides, we should receive assistance from some not connected with us. Expecting with others to listen to an address on the subject of missionary enterprise at our Conference from our beloved brother Sherwin, which we trust will do us good, I will add no more on the point at present.

Visits in other places will be noticed soon.

G. W. BURNHAM.

Boston, Sept. 15th, 1855.

Letter from S. Judson.

BRO. HIMES:—I felt much interested in your mission to California, and was truly thankful when I heard the effect it had to enable some to publish the blessed truth of the soon coming King in that dark region. May the Lord direct. If there is any one thing that interests me more than another, it is that this gospel of the kingdom should be preached in all the world, that all that can be reached by the truth may be savingly benefited, and escape the wrath to come.

In looking over the past, ('43 and the 10th day movement,) I am ready to inquire, where is the zeal, where is the sacrifice, where is the missionary spirit? Is the Bible changed, or have the promises failed? Is there anything to weaken our faith? There seems but one way to have our former happiness restored,—that is, to follow Christ, partake of his spirit, which will lead us to be one in desire, one in interest. We then become co-workers with God.

My present conviction, with facts before me, is, that some, if not many, have left their first love. To such the exhortation is, Return, and the promise is, "I will return unto you."

If the enemy cannot lead us into gross errors and fanaticism, he will endeavor to lull us asleep on a correct theory, having the form but denying the power. In this state we can do nothing for ourselves or others. My prayer is, that we may all arise and do our first work, and come up to the help of the Lord. For we cannot impart to others what we have not received. May the Lord help us to get out of ourselves, and have fellowship with Christ, and learn what weapons to use in this glorious warfare. Yours, as ever, looking for redemption,

S. Judson.

Lancklaen, Aug. 30th, 1855.

Obituary.



"I AM the resurrection and the life; he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

REV. J. V. HIMES:—Sir:—My friend Mrs. ANNA REDFIELD departed this life August 15th. She continued her little school until within three days before her death. She was taken worse on Saturday, and died on Wednesday. Her scholars were with her on Monday. I dismissed them in the afternoon. She died as she lived, a Christian. Her complaint was dropsy. Her breath left her as her son and I were helping her into a large rocking chair. Her age was 53.

C. A. Strouch.

Middletown, Pa., Sept. 10th, 1855.

DIED, in Caldwell's Manor, C. E., on the 6th inst. Miss LOUISA MARIA, eldest daughter of David and Sally DERRY, aged 23 years and six days. Thus prematurely has been called from earth a fair and lovely being. Typhoid fever laid its corroding hand upon her, and as a delicate and lovely flower, nipped by an untimely frost, she faded away from our sight. Like the soft slumbers of an infant she calmly fell asleep in death, and her spirit, freed from the encumbrance that confined it to earth, took its departure for the celestial abodes of the pure in heart. Her illness of four weeks, was borne with meek and patient fortitude. Without a murmur she submitted to the tedious confinement of sickness, so trying to the youthful heart, and at last calmly and sweetly, without a struggle, she resigned herself into the arms of her Saviour, and bade adieu to this world and the friends of her heart, while life was yet robed in the bright and beautiful colors of youthful fancy. The subject of this notice was an interesting and lovely girl, of an intelligent and inquiring mind, modest and retiring deportment, with an amiable disposition, with kind and winning manners, and a warm heart that ever lighted her countenance with smiles and imparted an angelic loveliness to it, even when cold in death. She had endeared herself to all who knew her. They looked forward with bright anticipations to future scenes of joy to be shared with this loved one; but alas! God in his all-wise providence had willed it otherwise. The spirit of our sweet friend was too pure, too gentle and sensitive, to be left to struggle with the rude cares and sorrows of life, and encounter the vile and selfish ones of this cold world. Though the afflicted relatives of the departed one feel the deep and agonizing sorrow of being separated from the loved one of their hearts, they mourn not without hope. Though her voice shall no more be heard upon earth, 'tis mingling with the seraphic throng of pure spirits, in praises to the God of love. Though her departure has left a void in their domestic circle which nought can fill, still they have the consolation of knowing that but a few short years will elapse ere they will again clasp the deeply cherished and beloved object of their affections, even more beautiful and lovely than while on earth, in one long and joyful embrace, no more to be separated. May this blissful truth shed a holy and serene calm over their deeply afflicted hearts. Her funeral was attended at the Episcopal church in the place, and a discourse delivered by the Rev. Mr. Diverned, Episcopalian,

to the relatives and a large concourse of sympathizing friends and neighbors.

The above feeble and impressive thoughts, by one who knew the deceased and deeply mourns her untimely departure, are offered as a faint tribute of love to her memory, and a token of kindly sympathy to her afflicted relatives.

G. M. E.

MESSIAH'S THRONE, and Millennial Glory, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

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Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

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THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

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ADVENT HERALD.

BOSTON, SEPT. 22, 1855.

ITEMS.

BABY SHOWS.—There have been two baby shows in this city the past week—one, of white babies, by Barnum & Co., and another, of black children. There were present at Barnum's a young lady, Miss Hardy of Portland, Me., 8 feet in height; a girl, 9 years old, weighing 131 pounds; a boy, about 12, 141 pounds; and a girl 14, 181 pounds; one set of triplets; one of quaterns. At the colored show there were babies of every shade of hue, from ebony to ivory.

It is estimated that at least a thousand persons have died of yellow fever in Norfolk and Portsmouth.

GRASSHOPPER TRAPS.—In our rides in the grasshopper country, we saw thousands of the deep holes which had been dug in the earth by the Indians, to entrap their luxurious food. These holes contain about a bushel and a half, and we believe we saw holes enough in Yuba, Butte, and Sutter counties to have collected fifty thousand bushels of grasshoppers. The Indians will grow fat this winter.—*California Farmer.*

EMIGRATION.—The official statistics of the number of emigrant passengers arriving at Boston, New York, Philadelphia, Baltimore and New Orleans, for the first half of the present year, show a great falling off as compared with last year. The number arrived this year during the first six months was 106,515; last year, same time, 199,299.

Nearly seven hundred murders were committed in the United States in the year 1854. Nine out of ten were direct fruits of the liquor business. Let an honest man look at the record of blood, and then support the rum traffic without a burning cheek, if he can.

A BAR-KEEPER in Rutland complains that the authorities have put back the temperance cause years by prosecuting him. He says that the people were becoming so well trained that they took liquors from him which were two-thirds water, and if he had been let alone he would have got them so that they would have drank clear water in six months.

The Japanese authorities have recently been so ungallant as to refuse to allow several American merchants and their wives to land upon their territory.

A MR. PHASE, of Limerick, Me., was recently swindled out of \$1200 by some gypsies, who persuaded him that the sum of \$4000 in gold was buried somewhere on his farm.

A FEW DAYS since, the citizens of Provincetown held a meeting, and chose a committee of five persons to proceed to the West, with full powers to contract for flour sufficient to supply the families in town.

A BUFFALO paper of Thursday says that there was afloat between Chicago and Buffalo not less than 2684 barrels of flour, 178,542 bushels of wheat, 370,945 bushels of corn, and 40,000 bushels of oats.

At Sydenham, Eng., several weeks since, one of the workmen employed in the Crystal Palace, upon a wicker of a gallon of beer, climbed from the ground to the summit of the Water tower, a height of two hundred feet, upon a rope which was suspended for the purpose.

The increase of Catholic priests in England is at the rate of 25 a year, while those of the church of England increase at the rate of about 300 a year. The number of chapels for Catholic worship has risen since 1851, from 586 to 658, and of clergy from 825 to 924. The number of female religious houses has somewhat increased, but not those for males.

The Nebraska News believes that there never was such large corn grown as there now is within the counties of Otoe and Cass, in that territory.

By a careful computation, it has been ascertained that the entire value of the books named in the catalogue of the Philadelphia trade sale, commencing on the 11th of September, estimated at

trade prices, as printed, is over \$37,000; that of the New York Book Publishers' Association catalogue, for their sale, commencing on the 18th of September, is over \$400,000.

In the neighborhood of Albany, N. Y., the potatoes are so large that (the Knickerbocker says) the dealers paint them green and sell them for watermelons.

The Grenada Republican, Mississippi, says that the cotton crop is suffering in that region of country from the rust, rot and drought.

A copy of last week's *Advent Herald*, with one of each of the other papers printed in this city, and other appropriate documents, was deposited under the corner stone of the new Public Library building, which was laid with the usual ceremonies, on Monday the 17th inst.

NEW WORKS.

"THE END: or The Proximate signs of the close of this Dispensation. By the Rev. John Cumming, D.D., &c. Boston: Published by John P. Jewett & Co.: Cleveland, O.: Jewett, Proctor & Worthington: New York: Sheldon, Lamport & Blakemoor. 1855."

Last week we acknowledged the reception of a copy of the English Edition, and now we are pleased to announce the appearance of the American edition from the prolific press of Messrs. Jewett & Co. It is one of the most important of Dr. Cumming's works, and will, we doubt not, have a wide circulation. We have received as yet but a single copy, but shall fill orders when we get a supply. For sale at this office. Price, 75 cts.; postage, 18 c.

"THE SIGNS OF THE TIMES: In a series of eight lectures. By N. L. Rice, D.D., pastor of the second Presbyterian church in St. Louis. St. Louis: Mr. Keith & Woods. 1855."

Dr. Rice is a Post-millennialist, and is a man of ability and influence in his own section. He takes a very fair view of the present condition of the nations, as indicative of the near approach of the millennium, which he supposes will commence near 1866; but his objections to the personal pre-millennial advent and reign of Christ on earth, are all directed against things that are foreign to the view of it that we hold, and some that are not embraced in any view of it. We should judge from his book, that he was not well read on the subject of prophecy, nor in millenarian literature.

"A VIEW OF THE SCRIPTURE REVELATIONS, concerning a future state. By Richard Whately, D.D., late archbishop of Dublin. Philadelphia: Lindsay & Blakiston."

This is a re-print of an English work by Doctor Whately, who is incorrectly denominated on the title page (by mistake, as the *Christian Witness and Advocate*—the Episcopal paper of this city—supposes,) the late archbishop of Dublin.

Dr. Whately is an able writer and a sound evangelical Divine, but there are some things in this book with which we should not agree. It comprises twelve essays on the following subjects, viz.: Life and Immortality brought to light through the gospel—General Considerations on the Intermediate State—Reasons for supposing the Intermediate State one of Consciousness—Arguments for the Insensibility of the Soul in the Intermediate State; and Reasons for concluding that the question was purposely left undecided by Revelation—The Resurrection—The Day of Judgment—Expected Restoration of the Jews; and the Millennium—Rewards and Punishments—Condition of the Blest, and their abode in Heaven—Occupations and State of Society of the Blest—Prevailing Mistakes respecting a Christian Departure—Preparation for Death.

We can by no means agree with him that the Old Testament does not reveal any future state of being, nor any resurrection of the body; that the New sheds no light on the intermediate state, to show whether it is one of consciousness or unconsciousness; nor that there is no resurrection taught in the New, to precede the millennium. With the general tenor of his positions in regard to a future state we agree, particularly that the resurrection is the epoch of the reward of the redeemed. He says: "It may be believed without any inconsistency that those who have departed 'in the Lord' are in the enjoyment of some kind of happiness; but to speak of them as *having entered upon their final condition of heavenly bliss*, is at least a very inaccurate mode of speaking."—p. 47.

The *Christian Secretary* of Hartford, misapprehends it as teaching the unconsciousness of the soul in the intermediate state, and dissents from his view of it, but recommends it because of this as an antidote for the spirit rappers. It says:

"At a time like the present, when multitudes

forget the Bible, and seem to be running wild with the excitement of spiritual communications through the agency of 'spirit rappers,' the publication of this volume cannot but be regarded as timely, and we most cheerfully commend it to the attention of our readers as an antidote to the errors of the day."

Thus the *Secretary* would oppose one error by what it believes to be another error! It is mistaken however respecting his belief that the soul is unconscious. As the *Christian Witness* says:

"The author's object is only to show that there is no scriptural proof for the opposite theory, which accords, nevertheless, with the traditional doctrine of the Christian Church."

"CORA AND THE DOCTOR: or, Revelations of a Physician's wife. Boston: Published by John P. Jewett & Co.: Cleveland, O.: Jewett, Proctor & Worthington, &c., &c.

This is a charmingly written volume by an undiscovered writer, and one that is destined to have an extensive circulation. We have had time to read only a portion of it, but the portion read opens finely, and lays the foundation for a work of great interest. It is a romance, but delineates a religious and Christian life, and is thus far profitable and instructive. A glance at the closing pages has caused us to lay it aside as one of the books we get hold of, the reading of which we can by no means dispense with.

"MODERN MYSTERIES Explained and Exposed. In Four Parts. I. Clairvoyant Revelations of A. J. Davis. II. Phenomena of Spiritualism Explained and Exposed. III. Evidence that the Bible is given by Inspiration of the Spirit of God, as compared with the evidence of these manifestations are from men. IV. Clairvoyant Revelations of Emanuel Swedenborg. By Rev. A. Mahan, First President of Cleveland University. Boston: Published by John P. Jewett & Co., &c., &c. 1855."

This book has been on our table for several weeks, and should have been noticed before this, but a want of time to do justice to it has compelled us to delay it. It is able, but it is not to us by any means conclusive. We agree with him in the worthlessness and unreliableness of all the so-called spiritual phenomena; but we must still admit its super-mundane origin. Dr. Mahan attributes it all to *odyle* force, but *odyle* is only a name for that which is inexplicable, and he makes no progress in showing that *odyle* is not spiritual influence. He gives many facts which will harmonize with his theory; but there are facts which he does not give that his theory will not harmonize. We would like to give an extended review of it, but space, and more particularly time at the present moment, forbids it. We can only add that we decidedly deprecate the whole of this attempted effort to account for these phenomena on scientific principles; for if it is a matter of science it is harmless and innocent, and if it is believed to be such, when it is not, innocent people will be induced to play with it and to gratify their curiosity respecting it, which is perilous in the extreme, if it be what we claim it is, of forbidden demoniac origin.

The Court of Death

KING DEATH held a court unto which did resort,
All diseases that ravage below,
In order that he acquainted might be
Why business of late had been "slow."
There was Gout with his crutch and his terrible touch,
Sick headache and Jaundice the yellow,
With Dyspepsia who'd laid many folks 'neath the spade
Of the sexton, that grave-digging fellow.
But 'twere vain to describe each one of the tribe
That before Old Death made their appearance,
Said he, "how is this! there is something amiss,
You've not made of late much of a clearance;
Just tell me, I pray, the cause of delay,
You diseases are getting quite lazy,
Do speak up friend Gout and tell me what you're about,
Or slack business will drive me quite crazy!
Said Gout, "the fact's this—do not take it amiss,
For myself and my friends no one cares,
For our business below has received a sad blow,
From a cursed *Pill Cathartic* called *Ayer's*!
That Pill when folks try, makes each one of us fly,
For it drives us clean out of the system,
Thus it saves people's breath, so you see my friend Death,
That's the way that of late you have missed 'em."

MASSACHUSETTS CONFERENCE OF CHURCHES.—We would call attention to the notice of this Conference. It will be remembered that this Conference is represented by regularly chosen delegates from each church constituting it; and it is expected that written reports will be presented from each church.

COLPORTEURS WANTED.—Who will go? We have made an outlay for this work, but as yet very few have entered upon it. It is a noble work. Are

there not many among us who will prepare and enter upon it this autumn. Now is the time to send your orders, that we may furnish all the publications advertised.

MASSACHUSETTS CONFERENCE OF CHURCHES.—This Conference will convene at Worcester, Mass., Sept. 25th and 26th. J. PEARSON, Jr., Secretary.

MINISTERS' CONFERENCE.—There will be a special session of this Conference at Worcester, Mass., Sept. 27th. J. PEARSON, Jr., Secretary.

Married

In Boston, Thursday evening, Sept. 6th, by Elder J. V. Himes, Mr. CHARLES C. GAGE, to Miss HANNAH E. WENTWORTH, both of this city.

Appointments, &c.

Providence permitting, I will preach at Truro, Mass., the 4th and 5th Sabbaths in September. Will friends from Wellfleet and elsewhere be present? N. BILLINGS.

I have appointments to preach at Lake Village, Sabbath, Sept. 9th; and at Canterbury, Sabbath, Sept. 23d. T. M. PEEBLE.

Providence permitting, I will preach at West Brattleboro', Vt., Sabbath, Sept. 16th; Northfield, Mass., Sabbath, 23d. Week-day appointments at 6 P.M. Will inquire for letters at Northfield. ADDRESS MERRILL.

Elder H. Plummer will preach in Boston, Sabbath, Sept. 16th and 23d.

Providence permitting, I will preach at Westboro', Mass., October 10th; at Worcester, the 11th; at Springfield the 12th; at Albany Sabbath, the 14th. Week day meetings at half past 7 o'clock. At Waterford, N. Y., Monday, 15th; Greenfield, 16th; will friends be present from Middleboro' and elsewhere? Low Hampton, 17th; will Elder Farrar arrange? Bristol, Vt., 18th; will Elder Hosworth arrange? Addison, 19th; will brother Daniel Smith call for meat the Vergennes depot, on the arrival of the first train from Bristol? Waterbury, Sabbath, 21st; Burlington, 23d; from thence on a tour to the West. N. BILLINGS.

If the Lord permit, I will preach at the Reed meeting house in Richmond, Me., Sunday, Sept. 30th. E. R. YORK.

I will preach in Haverhill next Sabbath, Sept. 23d, and the Sabbath following in Boston, and Elder Himes will preach in Haverhill the same day, Sept. 30th. CYRUS CUNNINGHAM, JR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. Gorton—When stopped at Groveland, we failed to enter it to Manchester, and now send back Nos. 7.

J. Murray—It has been regularly sent, and now we send again the back Nos.

W. Busby—The same as above.

T. Harrop—You say the last we credit you was in August 26th, 1854, and that since then you have paid Elder Bentley one dollar that is not credited. In Aug. '54 we credit you to No. 697. Again in the Herald of June 9th, 1855, that some one, we have no record who, sent for you; we credited you two dollars to No. 749, and we credit you one dollar now sent, to No. 775—Is this right, or is it one dollar too much?

Thomas Brown—It was received and credited to No. 737. When money is lost, we lose it, if the one sending it so wishes; but very often, they insist on replacing the amount lost. Sometimes we divide the loss between us, but leave it all to their wishes.

Mrs. S. K. Swan—A letter without any signature, dated Boston, encloses one dollar for Mrs. S. K. Swan without giving her P. O. address. We are therefore unable to credit it to her.

E. Martin, \$2—Have sent you two charts—will send The End as soon as we get a supply—in a few days. The price of the Time of the End will probably be one dollar, besides the postage—from 20 to 25 cents.

DELINQUENT.

Green Watson, of Milisburg, Pa., stops his paper owing \$6.25. The P. M. of Baltimore, Md., on the 14th inst., gave notice that the Herald sent to James Butler, who owes \$1.75
J. Williams, " " " " " \$3.25
H. H. Prout, " " " " " \$2.25
G. T. Watkins, " " " " " and \$3.40

making \$10.25

are not called for at that office—and that nine copies of each now lay in the office. We think there must be some mistake somewhere

Herald to the Poor—Sister Merriam

\$2.00

PROPOSITION OF S. M. WOOTAN, To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan,	\$5.00
A. Friend,	5.00
D. Prescott,	5.00
J. Vose,	5.00
A. Friend of the cause,	5.00
J. Pearce,	5.00
Mary Stratton,	5.00
B. F. Brownell,	5.00
J. L. Clapp,	5.00
T. Wardle,	5.00
Dr. Lye,	5.00
O. E. Noble,	5.00
Luther Edwards,	5.00
Franklin S. Sage,	5.00
A lady friend,	5.00
P. Ryan,	5.00
Eliza Rich,	5.00
James Truesdale,	5.00
Sylvanus Judson,	5.00
Thos. J. Atkins,	5.00
A lover of the cause,	5.00
A. Pearce,	5.00
A. Coburn,	5.00
William Nichols,	5.00
T. Hasbury,	5.00
A sister,	5.00
Anthony Pearce,	5.00
Nathan Clark,	5.00
W. H. Riley,	5.00
Wm. H. Sage,	5.00
V. Streeter,	5.00

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

Thos. Brown, 763—see note; T. Harrop—see business note; E. Davis, 778; F. Davis, 782; J. Merrill, 768; P. Smith, 771; John Carl, (if N. S. 7) 774; A. E. Goff, (if N. S. 7) 774; F. Senger, (if N. S. 7) 774; W. J. Irwin, 763; Jacob Shope, (if N. S. 7) 774; G. Randall, 769; B. Sweeney, 737; E. Woodworth, Jr., 786; Roger Percival, 751; S. A. Chapin, 789; J. Stoughton, 737—50 cts. due. N. W. Spencer, 2 G's and 50 cts. on acct.; A. C. Wiley, 737 and book postage; Orville Jones, 789—each \$1
Mrs. H. Story, 794; F. F. Thomas, 778; L. Johnson, 742; H. Millis, 763; R. B. Jones, 796; N. Miller, 768; John Brooks, 763; Geo. Lewis, 789; P. H. Mason, 800; Wm. Nelson, 794; J. S. Hall, 508; J. P. Lewis, 742; E. Felt, (if N. S. 7) 800; Thos. Holland, (if N. S. 7) 800; J. Hollabrough, 763; M. Mitchell, (if N. S. 7) 800; A. Davidson, 789; S. Shank, 763; W. Zimmerman, 794; G. Zimmerman, (if N. S. 7) 800; H. Smoyer, 775; Jas. Eckley, 776; Sarah Tottingham, (if N. S. 7) 800; H. A. Mullen, 720; Louis Barker, 791—each \$2—Sam'l. Smith, 791; D. Thompson, 742; B. D. Dudley, 748—and book sent—each \$3.—O. Rockwell—sent the 14th; M. Hansler, 793—each \$4.—A. C. Hinton, 872—\$5.
Isaac Bliss, 789—\$1.50; Mr. Allan Templeton, \$1.50—from No. 737 to 772; John Lucas, 600—\$3 due; Jacob Sharer, 820 (if N. S. 7) \$2.81; Richard W. Caswell, 748—\$2.40.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 750.

BOSTON, SATURDAY, SEPTEMBER 29, 1855.

VOLUME XVI. NO. 13.

CONFESSION AND PRAYER.

Knowledge is bitter and earth's pleasures sad,
Without a hope of Heaven!—Do we then deem
This hope most precious—beyond all esteem?
The record of the Past bears witness sad—
Forgetfulness of duty!—Days that had
Promise of better things, their rightful claim,
But witnessed all our weakness and our shame.
Like to our first great parents, are we clad
Scarcely with being, ere we too, disown
Our Heritage of Eden.—Oh! Divine
Redeemer of mankind! by thy unknown
Drear agony on cross,—to us a sign
Of covenanted mercy, God-like shown—
Keep us forever near that Cross of Thine.

The End:

Or, *The approximate Signs of the Close of this Dispensation.* By the Rev. John Cumming, D.D., F.R.S.E., minister of the Scotch National Church, Crown Court, Covent Garden, London. Then cometh the end.—1 Cor. 15:24. *The harvest is the end of the world.*—Matt. 8:39. Boston: Published by John P. Jewett and Company.

PREFACE.

The topics unfolded in this work are solemn and intensely interesting, full of warning, comfort, privilege, duty, and hope.

The first eight Lectures were delivered in the Scottish Church, Halkin street, Belgrave Square. Epitomes of them were given in Glasgow, Brighton, and Bath. The remaining Lectures treat of the joyous prospects stretching out before the children of God, and of the consolations that flow from the blessed hopes of resurrection, reunion, and recognition in the age to come. In this weary world we need lights shining down from above, and sunshine transmitted from the future, that life's heavy load may be lightened, and the heart of the traveller cheered and strengthened to bear it.

The author has endeavored to anticipate and dispose of every reasonable objection in the body of the work. But as these Lectures are not controversial, but instructive, practical, and cheering, he has dwelt almost entirely on topics having this last tendency. He trusts and believes he has avoided all dogmatism on subjects difficult and always delicate; and in the belief that, prayerfully read, his work will not be without good fruit, he commits it to the reader, and commends it to the blessing of God.

CONTENTS.

- The Study of Prophecy.
- Material Signs of the End.
- The Moral and Social Signs of the End of the present Age.
- The drying up of the Euphrates.
- The budding of the Fig-tree.
- Consumption and Ruin of Babylon.
- The Russian and Northern Confederacy.
- Recapitulation and Lessons.
- Them which are Asleep.
- The Hope of the Resurrection.
- The Last Day.
- Last Things.
- The Great Multitude.
- Conclusion.

EXTRACT FROM LECTURE I.—THE STUDY OF PROPHECY.

The following remarks are strictly and properly prefatory to expositions of interesting thoughts on momentous subjects, more or less dimly disclosed in the page of prophecy for our study, learning, and comfort. Plainly additional to those great essential truths which are the governing topics of every faithful sermon, known by the name of evangelical or vital Christianity, there are in the Bible collateral and incidental truths, or indications of the mind, the purposes, and the great schemes of God, because revealed, however obscurely revealed, entitled to our devout, our prayerful, our humble investigation. We may in the sacred page of prophecy reverently gaze where we may not boldly tread; we

may prayerfully study and meekly state the results of that study without incurring the risk, or at least without justly incurring the charge, of presumptuous daring, or of assuming the prerogative of the prophet, or pretending to the inspiration of the evangelist. They that refuse to study prophecy on the one hand, and they who specify "the day and the hour" upon the other, equally plunge into extremes. If the latter, namely, specifying the day and the hour, as some have attempted, be injury to men; the other, or refusing to study what God has inspired for our learning, must be dishonorable to God. The times in which we live, the startling rapidity with which event thunders on event, the speed and splendor of those celestial and terrestrial phenomena that sweep through the sky and light up the wide world as with some mysterious moral and surely significant light, are attracting the attention of statesmen, interesting the public journalist, and awakening inquiries everywhere. And if these excite the interest of the world, and are regarded and pronounced on in the light that it is able to strike out, we cannot see why the Christian should be uninterested in what intensely strikes the world, and still less should ever come to the conclusion that this blessed book is an epitome of past facts without a present bearing, or that the world ever gets ahead of the Bible, instead of the magnificent and just conclusion that the Bible is always in advance of the world. It alone has chalked out the world's course before that world commenced it. If the prophetic page be a chart, relating to the rest of our earthly journey, as it has been well and often called, why should the Christian voyager refuse to contrast what he sees outside his vessel with what is written within on the sacred chart? Why should voyagers to happy and blessed shores refuse to ascertain at intervals their latitude, their longitude, and where upon life's stormy and solemn main, they may now be who have such precious things at stake, and such bright and beautiful hopes beyond? The most prayerful and patient student may see furthest, not because more instructed than others, but because he has longer and deeper and more prayerfully studied. All will admit that time is not eternity; that this current which we call time, this streamlet, this tiny streamlet, which we think so mighty, but is really so minute in relation to infinite space, will one day merge in the eternal main. If God has given hints of the when, and indications of the places that we have reached in the course of its flow, can it be irrelevant to study what God has written? For one caution contained in the Bible against speculation where there should be none, there are ten warnings against that infidelity that will not look, or read, or ponder at all. There is a very solemn one in the second epistle of St. Peter, where, alluding to certain persons not mindful of the words which were spoken, he says, "Knowing this first, that there shall come in the last days scoffers, walking with their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Our Lord's rebuke of the Scribes and Pharisees is very suggestive. They watched the phenomena of nature, and interpreted them in the light of nature's laws; but criminally and inconsistently they shut their eyes to the yet more important phenomena of the moral world, and refused to mark or interpret them in the light of God's written and inspired volume. Unfulfilled prophecy is a just, important, and dutiful subject of study. At present it is seasonable. Why was it written? Does some one answer, "In order that when the event takes place we may be convinced of the truth of Scripture, and converted?" Christians are convinced and converted already. And when the last fulfillment takes place at the close of this dispensation, their influence as evidences will be unnecessary; for we shall see Him as he is, the harvest shall have been reaped, and the time for conversion will have closed, and eternity shall for ever receive us. Besides, if unfulfilled prophecy is never to be studied till it is fulfilled, what is

the meaning of calling the last book in the Bible, not Apocrypha, as some people seem to read it—a hidden thing; but Apocalypse, as the spirit calls it—an explained thing. The meaning of Apocalypse, something explained, something revealed. A revelation is meant for unfolding what was hidden; a sign-post is meant to be read in order that you may be guided; a revelation is meant to be read in order that you may be instructed. And lest there should be any mistake upon this matter, there is on the very threshold of the Apocalypse this most interesting inscription; not, "Unhappy and liable to peril is the man that reads it, but, "Happy is he that readeth, and they that hear the words of this prophecy." The reason for the study and understanding of unfulfilled prophecy increases and grows stronger every day. The nearer that we come to the close, the more light will be cast on the prophecies that remain yet unfulfilled. Just as in a long line of lamps in the aisle of a magnificent cathedral, the greater the number of the lamps that are lighted in succession, the greater is the indirect light cast upon the remaining lamps not yet lighted: so here the more numerous the prophecies that are fulfilled in the past, the more indirect light they shed upon the prophecies that remain to be fulfilled in the future; till a sober, prayerful investigator of the residue of the unfulfilled will ere the end come arrive at a conviction of their application, an apprehension of their import unprecedented in the experience of any previous interpreter in the history of the church of Christ.

Popular Poisons!

AN APPEAL TO THE 30,000 CLERGYMEN IN THE UNITED STATES.

The common use of Tobacco, like Alcohol, is a violation of life, and assails body intellect and soul.—What right has a man to whip himself into the use of a nauseous, noxious poison, which, in time, will blunt the acumen of all his five senses, disturb his appetite, diminish nutrition, muscle, strength, and all his capacities to serve God? Is it no sin to rob God? What right has a man to use a drug which disturbs the healthful action of his mind, disposes it to be irritable at one time and sottish at another, and, in cases sadly numerous, smites it with forgetfulness, idiocy, or outright insanity? Is it no sin to destroy intellect?

What right has a man to enslave his soul? This drug, by narcotizing, debilitating and sensualizing the soul, binds it in chains, and makes it an absolute slave. I speak with reverence, if the eye of God sees a slave on earth, in the way of eminence, he is probably made such by the potency of this drug. Is it no sin to enslave the soul?

Man's organic structure my brethren, is perfect, for God is its Author. God's will is as manifest in this organism as in the ten commandments. Whoever injures this "divine workmanship," by the use of a deadly thing, plants his will in conflict with God's will. What is this but man striving with his Maker? What is this but rebellion? What is rebellion against God but sin? In your pulpits, many of you ring the changes on the exceeding sinfulness of sin, the world over and elsewhere. But sin is no undefinable phantom. Sin is the transgression of law, written by the finger of God on the whole organism of a man, as well as in the Bible; a transgression which usually carries conviction to the soul, unless stupefied by abuse. The common use of tobacco is in all cases a violation of physical law. The victim may or may not have come to a knowledge of this violation; if he has not, with him it is no sin or merely a sin of ignorance. But, the moment he becomes conscious of this violation, the violation is no longer simply physical, but moral; the act becomes a sinning act, a sin, and the actor a sinner. Millions sensualized by this drug are mournfully defective in moral discrimination, but this is not true of all its devotees.

I knew one who said, "Sir, I can hear no

more, for all you say on this drug is true, and cuts me to pieces. I have been a slave to it twenty years, and shall die a slave; but, if my son uses it, I will disinherit him!" Here was consciousness of slavery and sin.

I knew an excellent deacon, who was an inveterate "chewer," who, on reading the passage which bids us glorify God, whether we eat or drink, said to his wife, "I cannot glorify God in the use of this poison." He dropped it, once for all, and became a holier and a happier man. Here was the consciousness and renunciation of sin. A ceasing to do evil in one form.

I can name a clergyman who was much enslaved to his snuff; he sometimes reproved a neighbor who was a drunkard. At length the drunkard said to him, "If you will give up your snuff, I will give up my rum." The bargain was made. But within forty-eight hours the clergyman was in perfect anguish for his snuff. He set a spy over the drunkard to watch for his downfall. When told that the fatal cup had passed his lips, he flew to his snuff-box with the fury of a maniac, made himself idiotic, and died a fool! Tell us which was the greater drunkard? Or, as sin is the point in debate, which was the greater sinner?

The time would fail me to tell of men, Christian men, and Christian ministers, who have renounced this sin as they renounce other sins, and who, with rejuvenated health and jubilant hearts, bless God for their escape from these "bonds of iniquity."

Yours, fraternally, GEORGE TRASK.
Fitchburg, (Mass.), 1855.

Anti-Slavery Meetings in Kentucky.

I HAVE not seen in the *Tribune* any account of the late meetings held in Kentucky by Cassius M. Clay and others to enforce the freedom of speech. The following facts in relation to them, obtained from one who was present at all the meetings, you can rely upon. After several inflammatory articles in the *Louisville Courier*, (inspired no doubt by a general movement of the slaveholders of all the South,) calling for mob-law against "Abolitionism," (for that is the word for all want of subservience to the Oligarchy of the South,) the Rev. John G. Fee, while preaching at the private house of Mr. Thomas Cummings, on the line of Lincoln and Garrard counties, was set upon by a mob, called formally in the crab-orchard by the slaveholders of Lincoln county. At that meeting a committee of *Execution*, numbering thirty-five men, armed with bowie knives and revolvers, proceeded, notwithstanding the protest of the owner of the private house, who was a slaveholder himself! He was told to be silent, and he refusing, they seized him, put him on his horse, and led him off in the midst of abuse and drawn weapons. Mr. Fee heroically refused obedience or a promise not to return. He is a native Kentuckian, and preaches a "free salvation" to all men, and refuses to receive slaveholders into the church. The attack on Mr. Fee seemed not to be so much directed against him as against him as against the "great agitator," Cassius M. Clay! They even sent him word that they would treat him (Clay) in the same way. The cowardice of the North and the President, and the barbarian conquest of Kansas, heightened the danger of Mr. Clay and the friends of freedom in Kentucky. They appealed for redress to the courts—proved fully their case—and were refused justice, as stated by the foreman of the Grand Jury, "for fear of excitement,"—for their master said No! Nothing daunted, that noble son of Kentucky, Cassius M. Clay, determined to assert the right of free speech. He began by speaking in Jessamine county, remote from the scene of outrage, and succeeded in carrying strong and unanimous resolutions on the abstract question of liberty of speech in Fee's case without endorsing his views. He spoke and read the same resolutions at the Glade in Madison county, which were published in the Whig and Democratic papers. He also

spoke at the Seafie Cane Meeting-House, and Brush Creek in Rockcastle county, and read the same resolutions, which avowed self-defense as necessary and determined upon, at both places as the case of action. Meantime both parties were arming. Mr. Clay and his friends selected their ground in the border of Lincoln county, at a place where the cannon of the enemy could not be brought to bear upon them, and in such a place as to give them the advantage of position. They proposed to go with rifles, &c. The slaveholders finding them able to raise a larger force than they anticipated, as the day approached the more moderate citizens of Lincoln county called another meeting, to which all the previous mob was invited, and appointing a late Mexican officer their leader, they sent a committee to wait upon Mr. Clay and learn his designs. After all explanations a peace was agreed upon—that the Rev. Mr. Fee was to speak upon the same ground—the Dripping Springs—where he was mobbed, and not to be disturbed!—each party coming to the ground unarmed.

The mob party, mortified at the public contempt of men who flourished knives over the head of a poor non-resistant preacher, but quailed before manly resistance, were goaded on to refuse to stand by the action of the committee, more especially as the slaveholders of Rockcastle county had met in public in Mount Vernon and passed resolutions to aid them at the Crab Orchard, and also forbidding Mr. Clay or Fee from speaking in Rockcastle county. The last resolution and letter to the former only were published in all the Kentucky papers, in which Mr. Clay was denounced as projecting insurrection! A meeting of the five counties was also called at the Crab Orchard, which met. Mr. Clay published a handbill stating his true position, and also that he and Mr. Fee would speak in Rockland county, at Seafie Cane, on the 21st of July, or suffer death. The issue now was fairly made up! Families fled from their homes! and negroes were thrown into jail in Mount Vernon and Crab Orchard to increase the terror of the slaveholders! and orators sent for to make "inflammatory" speeches! All this time the press never denounced the mob, but spoke ominously of bloodshed—thus invoking it! Messrs. Clay and Fee went like freemen to their appointment, and spoke. The mob is said to have feebly rallied in the neighborhood, sent in a couple of spies and precipitately retreated! Their triumph was complete! on the event of which Messrs. Fee and Davis went on preaching.

Mr. Clay spoke again in Madison county in the slave region, on Friday, the 3d inst., to a larger audience than ever before under similar circumstances. He did not spare the "Propaganda!" The cause of freedom is deepening and widening. It is evident that the non-slaveholders are becoming detached from being longer the tools of their masters; still the fire of hatred and revenge is burning. Mr. Clay and that noble band of patriots may at any time be the victims of their vengeance. If the North gives way on the Kansas conquest, he and his party may be destroyed. If the North stands firm and keeps up a manly opposition, victory will crown their efforts, and our country may yet be free.

Columbia, Lancaster Co., Pa., Aug. 20, 1855.
N. Y. Tribune.

DR. ELLIOTT'S GREAT WORK.

HORE APOCALYPTICÆ;

A COMMENTARY ON THE APOCALYPSE,

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Continued from our last.

But it is time to leave this preliminary vision and proceed to the second and grand division of the Apocalyptic revelations.

CHAPTER III.—THE OPENING VISION OF THE HEAVENLY THRONE AND COMPANY, PREPARATORY TO THE REVELATIONS OF THE FUTURE.

In the two preceding chapters of the Apocalypse, "the things that were,"—the state of the church then existing had been described to the Evangelist. Then the voice ceased of Him that had been communing with him; and the scene passed from his view of the seven lamps, and the heavenly High Priest that walked

among them. It remained that the promised revelation should be made of things future,—*αὐτὰς γινώσκαι μετὰ ταῦτα*,—the things which were to follow after the state then existing of the church and of the world.

And for this, another and higher scene was deemed suitable. The revelations to be made him were to be communicated to beings of a higher order also; that so "unto principalities and powers in heavenly places might be made known," through this history of the church, in its prefiguration, as afterwards both in its evolution and retrospect, "the manifold wisdom of God." So a door appeared open in heaven; and the voice which had before addressed him was heard again speaking, "Come up, and I will shew thee what must happen hereafter." Then was he again in the Spirit: and he seemed to enter at the door: and a vision of heavenly glory, and scene as of a new world, burst upon his view.

The vision is thus described. "Behold a throne was set in heaven, and One sat on the throne. And He that sat was, to look upon, like a jasper and sardine stone. And there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceed lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a glassy sea, like unto crystal. And in the midst of the throne, and round about the throne, were four living creatures, with eyes before and behind. And the first living creature was like a lion, and the second like a calf, and the third had a face as a man, and the fourth was like a flying eagle. And the four living creatures had each of them six wings about him. And they were full of eyes within. And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. And then those living creatures give glory, and honor, and thanks, to Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

Thus the vision, like those of Isaiah and of Ezekiel, as its first and grand object, Jehovah, King of saints, seated as Lord of all on the throne of the universe. It seems very possible that a cloud accompanied this revelation of God, just as in the Shekinah and other manifestations of the Divine presence: the throne of glory rising, as we may conceive, out of it; and the thunders and lightnings, here and elsewhere spoken of in the Apocalypse, proceeding therefrom. And then that glassy sea, as it were, like crystal, spread before the throne, (the space before, or in front of the throne, being the only part unoccupied, and therefore visible) may be explained, from other parallel Scriptures, as the firmament of blue transparent ether on which the four throne-upholders rested, and the cloud floated. For a basement just similar is described as attached to the throne, both in the vision of Ezekiel, and in that seen by the Israelitish elders at Sinai. "There was the likeness," says Ezekiel, "of a firmament; and it was the color of the terrible (or admirable) crystal; and above the firmament was the likeness of a throne." And Moses; "There was under Jehovah's feet as it were a pavement of sapphire, and as it were the body of heaven in its clearness."—the heavenly firmament then visible reflecting the glow of the sapphire thrown immediately beneath it, but melting beyond into its clear and proper blue. Above was the Form of glory: "Thou hast set thy glory above the heavens." And, resembling as it did in color the red jasper or sardine, there must doubtless have been something in the appearance very awful, as well as glorious. Nor without meaning. For indeed, even under the Christian dispensation, "our God is (in his holiness) as a consuming fire." But there appeared round about the throne, as if to re-assure the Evangelist, a rainbow in which the soft green was predominant, "in sight like unto an emerald;"—the well-known and lovely memorial of the covenant of grace.—Next his eye was arrested by the appearance of seven lamps burning before the throne. And what their meaning? They were, we read, the "seven Spirits of God;" a designation, I conceive, of the Divine Spirit, the third person of the blessed Trinity, in respect of his sevenfold influences. Else how that invocation of grace and blessing in Apoc. i. 4 from "the seven Spirits before the throne," conjunctively with the Father and the Son? And I think, considering the septenary number of these lamps of fire, and the fact of no mention being made elsewhere of the other seven lamps of the inner sanctuary, such as St. John had seen in his primary vision, in type of the Christian churches,—that we may with probability suppose a refer-

ence to them in the present symbolization; seeing that it was only through the Divine Spirit's influence, that the lamps of those churches kept up their flames burning before the Holy One.

But what the meaning of the twenty-four elders, seated round the throne of the Deity? And what of the four living creatures, yet more nearly surrounding it?

We may be thankful that what is most essential to be known respecting those emblematic beings, in order to our right understanding of the Apocalypse, is expressly revealed to us.—Whatever their distinctive characters respectively, both the one and the other were unquestionably representatives from the redeemed among the children of men. For this was the song of thanksgiving to the Lamb in which they were heard uniting in common chorus soon afterwards, "Thou hast redeemed us unto God by the blood, out of every kindred, and tongue, and nation."

Moreover, as regards the elders, thus much was also evident, that they represented the redeemed saints in the character of a royal priesthood. For in their case, the intent of the emblematic insignia,—I mean the thrones on which they sat, the crowns on their heads, their white robes, and perhaps too of what is after noted, their incense vials and their harps,—was almost interpreted by the song itself, "Thou hast made us unto God kings and priests;" and well accords moreover with what St. Peter calls the saints, *βασιλειον ιερατευμα*, a royal priesthood.—Again, as to their number 24, it might be explained either, as some expositors suggest, by reference to the twelve patriarchs, the heads of the Old Testament church, and the twelve apostles of the New; or rather, as others, by reference to the heads of the twenty-four courses of the Jewish priesthood, the fit representatives of the whole priestly body.

But of the four living creatures the explanation is more difficult; and very careful consideration is needed to solve the question at all satisfactorily.

The first step to a right understanding of the point in question is obviously a reference to the very parallel vision in Ezekiel. In that, too, Jehovah appeared enthroned in a fiery cloud; though not at rest, as here, but chariot-like in motion: and with four living creatures, as supporters of the throne or chariot, which in almost every point resembled the four in the Apocalyptic vision. Their faces were similarly like those of a lion, an ox, a man, an eagle; they were similarly winged, and similarly full of eyes in their whole body: moreover, emerging, as they were first seen, "out of the midst" of the cloud of enthronization, they might similarly seem to have been within the throne as well as round about it. Now of these we are expressly told by Ezekiel (x. 20) that "he knew them to be the cherubim." To understand his meaning of which word, and the class of beings intended, we must refer to the earlier notices of cherubim in Scripture. And first there is that memorable record of them in the book of Genesis; wherein they are described as having been placed by God at the east end of the garden of Eden; and, with flaming swords, that turned every way, keeping the way of the tree of life. In which passage the meaning of the word seems unequivocal. They were evidently angelic beings.—The next notice that occurs of the cherubim is in the sanctuary figurings; which, being figurings ordered by God Himself, were necessarily a true, though symbolic expression of heavenly realities. In these the same angelic order seemed still intended. And I cannot but just pause to remark that whereas the first recorded employment of cherubim was, as we have seen, the expulsion of guilty man from paradise, and guarding against his return to the source of life, the next was that, as here represented, of bending in admiration over the mercy-seat, whereby man had a way of access to the source of life opened to him again:—"which things," says St. Peter, in evident allusion to the cherubs in the sanctuary, "the angels desire, bending over, to look into." In Ezekiel's own vision there is yet another evidence of the angelic nature of the cherubim.—For they were in part like unto burning lamps of fire: a symbol the same as that applied to St. Paul by angels, "Of the angels He saith, He maketh his angel spirits, his ministers a flame of fire;" and which serves also, I may add, to identify them with the seraphim, or burning ones, seen beside the throne by Isaiah.

Thus the nature of the four *ζωα* of Ezekiel was evidently angelical. And what their then employments and functions? They were represented to the prophet as supporting the throne of Jehovah, attending His presence, like as the chief ministers of state might attend that of an eastern monarch, carrying out their glances of intuition on every side into the dominions of their Lord, listening reverentially for his commands, and going and returning on them like a flash of lightning: in short, as the angelic intelligences admitted nearest to his own presence and counsels, and most confidentially employed by Him in His present providential government of the world.—The wheels of the throne that they supported, intersected each other like the great cir-

cles of a mundane sphere. These they appeared to direct, animate and move. For "the spirit of the four living creatures was in the wheels: whithersoever the Spirit was to go, they went." As to the intent of the mysterious faces assigned them, of a lion, an ox, a man, an eagle, respectively, though all with human hands and likeness, we can but conjecture. Royal thrones were framed sometimes with carved inanimate supporters in these animal forms: and possibly there might be a certain reference to this custom in the figuration.—Whether or not the qualities of courage, patience, intelligence, and heavenly soaring in the cherubim, might, as some expound the similitudes, have been further indicated thereby, or whether they may have been meant to intimate how these angelic attendants on the divine behests, themselves instinct with spirit, acted in and upon the animate, as well as inanimate creatures of God, so as to overrule them all in subservience to the designs of His providence, (a view which some others have seemed to entertain,) seem to be questions beyond our solution. Nor is the Rabbinical tradition that the animals, whose likenesses severally the cherubim bore, were the devices on the four grand standards of Israel, (a tradition on which another view of the Apocalyptic figure has been founded,) at all more to be depended on. All these ideas, I say, must be regarded as uncertain.

But from what seems certain respecting Ezekiel's four living creatures, or cherubim, the natural and almost necessary inference respecting the four that appeared to St. John is surely this, that as in their form and position they resembled Ezekiel's cherubim, so in their nature and functions they must have resembled them also; and thus have symbolized beings of angelic nature, appointed, in that character, to ministrations near and confidential in the conduct of the Lord's providential government. The only question is, how this could consist with what has been before noticed,—their joining as Christ's redeemed ones in the song of redemption; in other words, how the redeemed of the children of men could with propriety be symbolized as in angels' places, and with angels' employments. A question confessedly difficult. And yet, if I mistake not, there is that in holy Scripture which will solve the difficulty, and show how the whole may consist together.

For, 1st, let it be remembered that this was one of Christ's declarations respecting the state of the saints after the resurrection on his second coming, that they should be then *σαγγελοι*, equal and like to angels, similarly near, therefore, we may suppose, to the divine throne, and employed in similar ministrations. A declaration illustrated, as it seems to me, by the apostle's statement that the world to come was not put into subjection to angelic government: but to Jesus the God-man; and, conjointly with him, to the saints, his assessors to the throne. Now it is to this their resurrection-state, that is, to their state after Christ's coming and taking the kingdom, that the elders' insignia of crowns and priestly white robes would seem to have had reference; according to the usual reading of the words of their song, "Thou hast made us to our God, kings and priests, and we shall reign on earth." In which case what more reasonable than to suppose that the appearance and the position of the four living creatures, those other representatives of the redeemed, were intended to symbolize the angelic, as well as royal and priestly functions, (indeed the angelic might be deemed the highest of the royal functions,) which in that world to come, the redeemed were destined to fulfil!—Or, 2ndly, if we read *βασιλευσιν* in the present tense, then a present sense may be ascribed to the Apocalyptic picturing of redeemed ones as cherubim-upholders of the divine throne, by reference to Christ's assumption even now to a part in God's government of the world: as he said, "All power is given unto me in heaven and on earth." Indeed in any case this may hold.

Thus, and in this manner, I conclude that the twenty-four elders, and four living creatures of the Apocalyptic vision, symbolized the church of the redeemed ones.—And whereas there are two grand divisions of that church, the larger one that of the departed in paradise, the other that militant on earth, it seems that it is specially the former that we must suppose depicted here. Such I conceive to be the inference from the position of the elders and living creatures in the inner Temple, the place of the manifested presence of God. Besides which, in their garb and their demeanor, nothing either of that sense of defilement, or fear and awe, which generally characterized God's saints and servants, when admitted, while still in their mortal state, to the sight of God; so, for example, as in the cases of Isaiah, of Daniel, of the High Priest Joshua, and of St. John himself. Nor again was there any change from their garb of triumph to one of mourning; as the figurations proceeded, and the trials and persecutions of the church on earth were the subject depicted.—Hence, on the whole, they must, I think, be regarded as symbolic representatives specially of the church in Paradise, or spirits of just men made perfect. Yet not so

but as, in a certain sense, to signify the feelings and the desires of the church militant on earth likewise: forasmuch as in heart the latter also dwells above where Christ is; and, in respect of all that concerns the advancement of his kingdom and glory, is with the former in desire and sympathy even as one.—Whence, perhaps, on occasion of the Apocalyptic Book being opened, the circumstance of the twenty-four elders being depicted with harps and incense-vials expressing generally the prayers and gratitude of the saints.

The future view of the elders and cherubim, first suggested, receives illustration from what our Lord said in parable respecting himself, when referring to the interval between his ascending to the Father, and his coming again at the second advent: "A certain nobleman went in a far country, to receive for himself a kingdom, and to return." In which words he alluded to a custom, prevalent in those times, of subordinate kings going to Rome to receive the investiture to their kingdoms from the Roman emperor, and then returning to occupy them and reign; intimating thereby that he was about to receive from the Father, after his ascension, the investiture to his kingdom; but with the intention not to occupy it till his return at the second coming. Indeed, it seems to be in token of this investiture that, in the vision before us, he takes his seat as the Lamb on the divine throne. Just similarly, the twenty-four elders, and the four living creatures, representing specially that part of the church which has past from earth into paradise, might appear with their insignia of investiture to the high offices destined them in Christ's coming kingdom: the same of which, in their militancy on earth, they had received the promise; and of which, the actual enjoyment, as we have seen, was yet to come.

Such was a part of the company gathered on this august occasion. Besides which, as we read presently afterwards, there were Angels attendant in numbers without number.—It was indeed a glorious gathering, albeit only in symbol, of no little part of the magnificent assemblage told of by St. Paul to the Hebrew Christians. There was the germ of the general assembly of the church of the first-born, whose names were written in heaven; there were the spirits of just men made perfect; there was an innumerable company of Angels: all in presence of God the judge of all; and presently after, as the Evangelist proceeds to tell us, of Christ the Lamb of God. For as they waited, all attent and eager, we may be sure, for the promised revelation, the question arose, where and who the Revealer that was to open it to them. There was a book on the right hand of Him that sat upon the throne, in which they knew it was written. But the book was closed and sealed. And when an Angel,—a strong Angel, as he is somewhat singularly called,—made proclamation if there was any one worthy to open it, not an individual could there be found of merit sufficient, among angels or men, in heaven and on earth. Yet one there was who was indeed worthy, of a higher nature. As the Evangelist, not merely from personal feeling, but as the representative also of the Christian earthly church and ministry,—(I beg the reader to mark thus early this his representative character on the scene), was weeping at the disappointment of his hopes, one of the elders bade him "weep not." And he there-with pointed to him a lamb standing in the hemicycle of the throne, and the four living creatures, and the elders: one that bore marks as if it had been slain; and yet had seven horns, the symbol as of all power on heaven and on earth, and seven eyes, as of the spirit of omniscience. It was evidently the Lamb of God, the fellow of Jehovah, that had been slain and now appeared alive again; yea and was alive for evermore, to make intercession, and to receive gifts for his people.—Having made the promise to his disciples, ere descending, that he would shew them things to come, He now came to fulfil it. Advancing to the throne, He claimed and received the book from Him that sat thereon: and forth-with, taking his seat beside Him, prepared to open the seals, and reveal the secrets of futurity.—Then the acclamations of Heaven burst forth in adoration of Him. The song was begun by the living creatures and the elders: and it was responded to by the whole angelic choir, and echoed back from all creation. "When he had taken the book, the four living creatures and four-and-twenty elders fell down before the Lamb having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.'—And I beheld and I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, 'Worthy is the Lamb that was slain, to receive power, and

wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.' And the four living creatures said, Amen. And the four-and-twenty elders fell down, and worshipped [Him that liveth for ever and ever.]" CHAPTER IV.—THE MODE AND MANNER, PLAN AND ORDER, OF THE REVELATION.

And what then was to be the mode and manner of unfolding, before the august company thus assembled, this great revelation of the coming future? Was it to be simply, as in the case of some other revelations from God, by the reading out of what was written in the Book? Not so. The subject-matter therein contained was, in a manner far more interesting, to be visibly enacted, even as in a living drama; and, for the requisite agency, and scenery alike, heaven and earth put in requisition. Nor, again, was the beauty of dramatic plan and order to be wanting; indeed of plan and order the most perfect.—And I think that, before entering on the prefigurative visions themselves, it will be of real advantage to consider these two points preparatorily: I mean, first, the scenic imagery made use of in the development of the prophecy; secondly, its plan, order, and chief divisions, as marked in the seven-sealed book containing it. Let us then address ourselves to this in the present chapter.

I.—The Apocalyptic Scenery.

Now of the apocalyptic scenery, as the reader will be aware, no detailed or connected account is given us. We have only incidental notices of it. These, however, occur perpetually; and, if carefully gathered up and compared together will be found wonderfully to harmonize; so as indeed to indicate a scenery designedly provided for the occasion, consistent and complete. And the importance of an early and familiar acquaintance with it will hence sufficiently appear, in that it is that from which the character and meaning of many important points in the apocalyptic prefigurations is alone to be deduced; and that too which connects and gives unity to them as a whole.

The scene then first visible, and which remained stationary throughout the visions in the foreground, was as of the interior of a temple; including in its secret and inmost sanctuary the throne of Jehovah already spoken of, and the blessed company attendant round it. For this did not appear in open space, or public: but, as seems manifest in the progress of the prophetic drama, and is indeed in one place directly intimated, within the enclosure of a temple sanctuary. It was a temple resembling Solomon's; or, yet more, the tabernacle framed earlier, "after the pattern shown him in the mount," by Moses in the wilderness; although on a grander scale, at least as regards the inner sanctuary, and with other marked peculiarities. The which resemblance is also expressly intimated to us.—For it was called upon one occasion "the temple of God:" on another, in words only referable to the Jewish temple or tabernacle, "the temple of the tabernacle of witness, in heaven."—Moreover in its parts and divisions it well corresponded with that of Israel. The temple proper or sanctuary, was similarly constituted of the holy place and that most holy: save that there was no veil, as of old, to separate them: the one being characterized by the golden altar of incense, and, I think too, by the seven burning lamps; the other by the divine glory, and the ark of the covenant. A court too appeared attached to this sanctuary, just as to the Jewish, and one similarly marked by an altar of sacrifice standing in it: besides that there was the similar appendage of an outer court also, as if of the Gentiles.

As the visions proceeded, other objects appeared in connected landscape, around and beneath the temple. Nearest was seen the Mount Zion and its holy city: not the literal Jerusalem, which had been levelled to the ground, and was now literally in bondage with her children; but that which, though in some things different, sufficiently resembled it to have the likeness at once recognized, and to receive the appellation:—then, beneath and beyond, far stretching, even as it might have appeared from that high mountain, whence were seen in a moment of time the kingdoms of the world and the glory of them, the miniature but living landscape of the Roman Empire.—Both the Mount Zion and the temple seem to have appeared high above the earth, although not altogether from it; and the former, as well as latter, in the near proximity to the heavenly glory within the sanctuary. So that while, on the one hand, the temple might be called "the temple of the tabernacle of witness in heaven," and they that were true worshippers and citizens in the temple and Mount Zion, "the tabernacle in heaven,"—yet, on the other, the outer court of the temple appeared accessible to the inhabitants of the earth below, and holy city susceptible of invasion from them.

(To be continued.)

The Three Sons.

THE author of this exquisite piece is the Rev. Thomas Moultrie, an esteemed clergyman of the Church of England. The conception of the poem is quite original; the description of the three little boys is a picture for a painter; the sentiment is extremely touching. Few who are parents could read it without a sympathetic sob. The simplicity of the language assorts well with the simplicity of the idea, and the pure spirit of pious resignation which it breathes—the consolation found by the Christian in the promises of his faith—is the poetry of religion.

He has run into the error, very common among those who are unenlightened respecting the new creation, of ascribing to the intermediate state a condition to which the just will only attain at the resurrection of the dead; and connection with the body is spoken of as an evil, whereas the Scripture points to a reunion with it as an event most ardently to be desired. The poetry however is admirable, and we give it for that.

I have a son, a little son, a boy just five years old,

With eyes of thoughtful earnestness and mind of gentle mould.

They tell me that unusual grace in all his ways appears,

That my child is grave and wise of heart beyond his childish years.

I cannot say how this may be—I know his face is fair,

And yet his chiefest comeliness is his sweet and serious air;

I know his heart is kind and fond, I know he loveth me,

But loveth yet his mother more with grateful fervency;

But that which others most admire is the thought which fills his mind,

The food for grave, inquiring speech he everywhere doth find.

Strange questions doth he ask of me, when we together walk;

He scarcely thinks as children think, or talks as children talk,

Nor cares he much for childish sports, dotes not on bat or ball,

But looks on manhood's ways and works, and aptly mimics all.

His little heart is busy still, and oftentimes perplexed

With thoughts about this world of ours, and thoughts about the next;

He kneels at his dear mother's knee, she teacheth him to pray.

And strange, and sweet, and solemn then, are the words which he will say.

Oh, should my gentle child be spared to manhood's years, like me,

A holier and a wiser man I trust that he will be;

And when I look into his eyes and stroke his thoughtful brow,

I dare not think what I should feel, were I to lose him now!

I have a son—a second son—a simple child of three;

I'll not declare how bright and fair his little features be—

How silver-sweet those tones of his, when he prattles on my knee.

I do not think his light blue eye is like his brother's keen,

Nor his brow so full of childish thought as his hath ever been;

But his little heart's a fountain pure, of kind and tender feeling,

And his every look's a gleam of light, rich depths of love revealing,

When he walks with me, the country folk, who pass us in the street,

Will shout for joy and bless my boy, he looks so mild and sweet.

A playfellow he is to all, and yet with cheerful tone

Will sing his little songs of love, when left to sport alone.

His presence is like sunshine sent to gladden home and hearth,

To comfort us in all our griefs, and sweeten all our mirth.

Should he grow up to riper years, God grant his heart may prove

As sweet a home for heavenly grace, as now for earthly love,

And if beside his grave the tears our aching eyes must dim,

God comfort us for all the love which we shall lose in him.

I have a son, a third sweet son; his age I cannot tell,

For they reckon not by years and months where he has gone to dwell.

To us, for fourteen anxious months, his infant smiles were given,

And then he bade farewell to Earth, and went to live in Heaven.

I cannot tell what form is his, what look he

weareth now,

Nor guess how bright a glory crowns his shining seraph brow:

The thoughts that fill his sinless soul, the bliss which he doth feel,

Are number'd with the secret things which God will not reveal;

But I know (for God hath told me this) that he is now at rest,

Where other blessed infants be, on their Saviour's loving breast.

I know his spirit feels no more this weary load of flesh,

But his sleep is blessed with endless dreams of joy for ever fresh.

I know the Angels fold him close beneath their glittering wings,

And soothe him with a song that breathes of Heaven's divinest things.

I know that we shall meet our babe, (his mother dear and I),

Where God for aye shall wipe away all tears from every eye.

Whate'er befalls his brethren twain, his bliss can never cease;

Their lot may here be grief and fear, but his is certain peace.

It may be that the tempter's wiles their souls may sever,

But, if our poor faith fail not, he must be ours forever.

When we think of what our darling is, and what we still must be,

When we muse on that world's perfect bliss, and this world's misery;

When we groan beneath this load of sin, and feel this grief and pain;

Oh! we'd rather lose our other two than have him here again.

Priestly Avarice.

The Paris correspondent of the London *Morning Advertiser* states that fierce war has long been raging between the *Siecle* and the *Univers*. The former denounces with dignity and moderation the great scandal caused in the minds of all who profess and call themselves Christians, by the degrading shifts to which even high dignitaries of the Roman Catholic Church in France have recourse, for raising the wind. It warns the public against the ceaselessly-increasing dangers which lurk under the constant appeals made by Mother Church, to the worst passions of our nature, which it excites in our eagerness to clutch at filthy lucre; it calls attention to the numberless lotteries which are advertised for "sacred" purposes. How the spirit of gambling is stirred up even in the remotest provinces, by huge placards, calling upon the people to take tickets in the lottery, for St. Rich's Church at Montpellier; reminding the public, that the drawer of the first prize will receive 100,000*fr.* This Holy Lottery was to be drawn on the 16th, and is merely instanced as one of many like speculations.

The *Siecle* mildly rebukes the Priest Desauze who has put forth prospectuses offering masses, and the protection of the Virgin, for money. It publishes a prospectus just issued from the printing office of Malassis and Broix: "Catholics of France, here is a secure foundation (investment) for you in the Church of the Immaculate Conception. A mass daily and in perpetuity. Here is an ever-yielding source of grace during life, and a precious help after death. Will you take shares? A mass is surely worth as much as the blood of Godhead. This treasure you may procure for an oboli. Happy the man who can appreciate the value of a mass. Mary the Virgin does not reckon up the sum which is brought to her, but the heart that brings it. Ye, then, that have but centimes, give your centimes to your Mother. Send your offering in a post-office order."

Extra Genesee.

Those accustomed to looking over reports of market prices, cannot fail to have noticed that the tip-top price for flour has always been set down against the brand "Extra Genesee." There is another fact connected with this brand of flour that may have surprised some persons, especially those who have had occasion to buy a barrel for home use. Two months ago we reported "most grades of flour a little lower," and almost every week since the same report has been made. The aggregate of these "depressions" amounts to more than \$2 a barrel on common brands; and yet within two weeks "Extra Genesee" has sold nearly as high as at any time in twenty years. The reason for this is that large numbers of families will use nothing else. "Extra Genesee" they must have, whatever be its price,—and the supply of this brand having been limited, the fortunate holders have been able to obtain their own price.

Now what is this "Extra Genesee." A number of years since, the best flour was undoubtedly obtained from wheat grown in the "Genesee country," embracing a dozen or more counties

in Western New York. The superior character of this flour was owing, in part, to the excellent mills in that section. This fact having become known among Eastern consumers, this flour acquired an established reputation, which it has retained long after there were any real grounds for the distinction. Bakers, and those who use large quantities of flour, have been aware of this, and it is seldom that we see the flour unloading at their establishment marked with this practically obsolete brand. Equally good flour is now obtained from wheat grown in Canada, Ohio, Michigan, Indiana, Illinois and Wisconsin. But the great majority of families still cling to the old brand as the only one worthy of confidence.

The truth is, not one-fourth of the "Extra Genesee flour" sold in this market is made from Genesee wheat. As there is more champagne wine sold in New York city alone than there is produced in the whole country where that wine is native, so there is at least three times more Genesee flour sold than is grown in the whole Genesee country proper. Much of this brand of flour comes from the extensive mills at Rochester, but it is well known that those mills derive their principal supplies of wheat from the Western States and the Canadas, and in this case, Genesee flour means that *made* (not grown) in that country, or rather upon the Genesee River.

The finest, whitest flour is that which contains the greatest proportion of starch, but such flour is not by any means best adapted to supply the laboring man with the elements of muscle or power. The dark Southern flour usually abounds in gluten—a substance more nearly resembling human muscle; and the man who is obliged on Saturday night, from the scantiness of his earnings, to send home a barrel of dark Southern flour, may console himself with the certainty that his low price flour will yield himself and family more of the needed nourishment than that which would have left thirty to fifty per cent. less of his hard earned money for other necessities.

Our advice to the mass of flour buyers is, to cease to attach so much value to the outer marking upon flour barrels. It not sufficiently experienced yourself to judge of the quality, go to a reliable dealer and buy flour warranted good. If your bread is not as *white* as starch, it may taste quite as well, if you are assured that it is fully as nourishing; and remember at the same time that it costs a great deal less money: though if you throw away your partiality for a particular brand, you will in three times out of four get flour equally if not for much less money.



The Advent Herald.

BOSTON, SEPTEMBER 29, 1855.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

MR. WILLIAMSON'S REJOINER.

(Continued from our last.)

Mr. Williamson continues:

Again if you will carefully review what you have said, page 180, in reply to my assertion that to inherit land has but one meaning in or out of the Bible when used literally and always refers to the time of natural life, and we think that you will be convinced that we were substantially right. You admit indeed that it is so when man is the giver, but not certainly so when God is. This we admit; but the *onus probandi* of its having a different meaning in the promise to Abraham is certainly with you. It will not do to take it for granted in a matter of so much importance.

Again, for some reason or other, Mr. W. has failed to meet the point of our argument, which may not have been expressed with sufficient definiteness to attract his attention. The point is this, that the *duration* of the period in which any one is to inherit does not depend at all on the meaning of the word *inherit*, but on the meaning of the terms by which the duration of the inheritance is expressed.

The only meaning of *inherit*, whether in or out of the Bible is to receive and hold or possess. We have also shown that it is applied, both in the Bible and out, to the inheriting of eternal life and

the kingdom of God, which Mr. W. will not attempt to apply to the present life. Because man cannot give an inheritance beyond the present life it does not follow that God cannot; but this, as we before said, depends not on the meaning of *inherit*, but of the terms of duration by which its continuance is expressed.

Does "forever and ever," denote endless duration? Mr. W. says:

The attempt to prove this you have fairly made, page 116, 117, in your effort to show that the promise and oath of God secures the land of Canaan to Abraham and his seed without end. Of this proof you say, page 220, "We clearly demonstrated in our former reply to Mr. W. that the forever in one case is not the same as the forever in the other. In the gift of the land to Abraham and his seed it is *gad goh-lahm* but in the institution of the Jewish passover and priesthood it is simply *goh-lahm*. And the distinction which we made between the two was that both *gad* and *goh-lahm* are Hebrew words, expressive when used singly of forever a duration the *terminus ad quem* of which is to be determined by the nature of the subject, but that when conjoined they form a compound or Hebrew superlative expression of *forever and ever*, it being everywhere thus rendered except in the single instance of the promise to Abraham where it consequently must have the same meaning—unending duration. This distinction we venture to say cannot be obviated by any ingenuity of argument." Revelation and not ingenuity of argument, we wish to use, and truth we desire to make our only end. But are you certainly right in the above?

Here you assert that the forever in the promise to Abraham, (Gen. 13:15,) is *gad goh-lahm* and differs in form from the forever in the institution of the passover, (Ex. 12:14, 17,) where *goh-lahm* only is used. Now if you will cast your eye to Ex. 12:24, when Moses immediately after receiving his directions from the Lord, told the elders of Israel how long the Lord had directed them to keep the passover, you will find the time expressed by the words *gad goh-lahm*, precisely as in the promise to Abraham, proving as far as similarity of language can prove it, that the time the passover was to be kept by the Levitical priesthood was just as long as the land of Canaan was given to Abraham and his seed. The forms of expression being precisely alike both in Hebrew and in English,—and does it not prove also that *gad goh-lahm* and *goh-lahm*, are used interchangeably and with the same sense by the Hebrews. Must you not then admit that this part of your argument is not tenable? For nothing can be plainer than that the forever, in the direction of Moses to Israel, expressive of the time they were to keep the passover, is the same both in Hebrew and English, that is used in the promise to Abraham. Again you say that the compound Hebrew phrase *gad goh-lahm* is uniformly translated forever and ever, meaning unending duration. Turn then to the following texts, Ex. 12:24, 14:13; Deut. 12:28, 29:29; Josh. 4:7, 24, 14:9; 1 Sam. 1:22, 2:30, &c. &c., and see if in these cases the term *gad goh-lahm* is not translated simply forever? and whether it always means unending duration? Do we not then arrive at the conclusion before stated, namely, that as the same forever both in Hebrew and English defines the time the passover was to be kept by the Levitical priesthood, and the land of Canaan by the seed of Abraham, that both must end at the same time, since there is nothing in the context to show the contrary. But the passover and priesthood have ceased and the possession of the land also. Has not then the right of inheritance ceased also? we think the proof is strong that it has, both from prophecy and facts.

That we may do Mr. Williamson no injustice, we have re-inserted in full his remarks on this point, in which we frankly confess he has fairly met, and partially turned the tables upon us.

We were correct in our statement respecting the difference between the form of the Hebrew, in Gen. 13:15, and that in Ex. 12:14, 17, and in Num. 18:8, 11, 19—the texts before quoted by Mr. W. But,

We were incorrect in the supposition that the list of texts we gave where both words occurred was a full list. We said on p. 117 referred to:

"In the texts quoted by Mr. W. there is used only the Hebrew word '*goh-lahm*' while in Gen. 13:15, there are two Hebrew words '*gad*' and '*goh-lahm*' each of which is rendered *forever*, but which when united are expressive of '*for ever and ever*.'" To illustrate this, it is only necessary to compare the following complete list of texts, in which both occur. To make it plain, the part representative of *gad* is given in SMALL CAPITALS, and that of *goh-lahm* in italics.

Gen. 13:15, "To thee . . . and to thy seed *for ever*,"

Ex. 12:18, "The Lord shall reign *for ever* AND EVER,"

Psa. 9:5, "Put out their name *for ever* AND EVER,"

Psa. 10:16, "The Lord is King *for ever* AND EVER,"

Psa. 21:4, "Length of days *for ever* AND EVER,"

Psa. 45:6, "Thy throne, O God, is *for ever* AND EVER,"

Psa. 45:17, "The people praise thee *for ever* AND EVER,"

Psa. 48:14, "God is our God *for ever* AND EVER,"

Psa. 52:8, "The mercy of God *for ever* AND EVER,"

Psa. 111:8, "They stand fast *for ever* and ever,"

Psa. 119:44, "Keep thy law continually *for ever* AND EVER,"

Psa. 145:1, "I will bless thy name *for ever* AND EVER,"

Psa. 145:2, "I will praise thy name *for ever* AND EVER,"

Psa. 145:21, "Bless his holy name *forever* AND EVER,"

Isa. 30:8, "For the time to come, *for ever* and ever,"

Dan. 12:3, Shall shine "as the stars *for ever* AND EVER,"

Mic. 4:5, "The Lord our God *forever* AND EVER."

"The foregoing are all the passages given in Longman's Hebrew and English Concordance, in which the two words occur in connection: and as they are rendered *for ever* and *ever* in each instance, except that in Gen. 13:15, it follows, that there the same words have the same meaning, and may also be rendered in the same manner.

"There being this difference in the original between the '*forever*' in Gen. 13:15, and that in the texts quoted by Mr. W., it answers his question, 'why forever means longer in the one case than in the other?' and demonstrates that Abraham's title to the land was not for the same time that the Jewish ordinances were."

In the above we depended as will be seen on "LONGMAN'S Hebrew and English Concordance"—supposing that that gave all the texts in which this form of the Hebrew occurs. We must however now admit that Longman has not referred to all the texts in which it is to be found; for Mr. Williamson has instanced the following, in all of which the same form of the word exists, as will be seen by referring to the Hebrew Bible, excepting the text, Joshua 4:24, in which we fail to find it. His other texts—texts which he did not before refer to,—are

Ex. 12:24, "An ordinance to thee and to thy sons *forever*,"

"14:13, Shall see them again no more *forever*,"

Deut. 12:28, "That it may go well with thee and thy children after thee *forever*,"

"29:29, Those things which are revealed belong unto us and to our children *forever*,"

"Josh. 4:7, A memorial unto the children of Israel *forever*,"

"14:9, Thine inheritance and thy children's *forever*,"

1 Sam. 1:22, That he may appear before the Lord, and there abide *forever*,"

"2:30, Should walk before the Lord *forever*."

In instancing the above texts Mr. W. has fairly demonstrated that Gen. 13:15, is not the only place where this form of the word is rendered *forever*. As to the difference in signification of the two forms of the Hebrew, we have taken the trouble to write to a distinguished Professor of Hebrew, who replies as follows:

"Dear brother:—The Hebrew *על* signifies, as Gesenius says, 'perpetual time—eternity.' In such cases it is a noun. (In two or three instances, as Gen. 49:27; Zeph. 3:8; Isa. 33:23; it signifies, 'spoil, prey.') The force is the same as that of the noun *על*. But besides this (and here is one of your mistakes) *על* is a particle signifying (not 'for,' as you suppose) but *to, even to, unto*. Now then in Gen. 13:15 it is a particle, so that *על לך* means, 'to everlasting,' or 'unto forever.' And so in Exod. 12:24, where *על* occurs. In Isa. 30:8 the word occurs both as a particle and preposition *על* לך. Here *על* with *ל* ('for') before it, signifies 'for-ever,' and the phrase literally is, 'forever—unto everlasting.' In this case it is emphatic, but usually means no more than '*forever*.' Gen. 13:15 *על לך* ('unto forever') *על* is a particle. In Exod. 12:24 *על לך* 'unto forever.' Exod. 12:14, 17 the word *על* alone is used. In my opinion, there is no difference as to signification between *על* alone, and *על לך* ('forever') and 'unto forever.' In Joshua 4:7; 14:9 Daniel 12:28; 29:29 Exodus 12:24; 14:13 1 Samuel 1:22; and 2:30

But in Joshua 4:24 *על* לך 'cal-haggamim,'—'all the days' (equivalent to '*forever*.')

"In all your quotations from the Psalms, as well as Daniel 12:3 and Micah 4:5, the phrase is uniformly *על לך*, where *על* is 'for,' or 'to,' and *לך* before *על* (equals *על* is the conjunction 'and.' Here *על* is a noun. Hence the phrase is 'forever and ever.' Mr. W. has therefore proved that *על לך* does not imply more than *על*. There are no Hebrew readings which would vary the case. *על* may occasionally be rendered 'until.'—See Gesenius.

"Professor Stuart, some years before his death, wrote a thorough-going article on the Hebrew and Greek terms usually translated forever, eternal, &c. It was published first in some religious periodical (perhaps at Andover) and afterwards in a small 18 mo. book. You will find the subject exhausted in that work. I repeat it, *על* sometimes is 'forever,' and sometimes, that is, when it immediately precedes a noun, such as *על לך*, it is a particle (preposition) equal to *על לך*, *unto, even to, until*.

"I should pronounce *על* 'o laum,' and *על*,

'ad,' and *על* 'ed,' (or o-lam). Your Eng. Heb. Concordance, I suppose, gives 'the sound of 'g' hard. It is now usually silent."

In view of the above, we cheerfully yield the point at issue respecting the difference in the signification of the two forms of the Hebrew, excepting as qualified by the foregoing. But shall we then also concede the point that the promise to Abraham was only for a limited period and fulfilled in the possession of the land by his seed? It will be remembered that our position was based on two arguments, entirely independent of each other—the first of which still remains intact, viz., that the duration of the period designated by the word *forever* is to be determined by the nature of the subject. It does not always mean unending duration; and yet it is the most significant word in existence that is expressive of duration unending. If the nature of the subject is such that there manifestly can be no reference to eternity, the word must be understood in a qualified sense; but if there is no necessity in the nature of the subject for thus qualifying its significance, it obviously must be received in its unlimited meaning. And therefore if it was clear from the Scriptures that Abraham was never to be raised from the dead, so as to be in a condition to inherit the possession promised, or if it was predicted that the earth was not to endure forever, then it must be understood as an hyperbole, and as limited by the impossibilities of the subject, by limiting conditions, as in the case of the Jewish ordinances. Therefore till Mr. W. disproves that the meek shall inherit the earth for ever, or that God will not do as he said to Israel: (Ezek. 37:12.) "open your graves, and cause you to come up out of your graves, and bring you into the land of Israel," we shall feel that the subject is not necessarily restricted to a limited period, and that the forever, to which the inheritance was promised to Abraham, will be the forever of the new creation.

Mr. Williamson farther says:

The other part of your main argument is negative, derived principally from the saying of Stephen, (Acts 7:5,) that God had not given to Abraham the land he promised. This at first seems very plausible, but we think will not stand the test of a careful examination. At the time to which Stephen refers God had given to Abraham neither land nor seed to possess it, nor had made Abraham a great nation nor blessed all the nations of the earth in him, and yet he promised Abraham that he would do all these; and we think he has done all since that time. He surely made him a great nation and blessed all nations in him. This last promise could not be fulfilled in the person of Abraham more than in Noah, or Daniel, or Samuel, as before shown, nor could Abraham in person become a great nation in whom all the nations of the earth were to be blessed as promised (Gen. 18:18,) you will we think agree with us that these later promises of making Abraham a great nation in whom all the nations of the earth were to be blessed have been fulfilled to Abraham in his seed since his death. Has not then the promise to him give the land of Canaan also, since he was not to get possession of the land, till 400 years after, to which Stephen distinctly refers? Is there not just as much evidence and even more that the promise to give to Abraham the land of Canaan was fulfilled in his seed since to them it was first promised see Gen. 12:7 as that the promise to make him a great nation &c. was? Your reply on page 213 to the passages there referred on this point, viz. Gen. 22:3; 18:19; 22:18 and 28:14, to which I have added Gen. 12:2, all which teach that the promises were to be fulfilled in his seed, we think can hardly satisfy yourself. With these facts before me, I must still adhere to my former expressed opinion that Abraham's title to the literal Canaan has expired, and that the partition wall between Jew and Gentile has been broken down, and is never to be rebuilt in this world or the next.

The point in the argument based on Acts 7:5, is in the land's being promised to Abraham personally, whereas, though he dwelt in it and died in it, he never personally could call it his own; so that we understand that he received it not, in the same sense that all the worthies, (Heb. 11:39,) "having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect"—as they will be in the resurrection and new creation, when all promises, not necessarily limited by their subjects, will be, without any hyperbole, fully realized.

The fulness of the blessing of all nations in Abraham, we do not suppose will have been completed, until the consummation, when there shall have been gathered out of all nations a people to whom the kingdom and dominion under the whole heaven will be given for an eternal possession—each portion of them being located in accordance with the will of Him, who "hath determined the

times before appointed, and the bounds of their habitation."

In reference to the supposition that we can hardly be satisfied with our reply to his position that the promises to Abraham were to be fulfilled in his seed, we have only to reply that we never use arguments that we are dissatisfied with, without at the same time admitting their inconclusiveness. And that we are ready promptly to relinquish an argument when it is disproved, we think we have given Mr. W. evidence.

Respecting the partition wall between Jew and Gentile, we agree with Mr. W. that it is broken down forever—all being elevated to equal privileges in all things—there being no more wall between Jew and Gentile, than there is now between one of the United States and another.

MY JOURNAL.

FINALE TO CALIFORNIA.

My visit to California was not connected with any important enterprise, either religious or mercantile. But being well nigh crushed under a weight of labors and responsibilities for many years, from which I felt I ought to have relief at least for a time, and being invited by cherished friends to visit that State, and having a son there whom I wished to see, I decided to take a respite from labor, and recruit my health by a voyage to the Eldorado of the West.

I had not thought of preaching at all in that region. Such had been the reports of the moral and religious condition of California, that I could not entertain a thought of preaching my views among them with any acceptance. And having no business in view, I expected to visit my friends in retirement, and look about and take a view of the country for a couple of months, and then return. But judge of my surprise when on the way, and while there, as also on the way home, I was kept constantly at work, both in public and private, in preaching and expounding my views of the coming and reign of our Saviour. I wish here to say, that in no State of the Union have I found a more kind and generous reception than in California. So things turned out very differently from what I anticipated.

In giving some account of my tour, I did not at first think to give more than a brief sketch, which I supposed might interest my personal friends. But I continued to write, as new and interesting scenes and subjects presented themselves, until I have unintentionally written enough for a little volume. I have been gratified to learn that the sketches have been received with much interest, by most that have read them. Thus my labors abroad and my Journal at home have not been altogether in vain.

While in California I directed my attention to all subjects and questions of interest, but was chiefly interested in the moral and religious state of things there.

The first stage of society, in 1848 to '50, was indeed awful. The emigrants were mostly made up of the corrupt, profane, and reckless. Morals were bad, and of religion there was very little, except the name. There was not much preaching, and this out of doors, or in a gambling saloon, given for the time for this object. There was scarcely a family in the country; society was unnatural, and continually going from bad to worse.

The second stage of society, from '51 and onward, has very greatly changed, and for the better, in all its departments. The moment good families began to emigrate, the moral and religious condition of society began to improve. Woman has done more to elevate society in California, than any other instrumentality. Under these influences the moral and religious institutions of the State began to take a permanent hold of society, and a new order of things began to appear.

There are five religious denominations who now exert considerable influence,—the Episcopalians, Methodists, Presbyterians, Congregationalists and Baptists. To these may be added the Romanists, who exert, in their way, considerable power.

Among the Protestants, the Methodists have taken the lead in effective labor, although others have not been behind in labors and sacrifices for the salvation of men. Many of these churches have revivals among them, and number in their membership some of the most devoted and excellent Christians. Sabbath schools are sustained, in which 8000 children are instructed.

On the subject of education I would remark, there are no common schools supported by the State. Yet each denomination could if they chose, establish schools, and receive funds from the State treasury for their support. The Papists have done this to some extent, and have in this respect advantage over Protestants. The city of San Fran-

cisco, and some other cities, support free schools, of the first order.

There are two institutions for the higher branches of education, one by the Methodists and the other by the Romanists, both located at Santa Clara. There are, also, two High Schools for young ladies. On the whole, the cause of education is gaining strength in this new State.

The subject of Temperance is receiving the attention of a large class of the people. It is thought that they will get a prohibitory liquor law, at the next session of the legislature.

Several laws were enacted the last year against gambling, Sunday amusements, buying and selling on the Sabbath, dueling, carrying pistols and bowie knives, &c., which were creditable to the State. And it is to be hoped they will have ability to carry them out.

The religious press is in the hands of Methodists, Presbyterians and Baptists. They maintain a high moral code, and sustain the reforms going on in the State. The secular press is conducted with much ability, and speaks out strongly on the questions which they advocate or oppose. Some take a high moral position, and others truckle to public sentiment.

California is a noble State. It has the best climate and soil in the world. All she needs to give strength, health and permanence to her moral and religious institutions is sober, moral and industrious citizens from the Atlantic States. She wants them to come "bag and baggage," and settle in her rich valleys, fertile mountains, or cities, as citizens, to build up permanent society;—not to come and dig her treasures, and rob her both of her wealth and society. The course taken by most has been to visit the State, and by gold digging or speculation get what they could, and then leave with their gains. But for the inexhaustible resources of the State, it would have been bankrupt long since.

In conclusion, I should be ungrateful did I not bear my testimony to the liberal hospitality of the citizens of California generally, and to my friends in particular. From the time that I landed, until my return, for nearly three months I received the kindest attention, and the most liberal entertainment.

In San Francisco, brother John C. Pelton and family not only received me, but cared for me when sick, and did all that could be done for my comfort and recovery. In Coloma, brother S. N. Nichols and family received and treated me with distinguished favor, and liberality, which I can never repay. Brother Luther Davis, of the same place, formerly of Charlestown, Mass., with his family, were constant in their attentions for my comfort, and liberal in the support of my mission, for which I trust they will not lose their reward. Mr. and Mrs. Chalmers of the Sierra Nevada House, and Mr. and Mrs. Seales, were very kind and liberal, as also many others in that town, whose names I cannot give. Mr. Joseph Aram, of San Jose, and Mr. Cloutman and family, of Sacramento, are also remembered as my benefactors. These, with numerous others, will receive my thanks for their kindness and liberality to me, a stranger among them, and my prayers for their health and happiness in this world, and in the world to come life everlasting. There may we meet, and renew our friendship to endure forever.

NEW WORK.

"RAMBLES IN EASTERN ASIA, including China and Manilla, during several years' residence, with notes of the voyage to China, Excursions in Manilla, Hong-Kong, Canton, Shanghai, Ningpo, Amoy, Fouchow, and Macao. By B. L. Ball, M.D. Boston: James French & Co. 1855."

This is a volume of 420 pages, of which we have been furnished with a copy a few days in advance of its publication. Its author is a gentleman of this city, who, on the completion of his collegiate and medical studies, took a voyage to the east, and has given us, in the small compass of the present volume, an interesting account of his voyages and travels. We have done with this what we do not with every book that we notice, and that is, we have read it, which enables us to speak with confidence of its interest and merits.

Sojourning so long, as the author did, in the countries noticed, and traveling extensively in them, his opportunities for hearing, seeing, and learning of the manners, habits, customs, ideas and modes of thinking, among the people he visited, have seldom been equalled. A perusal of the volume demonstrates, not only that he improved his opportunities to the best advantage, but that he has successfully embodied the results of his observation. Two characteristics, very essential in a book of travels, are here very prominent, and are very happily combined, viz., 1st, an ability to see all that is of importance to be seen, to notice it in all its peculiar features, and to discriminate what

would be of the most interest; and 2d, to so describe the various events and objects seen, as to engross the attention of the reader, to carry him in imagination to the very places and objects visited, and to fix his interest during the perusal of the volume.

Those possessed of any imagination will fancy themselves, in the perusal of these "Rambles," in the company of the author, and will not wish to leave him till he has completed his journeyings. There is a vividness of description and minute delineation of scenes and circumstances which bring them so present that no effort is necessary on the part of the reader, to imagine that he himself sees and hears the things narrated, and that they are passing before his eyes. He looks on the expressionless faces, oblique eyes, long cues, and fancy dresses, and he listens to their unintelligible gibberish, and he witnesses their various and comical acts. And also he visits the places of curiosity and interest, which are of frequent occurrence in this volume. Sights at sea and sights on shore are numerous narrated and of great interest; so that the reader not only learns the characteristics of the people of those comparatively unknown countries and cities, but he learns the condition of their surface, soil, climate, and productions, the style of their dwellings, temples, and gods, and their great natural curiosities, &c., &c.

As this volume becomes known, we doubt not that it will be highly prized, widely circulated, and extensively read.

New Chart.

We now have a supply of charts of both kinds; on thin paper, for mailing, price, 36 c. per copy. For clubs of four or more, we will send to one address four copies for \$1, including postage. In this way neighborhoods can be supplied at a cheaper rate than by ordering single copies. Every subscriber to this paper should have a chart.

Charts on rollers, in a permanent form, are now ready. Price, 75 c. We have arranged to send these by mail also, where they cannot be sent by express; and free, at the same price, to any who may wish them in this permanent form.

Clubs that send for four or more copies will be furnished at the rate of 50 c., or four for \$2, postage included.

We put them at the lowest possible price, in order to bring them within the reach of all. This chart, it will be seen, gives a clear view, at a glance, of the whole scheme of Dr. Elliott's great work, now being given, in its most important features, in our columns. Its correctness must be tested by our readers, who, we are happy to know, consist mostly of those who, like the noble Bereans of old, search the Scriptures daily, "to see whether these things are so."

RETURN FROM THE COUNTRY.—I returned the 24th inst., after a most pleasant and successful tour among the mountains in Vermont and New Hampshire, but have to leave on the 25th for the Conference in Worcester, so that I have no time to arrange my appointments this week for the West, or other parts. Next week they will appear. I shall also answer, without delay, the letters of numerous correspondents.

Whiting's Testament.

"THE Good News of our Lord Jesus, the Anointed; from the critical Greek text of Tittmann." We have a few more copies of this work on hand, which we will supply to order.

NEW EDITION of an important tract, by N. N. Whiting, entitled a "Prophetic view of the Condition of the Nations, which is immediately to precede the Second Advent." \$3.00 per 100, for distribution.

Our readers are well aware that we have never advertised patent medicines—but we now publish an advertisement of Ayer's Pills, not because we are paid for it alone, but because we honestly believe that Dr. Ayer is one of the best Physicians and Chemists of the age, and because we know from experience that his Cherry Pectoral is the best medicine for a cough that ever was invented. We have been cured by it of a severe Bronchitis, and have given it to our family with unfailing success for Colds, Coughs, Whooping Cough, Croup, &c. Our neighbors who have tried the Pills represent them as an extraordinary good medicine.—*Democrat, McArthur, Vinton Co., Ohio.*

COLPORTEURS WANTED.—Who will go? We have made an outlay for this work, but as yet very few have entered upon it. It is a noble work. Are there not many among us who will prepare and enter upon it this autumn. Now is the time to send your orders, that we may furnish all the publications advertised.

EXPOSITORY.

THE PROPHECY OF ISAIAH.

CHAPTER LXVI.

He that killeth an ox is as if he slew a man;
He that sacrificeth a lamb, as if he cut off a dog's neck;
He that offereth an oblation, as if he offered swine's blood;
He that burneth incense, as if he blessed an idol.
Yea, they have chosen their own ways, and their soul delighteth in their abominations.—v. 3.

The killing of an ox, refers to its being done for a burnt-offering; which being hypocritically performed is as odious to God as murder. This is evidently addressed to irreverent and hypocritical worshippers, to whom God said, (Isa. 1:11,) "To what purpose is the multitude of your sacrifices unto me saith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." The Lord said of some who offered sacrifices that, (Ezek. 23:39,) "when they had slain their children to their idols, then they came the same day to my sanctuary to profane it." God regarded them alike, when they sacrificed their children, as when they sacrificed oxen—their temper and spirit being the same in each performance.

It was an abomination to offer a dog in sacrifice. Moses said, (Deut. 23:18,) "Thou shalt not bring . . . the price of a dog into the house of the Lord thy God for any vow." and to call one a dog, was an expression of contempt. But among the heathen, the dog was regarded with favor, and was often sacrificed. Among the Egyptians, dogs and cats were objects of worship. But a lamb, or as in the margin a "kid," when impiously offered, was no more than those.

An "oblation" was a thank-offering, or present to the Deity, made of flour or fruits, &c.; but this, impiously offered, was no more acceptable than swine's blood—an animal offered by the heathen, but declared to be abominable in the law.

"Burneth incense," is in the margin, "maketh a memorial of"—incense being burned as a memorial, or remembrance offering. This with a wrong spirit, was as offensive as idolatry.

It is not improbable that reference is here made to the regard which God would have for the continued performance of the ceremonies of the Jewish law, after Christ should have suffered, whose death and atoning sacrifice they typified. The Jewish service was virtually set aside by the death of Christ; and subsequently, to perform the sacrifices and oblations which before had typified a coming Messiah, would be to deny Christ as the Saviour and to look for one to come. The Jews, therefore who rejected Jesus, and continued to burn incense in the temple, killing oxen and sacrificing lambs for burnt-offerings, were as odious in the sight of God, as those who blessed idols, and sacrificed dogs and swine in heathen temples. As every time they thus sacrificed, they crucified the Son of God afresh and put him to an open shame, the act was as abominable as the murder of a man.

The figures in this text, are the synecdoche in the use of one of the several kinds of animals and classes of persons referred to, for their several kinds and classes: the metonymy in putting the killing of an ox, and cutting off the head of a dog, for the offering of those animals in sacrifice, and blessing an idol for the worship of it; the simile, in the comparison of those several kinds of worshippers; and the substitution in the use of "ways" for their course of conduct,—which was the result of their own choice, they taking the same delight in offering abominations that they did in presenting what were once acceptable objects of sacrifice.

I also will choose their delusions, and will bring their fears upon them;
Because when I called, none did answer; when I spake, they did not hear:
But they did evil before mine eyes, and chose that in which I delighted not.—v. 4.

"Delusions," is in the margin, "devices," which are evidently put by metonymy for the calamities which should be the punishment for such conduct. "Fears," by the same figure, is put for the objects of their fear—the evils which they dreaded, and thought to avert by abominable idolatrous rites. To "bring them" upon them, is a metaphor expressive of their being subjected to such. The Jews crucified the Saviour, for the ostensible reason that it was necessary for their national existence. They said, (John 11:48,) "If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and nation."

Calling and not answering and speaking and not hearing, are put by substitution for warnings and entreaties, indicated by God's providences or communicated by his messengers, and the disregard had for such expressions of mercy—continuing their iniquities even in the presence of the Almighty—for which eyes are put by a metonymy.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

"REJOICE EVERMORE."—1. THESS. 5:16.

This is one link in that golden chain of precepts which St. Paul addressed to the Thessalonians; it consists of but two words, still it is not to be set aside or counted of no importance. Though short, it is comprehensive. "Rejoice evermore," an exhortation to those to whom it is addressed, to feel joyful, and be glad at all times. As the instructions, admonition and precepts contained in Paul's epistles to the churches of his day, are generally as important to the Christian of the present time, we may consider it to be the duty of the Christian to rejoice.

But what has he to rejoice in? it may be in the wonderful works of creation around him; in the ever varying beauties of nature, produced by the change of seasons; in the good things of life, with which he has been blessed; in the success of his schemes and plans to obtain a competency; but in any and all of these the worldling may rejoice; besides they are of a transitory nature. Those who are commanded to "rejoice evermore," must have something different from these—some object which will give them permanent satisfaction. What shall it be? where are we to find what will make us at all times feel joyful? Surely we shall seek in vain among objects and creatures created: "passing away," is written on everything of an earthly nature; even the dearest friends, ere we have hardly learned to love them, are cast down by the great destroyer, and borne from our midst, and we are left (as far as their presence contributed to our joy,) to be sad evermore. Paul, however, in his letter to the Philippians, says, "Rejoice in the Lord always;" and as if to make it more emphatic, he adds, "and again I say rejoice."—Phil. 4:4. And truly may the Christian be glad in Him who is the author of all subordinate causes of enjoyment. As he contemplates the wonderful character of the almighty Maker of the universe, as he meditates on his gracious dealings with the children of men, as he remembers the mighty manifestations of his power in behalf of his ancient people, and his answers to the prayers of his people now, as he thinks of himself, how he has been brought from "darkness to light," and "from bondage into the glorious liberty of the sons of God;" when he realizes all this, well may he with the Psalmist, be glad, and "joy in the God of his salvation." How can he help it! he is constrained thus to do, and under all circumstances he does rejoice. Sometimes clouds and darkness may gather around him so thick that he almost loses sight of his God, but if his faith is as strong as it should be, it is only for a short season; "weeping may endure for a night, but joy cometh in the morning."

We have cause for rejoicing in the loving kindness of God; how was this exhibited by his sending his Son to die for man, who by sin had fallen from a state of holiness and purity, and had lost the favor of his Maker. And how frequently has the Christian cause for joy as he has fresh proofs of this same loving kindness. We may also rejoice in his strength, for when sorely tempted and tried, and feeling unable of ourselves to stand, we have only to go to him in our need to receive a full supply. His wisdom, long-suffering, goodness, truth and justice, are all reasons why we should rejoice in him. Whether blest with an abundance of this world's good, and prosperity smiles upon him, or poverty, affliction and trials be his lot, the Christian rejoices, for he has the assurance that "All things shall work together for his good."

But the chief joy of the righteous is in view of the prospect that lies before them, when they shall have done with all things pertaining to this present life—when their warfare will be ended, and they shall have gained the victory over sin and death, and receive their long promised reward. When by faith they take hold of the great and precious promises which God has made to those that love him, no wonder that they "rejoice with joy unspeakable and full of glory." Their joy is indescribable; nothing on earth can be compared to it; it is a high and holy emotion, which only

those who have renounced the pleasures and vanities of earth, and have their eyes fixed on the glories of the world to come, have ever experienced.

Thus all true Christians must necessarily rejoice. But my dear brethren and sisters, of "like precious faith," who are looking for the immediate return of the Saviour—who profess to be daily expecting the realization of our blessed hope, have we not greater cause for joy than any other class? As the weary mariner after a long and tempestuous voyage is filled with joyful emotions as he draws near home, so may we "lift up our hearts rejoicing, for our redemption draweth nigh." We are nearing the haven of eternal rest; the signs thicken as we advance, that we are almost home; soon the last trial will have passed, the last temptation will have been overcome, and we shall be welcomed to those "joys which eye hath not seen, ear hath not heard, neither hath it entered into the heart of man."

O let us in view of this glorious, this blissful prospect, gird up the loins of our minds anew, "watch, and be sober," "hoping to the end for the glory that shall then be revealed." Let us while probationers in this world of change and sorrow, so live that we shall find our chief joy in the love, service and adoration of our God, that through eternity, we may be permitted to join in that eternal song of rejoicing, which shall be sung by all the ransomed host around his everlasting throne.

S. A. GORTEN.

Manchester, Mass., Sept., 1855.

AN EXTRACT.

"For I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end."—Jer. 29:11.

And will God in very deed think upon man, who is a worm of the earth? He will, he does. Although the inhabitants of the globe are as grasshoppers before him; although the nations are but as the drop of the bucket; yet he vouchsafes to think of man, and the meanest of all the flock may say with David, "I am poor and needy, yet the Lord thinketh upon me."

But what are his thoughts? "Thoughts of evil undoubtedly," says the conscious sinner. "What other thoughts can a God so great, so holy, and so just, entertain of me? Surely he meditates my destruction, and is now fitting to the string that fatal arrow, which must pierce my heart with unutterable woe." No, trembling believer! thou art mistaken. Look at his own words, "thoughts of peace, and not of evil." What hast thou to do with evil, hast thou forgotten "the Lamb of God," who bore away thy sins, and forever removed the curse? It is utterly abolished, and he hath solemnly sworn, "I will not be wroth with thee any more." Strike up then that cheerful strain, which the evangelical prophet long ago prepared: "O Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou hast comforted me."

Amazing mercy! God entertains thoughts of peace towards us. The thoughts of a wise and good father who directs the education of his son destined for a princely inheritance—the thoughts of a tender hearted mother, comforting her weak and disordered child—the thoughts of an affectionate "brother born for adversity," like Joseph, whose bowels yearned over his kindred. But comparison fails. "I know the thoughts that I think, and thou only knowest, O God!"

If the believer judge of God's thoughts by present appearances of providence, or in a gloomy hour, or in a season of temptation, O how widely will they differ from the truth! as, at the best of times, they must fall below it. Our largest ideas, borrowed from human transactions, are too contracted. His "thoughts are not our thoughts," but are elevated above them, "as the heavens are higher than the earth." One of Alexander's favorites modestly objected to a magnificent offer made him by that prince, "It is too great for me to receive." "It may be so," said Alexander, "but it is not too great for me to give." The believer is often ready to say, can my sins be pardoned? can a soul black as mine be purified? is it possible I shall ever hold out to the end? can the great God love me? can everlasting glory be mine? yet all this may be, and if we have fled to Jesus, all this shall be. "For I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end."

Best of all, it is the end that crowns the work. O miserable end will thine be, poor worldling! I envied thy glittering pomp and noisy mirth, till I went into the sanctuary of God, there I beheld thy end. But "mark the perfect man and behold the upright; for the end of that man is peace," and eternal life. This is the expected end. M. M. M.

In all extracts from the *Herald*, we like to know

the author, and the volume and page from which the extract is taken.—Ed.

LETTER FROM E. C. CROWELL.

[By a misdirection, this letter did not come to hand till Sept. 8th, which will account for its delay.]

BRO. HIMES:—I do not often trouble you with reports of preaching tours and exploits, but I cannot resist the inclination to report a hasty visit to Hubbardston, about twelve miles north-west from our place. As brother Burnham was to preach at Holden on the 12th inst., I was at leisure to go where I pleased, and having heard of the Adventists in Hubbardston, I concluded to visit them, or at least visit the place and learn their condition. I had determined to offer my services to the M. E. preacher, but as he was to exchange with some one on that day, I did not see him. I called upon a few families and got out an appointment for preaching in a public hall on Sunday. Being an entire stranger, and having given but short and limited notice, we had but a small hearing. Some friends came in from Rutland, however, which gave us a tolerable congregation. I preached three times, and left somewhat wiser than when I went there.

It seems that the "time brethren" have been preaching in this place for a year or so past, and have succeeded in making some converts to the time of the second advent. There has been considerable excitement in the place, some excesses, a little fanaticism, great disappointment of the honest ones, and consequently, a great reaction. The town's people have become very much prejudiced against them, and everything else that bears the name of advent. They have been made to believe, that almost all the Adventists, of any account, had embraced the time; so that adventist is another name for *timist*. I found much prejudice against the church, and more against the *Advent Herald*, Himes, and all that sympathize with him.

After preaching, one man asked, "Is this man in fellowship with the *Herald* and Himes?" Being informed that I was, in all essential points, he said, "I shall believe no more stories hereafter, till I know about them myself." Another said, "I have heard so much about Himes and the *Herald* that I cannot have confidence in them any way," so I saw but little of him. But as these men have seen and known but little of Himes and the *Herald*, whence these prejudices? Knowing who have been their preachers, and being yankees, we can guess pretty nearly. I gave away some copies of the *Herald*, furnished by brother Burnham, and hope some subscribers will yet be obtained in that place.

I met here with brother J. D. Merriam, who had been engaged in preaching the time. He is now engaged in circulating Dr. Cumming's, and other works, according to your plan. Success to him and others engaged in this good enterprise.

One of these people, not long since, said she could not see what the Adventists could find to preach about, if they did not preach time. They know nothing of what it has cost in toil, money, and suffering, to sustain this cause thus far. Now the time is past, they have but little interest in the great questions of the age; the millennium, resurrection and restoration. These questions must be agitated, and I believe, they will yet take their ancient place in the Church as orthodox doctrine.

I am glad the *Herald* has been kept on in its honorable course, and pursued the even tenor of its way, till now it rides above the storm, in joyous hope of a better day.

I found here also a few families keeping Saturday as a day of rest, and working Sunday. These persons are spoiled for all usefulness, however honest they may be, or good they may have been.

Since my return I have thought much of our cause. What would have become of it, if all had pursued the course that these men have done? Their sin was not in believing in "time," but in tearing down everything else to make way for that. O that all honest hearts would remove the stumbling blocks from the way, and build again the things they once destroyed. Yours,

E. C. CROWELL.

NOTE.—There has been much bitterness among a certain class who were engaged in the late movement. This bitter and bigoted spirit has sometimes shown itself in hostility to the churches generally, and in particular against the regular and healthful form of the Advent movement. It is a pleasant fact to know that there were many excellent brethren and sisters among them, who lamented and testified against these things. We hope a better state of things is before us.

LETTER FROM W. BURNHAM.

BRO. HIMES:—We rode, Wednesday, Aug. 20th, twenty miles, to an evening meeting in Beverly township. A good congregation assembled in a small school house in the woods, to whom I spoke upon faith, the necessity of believing the gospel in order to be saved, and the salvation promised to them that believe. Had a good hearing. Rough and dusty roads, and the breaking down of brother Campbell's almost worn out buggy three or four times, has rendered our journey thus far rather unpleasant. Brother C. certainly deserves a better carriage.

Thursday, Aug. 30th.—Rode 28 miles, to brother Beamers, a Baptist brother, in the town of Burford, at whose house we remained over night. Before we left, brother B. gave us his name as a subscriber to the *Advent Herald*. May it prove a blessing to him and his kind family.

Friday, Aug. 31st.—Preached this evening, after riding 26 miles, in a little new village called Avon. The inhabitants generally came out, and gave us a very candid and attentive hearing, on the promised inheritance.

WESTMINSTER.

We arrived on Saturday, and commenced our work in this place on Sunday morning, Sept. 2d. A large school house was well filled on the Sabbath, and all listened attentively to the gospel of salvation. We held meetings four evenings during the following week, which were well attended, increasingly interesting. We have reason to believe that our labors in this place, as the Lord's humble servants, have resulted in much good.

This church is comparatively young, and has had to endure much opposition from a certain sect, which has, however, rather tended to strengthen and confirm them, than otherwise. If proper means are used, others may be added to the little flock. They are now making an effort to build a chapel. While they labor and toil hard, as do farmers generally in this province, for the bread which perisheth, may they also "labor to enter into that rest" that remaineth for the people of God. There is reason to fear that some of our brethren in this province, as well as in other parts of the country, are sinfully anxious to accumulate property—to be rich in this world. And hence they overwork themselves and their families. We ought to make the kingdom of God the great object of our desire. The Lord help us to do so.

I gave a discourse Friday evening in another neighborhood, in this town, where no Advent minister had ever preached. It was an interesting season.

W. BURNHAM.

LETTER FROM C. N. CRAWFORD.

Who proposes to enter upon the work of a colporteur.

BRO. HIMES:—Yours of the 25th Aug. is received. In answer to your question, I say, I am a firm believer in the personal appearing of our Lord and Saviour Jesus Christ to raise the righteous dead, change the righteous living, and establish his everlasting kingdom under the whole heaven; and my faith is predicated on his blessed word. I believe we are past the three prominent signs given by our blessed Saviour, and one is the time of distress of nations with perplexity, and our Saviour says, "when ye shall see all these things come to pass, know that it is near, even at the doors." I believe there will be living witnesses of the dark day that will see the Son of man coming in his glory.

2. My object in entering into the business proposed, is not for the sake of speculation, although I should like to make a living, and I think I can, by being diligent. I am aware that Advent publications as a general thing are not very popular; but I am willing to sacrifice on my part for the sake of having them brought before the people. I intend to enter the business soon if nothing happens.

3. I have for many years felt to sympathize with you in your untiring labors for the salvation of men, and the spread of the glorious gospel that proclaims a coming Saviour; and it has often been a cause of wonder to me that brethren who have shared in the rich benefit of your labor, by receiving the *Herald* year after year, should be so negligent about paying their just dues, and necessarily having your mind encumbered with things from which it ought to be free. I judge no man, but I fear there are too many that profess the Advent faith, whose hearts are not in the work, but are willing that Christ should be king and they his subjects, if he will reign above and let them stay upon the earth and enjoy their present comforts, not properly realizing that they are the Lord's stewards and must soon be called to render an account of their stewardship. Oh let us try to learn what the will of the Lord is, and pray that he will give us grace and strength to perform the

same to his glory. It will be a lamentable thing for those who have hoarded up riches here, when the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat, the earth and the things that are therein shall be burnt up. But may we, with good scriptural evidence, say, "Nevertheless we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness."

I hope the brethren who can will enter this field of labor, and spread more extensively the news of the soon coming King: and in a small degree (if I have a right understanding of it,) help bear the burden of our beloved brother Himes, who has borne the heat and burden of the day these many years, and so fulfil the command of our Saviour, who said, "Occupy till I come!" Oh may we be found of him in peace, and enter through the gate into the city, is the prayer of your brother in Christ,

C. N. CRAWFORD.

Dunham, Sept. 1st, 1855.

Letter from O. Rockwell.

BRO. HIMES:—The church on Black Creek, in Fairfield, are prospering, earnestly contending for the faith once delivered to the saints. Taking the Bible for their all-sufficient rule of faith and practice, they are unmoved by the "lo heres, and the lo theres;" nor are they carried away by the spirits of demons that are working miracles, nor having fellowship for those that are, knowing that we cannot be partakers of the Lord's table, and the tables of devils. I labor with them one half of the time, the other half they hold prayer and conference meetings. A weekly prayer meeting is well sustained. Eight have been buried with Christ in baptism this summer past. The Lord is truly with us, and we are striving for the kingdom—we love the King, the territory, the capital, subjects and laws. Therefore we love to speak of the glory of the kingdom, and talk of his power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Yours, waiting for redemption,

O. ROCKWELL.

The Last Words of David Brainard.

"O THAT His kingdom might come in this world; that they might be all love, and glorify him for what he is in himself; and that the blessed Redeemer might see of the travail of his soul, and be satisfied! Oh come, Lord Jesus, come quickly."

The views here expressed are very different at least than those which are now generally entertained respecting the future glory of the church on earth. It is specially to be noticed that Brainard associated that period with the coming of the Lord Jesus. His biographer, (Rev. Jonathan Edwards) thus comments on these words of that eminent saint.

"As Brainard's desires and prayers for the coming of Christ's kingdom were very special and extraordinary, so, I think we may reasonably hope, that the God who excited those desires and prayers will answer them with something special and extraordinary. And in a particular manner do I think it worthy of notice for our encouragement, that he had his heart [as he declared] unusually drawn out in longings and prayers for the flourishing of Christ's kingdom on the earth, when he was in the approaches of death; and that with his dying breath he breathed out his departing soul into the bosom of his Redeemer in prayers and pantings after the glorious event, expiring in very great hope that it would soon begin to be fulfilled."

We some query whether the above is sufficiently definite to warrant us in supposing that he did not look for a spiritual coming and kingdom.—Ed.

Extracts from Letters.

Mrs. S. HADDOCK writes from Jonesville, C. W., Aug. 28th, 1855:—"Bro. Himes:—I am glad you are taking means to circulate Dr. Cumming's writings. They are what the world needs at this time, and they cannot help doing much good. I hope good and holy men will respond to the call to act as agents. God speed them on this errand of mercy!"

"The entire world is looking for a millennium of their own creating. Fowler and his adherents for an intellectual millennium, to be brought about by gradual progression; the Spiritualists are about ushering in a millennium of their fancy, calculated to uproot and undermine the foundations of society, and establish on its ruins a permanent basis for the hopes of the whole human family, in all coming time. Both of these classes are independent of the Lord. They are going to have it all their own way; but 'He that sitteth in the heavens shall laugh.' Men can appoint,

but God will disappoint. The church is looking for the conversion of the world. Oh how can they be so self-deceived? Wicked men and seducers are waxing worse and worse, and will continue to do so until the end. So says Jesus. Yours in Christ."

SISTER LOUISA S. PHARES writes from Hamilton, Ohio, Sept. 5th, 1855:—"To all my brethren and sisters in the faith of the speedy coming of Christ, I would say, Hold on to that hope that was once delivered to the saints. The second coming of Christ was intended to stimulate and encourage the Christian, even in the apostles' day, and now, how much more should his coming engross our attention. What! look back now, when the fulfillment of prophecy has evidently brought us to or near the close of time. No, brethren, let us look up, and to unbelief give no heed. But let us not suppose that we can do anything without divine help. Through God's assistance we may be able to withstand all the devices of Satan. Oh how strong is the tide against which we must steer our course. And we must look to the Saviour; not for one moment doubt his power to take care of all our interests. Especially has the Lord promised if we seek first the kingdom of heaven, that all necessary good should be added thereunto. By seeking the kingdom of heaven, I believe is meant not only conversion, but by every means to fortify ourselves against the wiles of Satan, who is continually at our side holding out inducements to turn us aside, filling our hearts with unbelief, and placing before us, as he did before the Saviour, the kingdoms of this world. With all manner and every variety of temptation would he beset those who are engaged in seeking earnestly the kingdom of heaven and his righteousness. And knowing these things let us strive to be able to give to every man a reason for our hope that is within; and in order to do so, let us provide ourselves with such assistance as is in our power,—among other things, the researches of those whom we believe God has raised up,—such as God in his providence has placed on the watch-tower, and put in their hearts to cry,—'The hour cometh,' not an uncertain sound, but such as are able to mark the signs and show unto the people what the Lord has said. Your sister in Christ."

P. H. HOUGHNOWN writes from Kingston, C. W., Aug. 22d, 1855:—"Bro. Himes:—I would improve a moment to let the brethren know where I am, and what I am about."

"Last winter I travelled around the head of Lake Ontario, and gave a lecture in almost every city and town of any note. The subject was the War in the East, and who would probably come off conquerors. I had large congregations and a good hearing. In some places the chapels were readily opened, and on one occasion the minister of the chapel in the city of Hamilton, made quite a favorable application of the subject. Now I am on a tour East, as far as Brockville. And I may possibly go to Canada East; for I would like to see brother Hutchinson once more. If you find a place in your paper for these few lines, you will please your old friend."

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a new work, by Rev. J. Litch, Philadelphia, just published.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be; the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office,

46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

Dr. Litch's Medicines.

I was afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIHU HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmuth street, Philadelphia, January, 1855.

JOHN L. FULTON.

I have had a cough for ten years past; one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

AYER'S PILLS

Are curing the Sick to an extent never before known of any Medicine.

Invalids, read and judge for yourselves.

JULES HAUELL, Esq., the well-known perfumer, of Chestnut-street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual, but safe and pleasant to be taken—qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW writes from Baltimore, 15th April, 1854:

"Dr. J. C. AYER—Sir: I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and Bilious headache, which have of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unflinching success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Sec. of the Penn. Railroad Co., says:

"Pa. R. R. Office, Philadelphia, Dec. 13, 1853.

"Sir: I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be while my means will procure them."

The widely-renowned S. S. STEVENS, M. D., of Westworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience that they are an invaluable purgative. In cases of disordered functions of the liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and perfectly safe—qualities which make them an invaluable article for public use. I have for many years known your Cherry Pectoral as the best cough medicine in the world, and these Pills are in nowise inferior to that admirable preparation for the treatment of diseases."

"Acton, Me., Nov. 25, 1853.

"Dr. J. C. AYER—Dear Sir: I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial, and an untold amount of suffering, have been completely cured in a few weeks by your Pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long."

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind, besides the unendurable pain; at others it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore."

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person."

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude,

Yours, &c.,

MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true."

ANDREW J. MESERVE,

Overseer of the Portsmouth Manufacturing Co."

CAPT. JOEL PRATT, of the ship Marion, writes from Boston, 20th April, 1854:

"Your Pills have cured me from a bilious attack which arose from derangement of the Liver, which had become very serious. I had failed of any relief by my physician, and from every remedy I could try; but a few doses of your Pills have completely restored me to health. I have given them to my children for worms, with the best effects. They were promptly cured. I recommended them to a friend for costiveness, which had troubled him for months; he told me in a few days they had cured him. You make the best medicine in the world, and I am free to say so."

Read this from the distinguished Solicitor of the Supreme Court, whose brilliant abilities have made him well known, not only in this but the neighboring States:

"New Orleans, 5th April, 1854.

"Sir: I have great satisfaction in assuring you that myself and family have been very much benefited by your medicines. My wife was cured two years since, of a severe and dangerous cough, by your CHERRY PECTORAL, and since then has enjoyed perfect health. My children have several times been cured from attacks of the influenza and croup by it. It is an invaluable remedy for these complaints. Your CATHARTIC PILLS have entirely cured me from a dyspepsia and costiveness, which has grown upon me for some years.—Indeed, this cure is much more important, from the fact that I had failed to get relief from the best physicians which this section of the country affords, and from any of the numerous remedies I had taken."

"You seem to us, doctor, like a providential blessing to our family, and you may well suppose we are not unmindful of it."

Yours respectfully,

LEAVITT THAXTER."

"Dr. J. C. AYER—Honored Sir: I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your Cathartic Pills."

Yours with great respect,

LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

Prepared by J. C. AYER, Practical and Analytical Chemist, Lowell, Mass.

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Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union; London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

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[Aug 25—1 yr]

HARRISON'S

COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium ingredients will find it a perfect substitute for both those disease-engendering and health-detracting articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 328 Washington street, opposite the Adams House, Boston.

[Aug. 25—1 yr.]

BROOKLYN HOMOEOPATHIC PHARMACY,

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J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arsenical Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

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The above medicines and books are for sale also at this office

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous humors, and sore throat.

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BY JOSHUA V. HIMES.

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ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Lemuel Osler.
SHARONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUT, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Sheffield, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

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ADVENT HERALD.

BOSTON, SEPT. 29, 1855.

ITEMS.

THE whole number of deaths from yellow fever in Norfolk since the commencement of the epidemic, as ascertained by actual interments, is 1057.

ONE man has been fined \$20 and costs, in New Haven, for cruelty to a horse, and another, for cruelty to animals, has been sent to jail for 30 days, in addition to the fines.

At a wedding party given near Danceyville, in Haywood county, Penn., a few days ago, forty-five of the guests were poisoned. One man is dead, and several other persons are not expected to recover. The poison was contained in some of the ingredients of cake used on the occasion.

THE Newport News, a paper published in Kentucky, opposite to Ohio, at the suggestion of some prominent slaveholders in Kentucky, proposes that a convention be held in Frankfort to adopt a plan for the gradual abolition of slavery in that State.

SPANISH mackerel, caught off the shores of Long Island, are in the New York market. This kind of fish is said to be equal to salmon in delicacy of flavor.

A DAY or two since, a letter passed through the Post-office in this city directed to the "junior infirmary," which was doubtless intended for the Eye and Ear Infirmary.

THE whole number of deaths from yellow fever, in Portsmouth, Va., up to the present time, is estimated at six hundred.

A SON of Mr. Sheldon Young, of Jackson's Grove, Illinois, aged about four years, was trying to open a barn door; and for that purpose placed a chair near the wall in order to enable him to reach the fastenings, when the chair slipped out from under him, and his head was caught between two boards of siding, in which position he was found a few minutes after lifeless.

A WOMAN of Middlezey, Eng., named Curle, was brought to the Bridgewater Infirmary recently, suffering dislocation of the jaw caused by an enormous yawn.

THE Times Vienna correspondent says that the King of Prussia has dropsy in the chest, and that the disease is slowly gaining ground.

MR. JACOB COURSEN, of Sussex county, N. Y. in binding a sheaf of wheat took up a rattlesnake and bound it so tight that it could not escape.—He was unaware of the fact until his attention was called to it by a boy, and then he killed it.

THE REMOVAL OF THE SEAT OF GOVERNMENT.—It affords us pleasure to be able definitely to announce the arrangements as to the return of the Seat of Government. The offices in Quebec are to be closed on the 21st inst., and they are to be opened in Toronto on the 10th of October.—Toronto Patriot.

"SLAVES CANNOT BREATHE IN ENGLAND!"—Two laborers left their work (haymaking) on a farm near Chelmsford, England, recently, to see the review of the Essex Yeomanry, and on the complaint of their employer were sentenced to fourteen days imprisonment and hard labor. Maj. Palmer, the commandant, asked the home secretary to remit their punishment, but Sir George Gray declined.

SCHOOL FOR SAILOR BOYS.—In the neighborhood of Liverpool, Eng., there is a full sized brig sunk into the earth, all rigged and equipped. The intention of this is to teach such children as intend to follow the sea, the nature and management of a vessel. Some times, on very stormy nights, the boys are piped out of bed and sent on board and aloft to unfurl and furl sails, in order to acquaint them with some of the duties they will have to perform in after life, as soon as they get into deep water.

AMERICAN DENTISTS.—The Philadelphia Bulletin, in an article on the recent Dental Convention, remarks, that it is universally admitted that the dentists of America are the first in the world,

that the most eminent in Paris for years have been Americans, and a German dentist knows of no higher praise for any improvement in his profession than to term it American. It is easily enough explained without going too far. They have more experience. There is no country in the world where there are so many rotten teeth.

ANOTHER PERVERSION TO ROME.—Some sensation has been created in the religious world by the announcement that the Rev. George Hobart Doane, son of the Rt. Rev. Bishop of the Diocese of New Jersey, and officiating until lately with his father, at Burlington, has recently been converted to Romanism. Mr. Doane was deposed from the ministry on the 15th inst. by his father, who says that the party has acted unadvisedly and hastily, and on that conviction the sire invokes the prayers of the faithful, that his erring son "may be brought back to the way of truth and peace."

ANOTHER EL DORADO.—The territory which has been acquired by the United States under the Gadsden treaty with Mexico, is said to be rich in gold and silver mines. The precious metals are found in many places along the newly surveyed boundary line, and in localities distant from each other.

COCHETTI RELEASED.—The Genoa correspondent of the Newark Advertiser writes under date of July 28th:—

"Cochetti, the poor sear-maker, recently sent to prison for a year by the police of Florence, for quietly teaching his children the Protestant Bible, has been released by the Grand Duke of Tuscany, at the instance of the British government, through Lord Normanby, its Minister at Florence, on condition that he absent himself from the country during the term of his sentence. The honest fellow has sought an asylum in this city, by the aid and advice of a benevolent society in England."

A NEW WORK.

IN THE PRESS OF JOHN P. JEWETT & COMPANY, TO BE ISSUED IN TWO WEEKS.

"THE TIME OF THE END:"

"A Prophetic Period developing, as predicted, an Increase of Knowledge Respecting the Prophecies and Periods that Foretell the End:"

"Illustrated by the History of Prophetic Interpretation, the Expectation of the Church, and the Various Computations of the Times of Daniel and John, by Commentators, who generally terminate them between A.D. 1830 and 1880. Also,

"Our Present Position in the Prophetic Calendar," with his ('Apocalyptic Seven-Sealed Scroll,') by the Rev. E. B. Elliott, A.M.;

"Lectures on the Nature and Nearness of the Advent, by the Rev. John Cumming, D.D.;"

"Lectures on the New Heavens and New Earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and,

"The Testimony of One Hundred Witnesses Against the Modern Whittan Theory of a Millennium before the Advent."

"Shut up the words and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased."—Dan. 12:4.

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Watchman, What of the Night?

The Expectation General that a Crisis is Impending.

God reveals Coming Events.

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Erroneous expectation in the 10th century.

The Epoch of the Reformation.

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Luther's view of the nearness of the End.

Views of the Reformers on the Time of the End.

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Bishop Latimer.

The Reformation under the Sixth Trumpet.

The Anabaptists and Fifth Monarchy men.

Their kingdom a temporal one.

Seven Thunders uttered their voices.

The Time not then.

The word to be preached again to all the world.

The Midnight Cry.

The Year-day principle of Interpretation.

The Periods of the Apocalypse were the key to the times of Daniel.

THE HALF CENTURY OF EXPECTATION OF THE CHURCH.

THE EPOCH OF A. D. 1836.

James Albert Bengel, John Wesley.

THE EPOCH OF A. D. 1843-4.

Hans Wood, Esq., William Miller, William Cunningham, Esq., Rev. Matthew Habershon.

THE EPOCH OF A. D. 1847.

Rev. R. C. Shimeal, Joseph Wolf, Rev. Frederic Sander.

THE EPOCH OF A. D. 1864-6.

Rev. Thomas Scott, D.D., Rev. Alfred Bryant, Rev. William Cogswill, D.D., Rev. George Stanley Faber, D.D., Rev. John Cumming, D.D., Rev. E. B. Elliott, A.M.

THE EPOCH OF A. D. 1868.

The Rev. Edward Bickersteth.

THE EPOCH OF A. D. 1871.

J. A. Brown.

THE EPOCH OF A. D. 1880.

THE REV. WM. HALE, D.D.

THE CONCLUDING CHAPTER OF MR. ELLIOTT'S GREAT WORK ON THE APOCALYPSE.

Our Present Position in the Prophetic Calendar.

VIEWS OF DR. JOHN CUMMING ON THE PERSONAL AND PRE-MILLENNIAL ADVENT OF CHRIST, IN LECTURES DELIVERED AT EXETER HALL, LONDON, 1848.

Christ's Advent Premillennial.

The Signs of the Second Advent.

Abstract of his Lectures.

The Moslem and his End.

The Nearness of the End.

THE NEW HEAVENS AND THE NEW EARTH.—SERMON, By the Rev. Thomas Chalmers, D.D. LL.D. SERMON, By the Rev. John Wesley.

THE FUTURE CONDITION AND DESTINY OF THE EARTH. By Edward Hitchcock, D.D., LL.D.

ONE HUNDRED WITNESSES ON THE STAND: TESTIFYING AGAINST THE MODERN WHITTAN THEORY OF A MILLENNIUM OF RIGHTOUSNESS BEFORE THE COMING OF CHRIST AND RESURRECTION OF THE SAINTS.

The Temporal Millennium a Modern Novelty.

Those who sleep with Jesus.

THE TESTIMONY OF THE REFORMERS, From Martin Luther, Philip Melancthon, John Knox, John Calvin.

TESTIMONY OF MARTYRS OF THE CHURCH OF ENGLAND.

From Bishop Hugh Latimer, Bishop Nicholas Ridley, "the holy John Bradford," Archbishop Thomas Cranmer.

TESTIMONY OF OLD ENGLISH CHURCH DIVINES.

From Bishop John Davenard, D.D.; Archbishop James Usher, D.D.; the illustrious Joseph Mede, D.D.; Robert Maton, A.M.; Bishop Jeremy Taylor, D.D.; the learned Theophilus Gale; Thomas Burnett, D.D.; Bishop Joseph Butler; Bishop Thomas Newton, D.D.; Archbishop William Newcome, D.D.

Testimony of Sir Isaac Newton.

TESTIMONY OF THE WESTMINSTER ASSEMBLY'S DIVINES.

From William Twisse, D.D.; Jeremiah Burroughs, D.D.; Peter Sterry; Thomas Goodwin, D.D.

TESTIMONY OF OLD ENGLISH DISSENTERS.

From A. Grosse; "sweet old John Durant," Thomas Vincent; Thomas Watson; Richard Baxter; Joseph Alleine; James Janeway; Stephen Charnock, D.D.; John Howe, A.M.; Matthew Henry; George Benson, D.D.; Sayer Rudd; Isaac Watts, D.D.; Rev. Augustus Montague Toplady.

From the "seraphic Samuel Rutherford."

TESTIMONY OF THE EARLY NEW ENGLAND DIVINES.

The Rev. John Davenport; Rev. Thomas Wallis; Rev. John Eliot; Rev. Samuel Whiting; Rev. Samuel Mather; the Rev. Increase Mather, D.D.; Rev. Cotton Mather, D.D.; Rev. Thomas Prince; the Saybrook Platform; Rev. Joshua Spaulding.

TESTIMONY OF BAPTIST DIVINES.

From John Bunyan; Rev. John Gill, D.D.; Rev. Robert Hall, A.M.; Rev. John Cox.

TESTIMONY OF METHODIST DIVINES.

From the Rev. John Wesley; Rev. Charles Wesley; Rev. John Fletcher; Rev. Thomas Coke, D.D., LL.D.; Rev. J. Watts.

TESTIMONY OF SCOTCH PRESBYTERIANS.

From the late Thomas Chalmers, D.D. LL.D.; Rev. W. H. Hewittson; Rev. Robert S. Candlish, D.D.; Rev. William Anderson; Rev. R. McDonald; Rev. Patrick Fairbairn; Rev. George Gillfillan; Rev. James Bonar; Rev. Horatius Bonar, D.D., LL.D.; Rev. Andrew Bonar.

From the Rev. James Hamilton, D.D., of Eng.

TESTIMONY OF MINISTERS OF THE CHURCH OF ENGLAND.

From the Rev. C. D. Maitland; Rev. Joseph D. Ardy Sarr, A.M., M.R.J.A.; Rev. Hugh McNeile, D.D.; the Hon. and Rev. Gerard T. Noel, A.M.; the Hon. and Rev. H. Montague Villiers, M.A.; Rev. Edward Auriol, M.A.; Rev. William Pym, M.A.; Rev. C. J. Goodhart, M.A.; Rev. T. Dalton, M.A.; Rev. S. W. Brooks, M.A.; Rev. W. R. Freemantle, M.A.; Rev. Thomas Hill, B.D.; Rev. Edward Bickersteth; Rev. James Haldane Stewart, M.A.; Rev. E. Hoare, M.A.; Rev. B. Philpot, M.A.; Rev. Maurant Brock, M.A.; Rev. John Hooper.

TESTIMONY OF ENGLISH AND SCOTCH LAYMEN.

From his Grace, George, Duke of Manchester; William Cunningham, Esq.; Hugh Miller, Esq.; Matthew Habershon, Esq.; William Thorp, Esq.; Charles Sabine, Esq.

From his Serene Highness, Charles, Landgrave of Hesse; from the Rev. Ridley H. Herschell.

TESTIMONY OF AMERICAN EPISCOPAL DIVINES.

From the Rt. Rev. C. P. McIlvaine; the Rt. Rev. John H. Hopkins; the Rt. Rev. John P. Henshaw; Rev. Stephen H. Tyng, D.D.; Rev. E. Winthrop, M.A.

Testimony of William Miller.

TESTIMONY OF MINISTERS AND LAY MEMBERS OF AMERICAN PRESBYTERIAN AND CONGREGATIONAL CHURCHES.

From the Rev. George Duffield, D.D.; Rev. Ch's

K. Imbrie; Rev. Alfred Bryant; Rev. Nathan Lord, D.D.; Rev. John King Lord; Rev. John Richards, D.D.; Rev. Thomas Wickes; Rev. Iliam Carleton; David N. Lord, Esq.; Eleazer Lord, Esq.

TESTIMONY OF MISSIONARIES OF THE CROSS.

From Rev. Joseph Wolf; Rev. H. W. Fox, B.A.; Rev. Walter M. Lowrie; Rev. Daniel Poor, D.D.; Rev. F. De W. Ward.

IS SUCH TESTIMONY OF NO VALUE? THE HOPE OF ISRAEL.

It will contain 408 pages, and be for sale at this office. Price, \$1.00 Postage, about 20 cts.

Conference Notice.

There will be a Conference for the purpose of strengthening the saints, and the conversion of sinners, at Montgomery, Vt., to commence Oct. 10th, in the evening, and hold as long as thought proper.

B. S. KEYNOLDS.
I. H. SHIPMAN.

New Hampshire State Conference.

A State Conference is now in contemplation to be held about the 20th of Oct., at Lake Village.

The committee hope to be able to give particulars next week.

East Weare, N. H., Sept. 22, 1855.

T. M. PREBLE.

Appointments, &c.

Providence permitting, I will preach at Westboro', Mass., October 10th; at Worcester, the 11th; at Springfield the 12th; at Albany, the 13th. Week day meetings at half past 7 o'clock. At Waterford, N. Y., Monday, 15th; Greenfield, 16th; will friends be present from Middleboro' and elsewhere? Low Hampton, 17th; will Elder Farrar arrange? Bristol, Vt., 18th; will Elder Besworth arrange? Addison, 19th; will brother Daniel Smith call for me at the Vergennes depot, on the arrival of the first train from Bristol? Waterbury, Sabbath, 21st; Burlington, 23d; from thence on a tour to the West.

N. BILLINGS.

If the Lord permit, I will preach at the Reed meeting house in Richmond, Me., Sunday, Sept. 30th.

R. R. YORK.

I will preach in Haverhill next Sabbath, Sept. 23d, and the Sabbath following in Boston, and Elmer Himes will preach in Haverhill the same day, Sept. 30th.

CYRUS CUNNINGHAM, JR.

Providence permitting, I will preach at W. Brattleboro', Vt., Sabbath, Sept. 30th; Mount Holly, Sabbath Oct. 7th; Low Hampton, N. Y., 9th; Bristol, Vt., 11th; Colchester, 12th; Fairfield, (near brother White's) Sabbath 14th; Montgomery, 16th; Potter, C. E., 17th; Magog, 21st. Week day appointments at early candle-light.

ADISON MERRILL.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. L. Barnop, of Cabot, Vt., was credited in July \$2 to 792—do not find any E. G. B. on the book.

Jos. Southwick—The P. M. of Mansville, N. Y., wrote that the paper is not taken from the office. As this brother is a new subscriber, and paid in advance, there must be some mistake in the direction. Can some one explain?

C. Stowe—The two dollars pays the chart and the No. 2 of Herald to 776. The credit in Herald of Aug. 25th was an error. We find no credit on the book. Credit \$1 on No. 1 of Her. from 769 to 789.

Tho. Harrop—O. Booz was credited \$1, to No. 737, for money lost a few months since. We now take \$1 from your account and credit him to No. 763, and leaving you paid only to 749. We suppose this to be from you, although the letter is signed only by initials which appear to be I. H.—Is it right now?

D. Bosworth—Please present my thanks to the brethren of Addison county, for their valuable token of remembrance.

Herald to the poor—J. J. Gall \$4.00

PROPOSITION OF S. M. WOOTAN,

To raise \$1000 in aid of the Herald office, by having two hundred persons pay \$5.00 each, by the first of January, 1856.

S. M. Wootan	\$5.00
A. Friend	5.00
D. Prescott	5.00
J. Yose	5.00
A. Friend of the cause	5.00
J. Pearce	5.00
Mary Stratton	5.00
B. F. Brownell	5.00
J. L. Clapp	5.00
T. Wardle	5.00
Dr. Ely	5.00
O. E. Noble	5.00
Luther Edwards	5.00
Franklin S. Sage	5.00
A lady friend	5.00
P. Ryan	5.00
Elisha Rich	5.00
James Truesdale	5.00
Sylvanus Judson	5.00
Thos. J. Atkins	5.00
A lover of the cause	5.00
A. Pearce	5.00
Angered sister	5.00
A friend	5.00
Paul Hardy	5.00
A. Coburn	5.00
A sister	5.00
A. Coburn	5.00
William Nichols	5.00
T. Hasbary	5.00
A sister	5.00
Anthony Pearce	5.00
Nathan Clark	5.00
W. H. Riley	5.00
Wm. H. Sage	5.00
V. Streeter	5.00

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 711 was the closing number of 1854; No. 737 was the end of the volume in June, 1855; and No. 763 is to the close of 1855.

W. Huntley, 756; J. H. Baker, 763; Mrs. P. M. Perkins, 763; L. Conkey, 774; N. Collins, 774; N. Wheeler, 777; S. Wood, 768, sent book; Mrs. S. Senter, 774; T. I. Groat, 774; C. York, 774; W. H. Durrell, 763; Mrs. A. Rockwell, 600; L. Squires, 768; D. H. Warren, 774; J. Morse, 737; Thomas Eddy, 737; W. Lowell, 774; T. B. Carpenter, chart, &c.; L. Newcomb, 763; E. Edgerton, 774; L. Parker, 768; Amos Emerson, 763; E. Colcord, 746; J. Cummings, Jr., 711; S. D. Wheeler, 763; O. D. Eastman, 763; Z. W. Hoyt, 763; M. A. Quimby, 763; R. Whipple, 763; J. Coburn, 711; S. Cowes, 770; W. Cornell, 770; E. Sprague, 763, with book, postage, and \$2.74 as donation; A. Fuller, 763; D. W. Sornberger on acct.; J. J. Gall, 763; R. Melvin, 737; Miss E. L. Curtis, 841—each \$1. L. D. Chappell, 794; Wm. Weston, 719; and stamps for chart sent; P. Hardy? are doubtful as to the name, 820; Moses Clark, 800; if N. S.? Mrs. B. M. Keniston, 804; Jas. Danforth, 794; M. Shipman, 794; C. Stowe—see note. H. D. Boss, 794; S. B. Goff, 802; Mrs. J. Darnett, 823, and book; A. Harris, 800; N. Jepperson, 763; K. Parker, 737; J. Clark, 763; P. G. Sprague, 815, with \$1 for book and G. L. Buell,